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Bismilla

PROPHET of ISLAM INSULTED

—Vilification of Islam —

MUSLIMS of South Africa are shocked and appalled to learn that a film on the life of the Holy Prophet Muhammad (on whom be peace) is soon to be screened in South Africa. Ulama the world over have branded this film as sacrilegious.

This paper is the product of the efforts of a handful of people, dedicated to the cause of presenting Islam in its pristine purity.

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The proposed screening of this shocking film is a direct onslaught on the religious beliefs and sentiments of the Muslim community. A great storm of protest and indignation is expected to erupt over this wanton mockery of the Islamic Faith. The uproar which the intended screening of this film will spark off will be unprecedented in the annals of Muslims of this country.

“The Majlis” calls upon the Ulama of South Africa to establish an Emergency Committee of Ulama to deal with the situation arising from the proposed screening of this sacrilegious film.

Muslim protest throughout the country must be mobilised in order to secure the banning of this film which is highly offensive to the followers of Islam.

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JAMIATUL ULAMA - NATAL ATTACKS SACRILEGIOUS FILM

APPEAL - APPEAL - APPEAL

FILM ON THE LIFE OF THE HOLY PROPHET
(P.B.O.H.)

THE Jamiatul Ulama appeals to all Muslim organisations and every member of the muslim community to voice a strong objection to the screening of the film on the life of the Holy Prophet Mohammed (Peace be upon Him). This film which has already been banned in many countries and condemned by the World Muslim Congress is a mockery of the life of the Holy Prophet (P.B.O.H.) and his noble companions. No Muslim with even a spark of faith at heart can tolerate film actors and actresses whose lives are soaked in sin and vice to portray and enact the parts of the Holy Prophet (P.B.O.H.) His illustrious Sahabas, their chaste women and their righteous children.

Muslims should demand a ban and plan a total boycott of this most degrading and humiliating move of the so called friends Islam to propagate the message of Islam. A special appeal is made to all Imaams to enlighten the public from the pulpits on the harm that would be caused if the film is screened.

Await our detailed article on the issue.

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**THE WIDEST
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WHAT IS ISLAMIC EDUCATION?

ISLAMIC education is that education which results in the knowledge of the Shariah—the knowledge of the Laws of Allah Ta'ala which govern our activities of life, both spiritual and mundane. The ideal system of Islamic education should contain the ingredients necessary to inculcate Takwaa (Fear of Allah and Piety) and complete obedience to the Laws of our Creator.

NATIONAL BODY OF ULAMA TO BE FORMED

ULAMA from the various centres of the Republic will in the near future be meeting in Cape Town to inaugurate a National Organization of Ulama of South Africa. The date of the forthcoming conference has not yet been fixed. If the conference succeeds in establishing the National Body of Ulama, a long-felt need of a powerful and unified representation of Islam and Muslims of the Republic will come into effect.

Shaikh Nazeem, Chairman of the Muslim Judicial Council, who initiated the move has already had preliminary discussions with the various Ulama organizations of South Africa.

M.J.C. - JAMIATUL ULAMA CO-ORDINATING BODY

A SPECIAL meeting was held in Port Elizabeth between the Muslim Judicial Council (Eastern Cape) and the Jamiatul Ulama (Eastern Cape) to discuss differences between the two bodies. Shaikh Nazeem, Chairman of the Muslim Judicial Council (Western Cape), presided at the meeting. The main point of difference between the two organizations is a question of interpretation of certain Islamic teachings.

The meeting ended with the decision to form a Co-ordinating Council of the M.J.C. (E.C.) and Jamiatul Ulama (E.C.). Ulama from the two organizations will meet from time to time to discuss these differences as well as other Islamic issues.

The Holy Messenger of Allah said:

"The acquisition of Knowledge is compulsory on every Muslim."

The term, "Al-Ilm" in the context of this Hadith does not refer to every type of knowledge and learning. The reference here is to only Islamic Knowledge (the knowledge of the Shariah). Only the acquisition of Islamic knowledge is obligatory, neglect in this field warranting sin and displeasure of Allah Ta'ala. Besides pure Islamic knowledge no other form of knowledge is compulsory upon the Muslim. This does not mean that the acquisition of non-Islamic branches of knowledge is contrary to the spirit of Islam. All forms of knowledge beneficial to mankind are to be encouraged with the proviso that it does not interfere with the Islamic concept of Godhood. Any form of learning which ushers in its wake atheism, scepticism and an indifference to Islamic practices is no knowledge in reality. Such forms of learning are to be shunned no matter how beneficial it may be to mankind materially and physically.

The Muslim who fails in his sacred duty to acquire the necessary knowledge to govern and regulate his daily life and activity in accord with the demands of our Creator stands a sinner in the Eyes of Islam. The minimum Islamic knowledge necessary for the Muslim is that amount which enables him to discharge his daily obligations in all fields in terms of the Divine Law of Allah Ta'ala. The essential requisites of an ideal Islamic educational system should contain:

(a) Knowledge of Islamic Faith (IMAN).

(b) Knowledge of Islamic Practices (A'MAAL). The minimum necessity in this section is Salaat, Fasting, Zakaat, Hajj and Quran recital.

(c) Knowledge of Islamic Morals (AKHLAAQ).

The above-stated three branches of Islamic knowledge is the minimum which is of absolute importance and obligatory upon every Muslim. Over and above these three branches of Islamic learning it is obligatory upon a Muslim to have a thorough knowledge of the Islamic laws pertaining to the occupation or activity undertaken. For example: it is compulsory upon the trader to acquire knowledge of the Islamic laws pertaining to his type of trade; the farmer has to acquire knowledge of the Islamic rules of agriculture; the Mutawallee or the administrator of Auqaaf properties must have a knowledge of the Islamic laws relating to Waqf; the soldier must acquire the Islamic knowledge of Jihaad and related topics; those who participate in Tableeg must acquire knowledge of the rules governing Tableeg; and so on.

This, then is Islamic education. It is the pursuit of this type of knowledge which will pay great Dividends in the Hereafter. It is this kind of learning which will secure for us the Pleasure of Allah. It is the acquisition of this kind of knowledge—pure Islamic knowledge—which fosters Fear of Allah, Piety and Obedience to the Divine Command. It is this kind of learning to which Allah Ta'ala refers to in the ayat:

"Verily, only the learned ones among His servants fear Allah." (QURAN)

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DANCE: ANOTHER WORD FOR SEX

DANCING is an open expression of sexuality. When a couple take the floor they are, in movement and with rhythm, displaying to each other in much the same way that many animals go through mating rituals.

But it is 'safe' sex that can be performed in public with many other couples around. In other words, they are saying on a dance floor that they want to change from symbolic to actual sex in the near future.

Not all dancing is that obvious of course.

For the last 200 years however, there's been an uneasy feeling that behind the formalised steps of a particular dance there is something rather more basic than just saying 'hello.'

Even the waltz, now considered a boring and sedate trot, was at first met with total horror.

Introduced from South America in 1912 it was

greeted with a storm of outrage. The couples danced with their bodies all but fused together, slinkily creeping across the dance floor, snakily swinging around to a steady, erotic beat.

Rudolph Valentino — the great screen lover — started his career by dancing the tango with unattached women in New York. Sexy though the tango was it was quite rapidly accepted, and soon became respectable.

BLACK BOTTOM

Well, apart from anything else the name itself was enough to cause decent and respectable people to burst blood vessels.

The Charleston, Shimmy, and Black Bottom were all products of the Twenties and the 'Jazz Age.'

They were thought so vulgar and blatantly sexual that established dance teachers at the time issued an official protest, pointing

out that these dances had originated in negro brothels!

The Charleston itself was named after a town in South Carolina, deep in the 'black' country, said to indulge in practices totally beyond the pale of polite society. 'Flappers' and 'Mashers' — the 'Bright Young Things' of the Roarin' Twenties — soon picked up the dances and abandonly threw their bodies around.

The jitterbug was essentially a bridge between the black-inspired dancing of the 20's and 30's and the eruption of rock 'n roll.

Fun was the order of the day and inhibitions were cast aside.

ROCK 'N ROLL

This was it. No longer was the sexuality guarded or disguised, it was now right out in the open. The very name itself was a black euphemism for the sex act, and the dance —

living — was the most frank portrayal of sex yet performed.

Youth again indulging in disgusting rhythm gyrations to the horror of adult on-lookers.

The man threw the girl between his open legs bent her over backwards in a most sexual posture, flung her around asserting his dominance, and generally made it utterly clear that this was no mere dance.

Bodily contact was spasmodic and often brutal. Behind them all the time were the pounding, heart-beat rhythms of a rock and roll combo.

After the deeply sexual coupling of rock 'n roll, the 60's brought a very strange phenomenon — dance with absolutely no bodily contact.

Possibly the twist was one of the last of the great dance crazes. Certainly it was a very com-

mercial enterprise spear-headed by Chubby Checker who promoted the dance itself as well as several twisting songs.

The lack of physical closeness didn't necessarily mean that there was no sexuality attached to the twist.

TINA TURNER

With the fall of crazes, dances became a much more solo activity and was incorporated increasingly into stage acts. Certain artists became known as much for their movements as their music.

The most noticeable woman was Tina Turner, who brought an almost Hollywood sexual glamour into pop. Tina Turner could pack a hall with men who came to admire her sexuality.

A lithe, beautiful, sensuous and totally uninhibited Black woman, she is a sexual-fantasy figure who

gave her body up entirely to the music, viewer was left in no doubt about the appeal of the music.

DANCING in the non-Muslim ways of life is accepted as "art", "culture" and "entertainment". Islam condemns this exhibition of gross bestiality and immorality in the most stringent of terms. Dancing is in fact a crude display of animal lust and carnal expression. The evil consequences which ensure in the wake of dancing are well-known and acknowledged by even non-Muslims. We reproduce here an article which exposes the fallacious claim that dancing is a form of "art" or "entertainment". The article will help you to comprehend the view that dancing is a ruse invented by satanic intelligence to give expression - illicit expression - to the inordinate lusts of sex.

THE MEANING OF THE HABITH

ACTIONS WILL BE JUDGED ACCORDING TO INTENTIONS

by Maulana Mohammed Manzoor Nomani

(Lucknow, India)

The purpose of this Hadith is to explain to the Ummah that the basis of acceptance and rejection of actions is the Niyyat or Intention. An action will be described as good and be accepted by Allah Ta'ala if the intention underlying this action is good and sincere. Any good deed which has been motivated and executed on the basis of a bad and insincere intention will not be regarded as a good deed nor will it be accepted by Allah Ta'ala. It will be void and rejected because of its bad intention, although the action in itself may be a good one. Allah Ta'ala is aware of the intention which couples the action. He is well aware of one's external as well as internal sides.

No one should labour under the misconception that

since the basis of deeds is the Niyyat, even evil acts will be considered as good deeds if the intention of such evil deeds is good and sincere, hence obtaining reward for such evil deeds coupled with good intentions. For example, a person who resorts to theft and robbery and makes the intention that whatever he gains in this manner he will contribute to the poor and needy. This good intention will not transform the evil deed of theft into a good deed. A good intention is not taken into consideration if the action is evil and has been prohibited by Allah and His Rasool (S.A.W.). In such a case the question of a good intention just does not arise. Such actions will remain evil and will constitute a cause for Divine Wrath. In fact, it is a greater evil warranting greater punishment if an evil

act is coupled with a good intention, because this is tantamount to making a mockery of the Deen.

The purpose of this Hadith is to clarify to people that even a good deed is nullified and will not be accepted if its intention is bad and insincere. The consequence of such a good deed (with a bad intention) will be bad. For example, a man performs Salaat (which is a deed of the highest order) with great humility, but his intention in displaying this humility is to create for himself an image of piety in the eyes of men so that they respect and revere him. Now according to this Hadith the Salaat of this man will have no value and significance by Allah although Salaat in itself is a good act.

(Many people nowadays tend to explain away their

un-Islamic actions by claiming that their intentions are good and sincere. For example, they argue that if their intentions are not evil there is no sin in discarding the Islamic restrictions applicable to the intermingling of sexes. Allah Ta'ala commands Believers (in the Quran) not to gaze at members of the opposite sex, but many Muslims nowadays argue away this Quranic injunction by asserting that their intentions are not evil. This form of logic and reasoning is selfdeceptive. The explanation of the Hadith given above by Maulana Manzoor Nomani is clear; ANY ACTION PROHIBITED BY ALLAH WILL REMAIN EVIL EVEN IF THE INTENTION OF SUCH AN ACTION BE DEVOID OF EVIL. (Editor.)

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**CONTINENTAL
STORES**

**Railway Street
Tongaat.**

THE GAME OF CHESS AND ISLAM

by Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thanvi (R)

SOME people assert that the game of Chess increases one's wit and intelligence, and it assists one in learning the ways of battles. This assertion is nonsensical. Chess has no relationship with wit or intelligence. On the contrary the intelligence suffers a derangement by this game. The player of chess becomes so absorbed in this game that he has no care or concern for anything else. Yes, there is no surprise in the fact that by constant playing, one's ability to manoeuvre the various ways and moves of the game improves. But, then, what is the benefit of this (gain)?

Similarly, this game has no relationship with the strategies of battle or war. The acts of the game are limited to its technical or conventional manoeuvres.

In true and real battles these are not the movements to be found. The manoeuvres of war are totally distinct and separate. In short both these claims are absurd.

Some claim that according to the Mazhab of Imam Shafi (R.) the playing of chess is permissible, hence if we indulge in it we shall be following Imam Shafi's Mazhab. Know that it is not permissible to abdicate the Mazhab of your Imam if it is based on the Quran and Ahadith and act on the Mazhab of another Imam. To follow the Mazhab of another Imam without a dire necessity is merely doing so for the pleasure of one's nafs (lower-self or desire), and this is not permissible. If such permission is given (i.e. to follow Mazhabs according to desire) the Deen will become one great sporting event. The authoritative Ulama have established Ijma' or consensus of opinion on the fact that to follow one particular Mazhab is obligatory so that a person does not become the slave of desire.

Now, with regard to the claim that Imam Shafi (R.) gave permission to play chess, it must be stated that this was Imam Shafi's first view. And, even in this first view of his, he fixed certain conditions for its permissibility, e.g. involvement in the game must not be to the extent that the performance of Salaat is delayed from its fixed time; the game must not be played abundantly; absorption in it must not be so much that the answer to someone's salaam is not given, etc. These conditions are not to be found nowadays when this game is being played. Above all, is the fact of Imam Shafi's retraction of his earlier view. In the Kitab, Nisaabul Ihtisaab it is clearly narrated that Imam Shafi (R.) retracted his view of chess being permissible. Thus, now, no one may make the Mazhab of Imam Shafi (R.) a shield for the assertion that chess is permissible. Imam Nawawi Shafi (R.) states in his Kitab, Sharhul Muslim that the playing of chess according to Imam Shafi (R.) is Makrooh.

Further, besides Imam

Shafi (R.) the other three Imams, viz. Imam Abu Hanifah, Imam Maalik and Imam Ahmad Ibn Hanbal are unanimous on the prohibition and non-permissibility of chess, Imam Nawawi (R.) records in his Sharhul Muslim:

"Imam Malik and Imam Ahmad say that it (chess) is HARAAM. And, Imam Malik (R.) said that it is worse than the game of nard (backgammons, which is also Haraam), and more destructive than gambling."

The Messenger of Allah (S.A.W.) said:

"Whosoever plays chess and backgammon has immersed his hands in the blood of swine."

When Hadhrat Ali (R.) once passed by a group of people playing chess, he remarked:

"What are these idols over which you are meditating?"

The Messenger of Allah (S.A.W.) said:

"He who plays backgammon has disobeyed Allah and His Messenger (S.A.W.)." (Ahmad, Maalik and Ibn Majah).

"The similitude of one who performs Salaat after having played backgammon (nard) is like that man who makes wudhu (ablution) in pus and the blood of swine and then makes Salaat." (Ahmad).

Hadhrat Ali (R.) also said: "Chess is the gambling of the Ajam people." (Ajam means non-Arab).

Abu Musa Asha'ri (R.) states:

"Only a sinner plays chess. Chess is falsehood, and Allah Ta'ala does not love falsehood." (Narrated by Bahqi in Shu'bul Imaan).

The playing of chess is Haraam (prohibition of the first degree). If the playing of chess is accompanied by gambling then its prohibition is unanimous (bil-Ijmaa'). If it is not accompanied by gambling, then its prohibition is with some difference of opinion (ma-al Ikhtilaaf). In other words, according to

us (Ahnaaf) the indulgence in chess is HARAAM even if not accompanied by gambling. And, according to others it is Makrooh. Here, it should be remembered that the term Makrooh appearing in certain law books of the Ahnaaf with regard to this matter means MAKROOH TAHRIMI which as far as practice is concerned also means FORBIDDEN, PROHIBITED. As far as faith is concerned, the rejector will not be branded as a Kaafir. This is reported in Rad-dul Mukhtaar. Thus, the perpetration of this Haraam practice leads to the punishment of Jahan-num. May Allah protect us from it. In the Kitaab, Kaffi Kuhastaani it is stated that to make chess permissible is to assist Shaitaan over Islam. In Tafseerul Ahmadi it is stated that the playing of backgammon even without gambling is Haraam according to Ijmaa' (consensus of opinion of the Jurists of Islam).

Where Allah Ta'ala declared alcohol and gambling as forbidden, He explained the reason for this prohibition. Allah Ta'ala says (in the Holy Quran) that Shaitaan desires to create ill-feeling amongst you. He desires to create hatred among you, and to divert your attention from Salaat and Allah's remembrance. It is clear that this is the reason for the prohibition. So wherever this reason is present the prohibition will come into force, and that practice will become Haraam. All are aware of the degree of absorption in these games. These games cause neglect in worldly duties — not to even mention Salaat. In most cases because of these games people resort to abuse, disputes and even fighting. Now, what doubt can there be with regard to these games being Haraam?

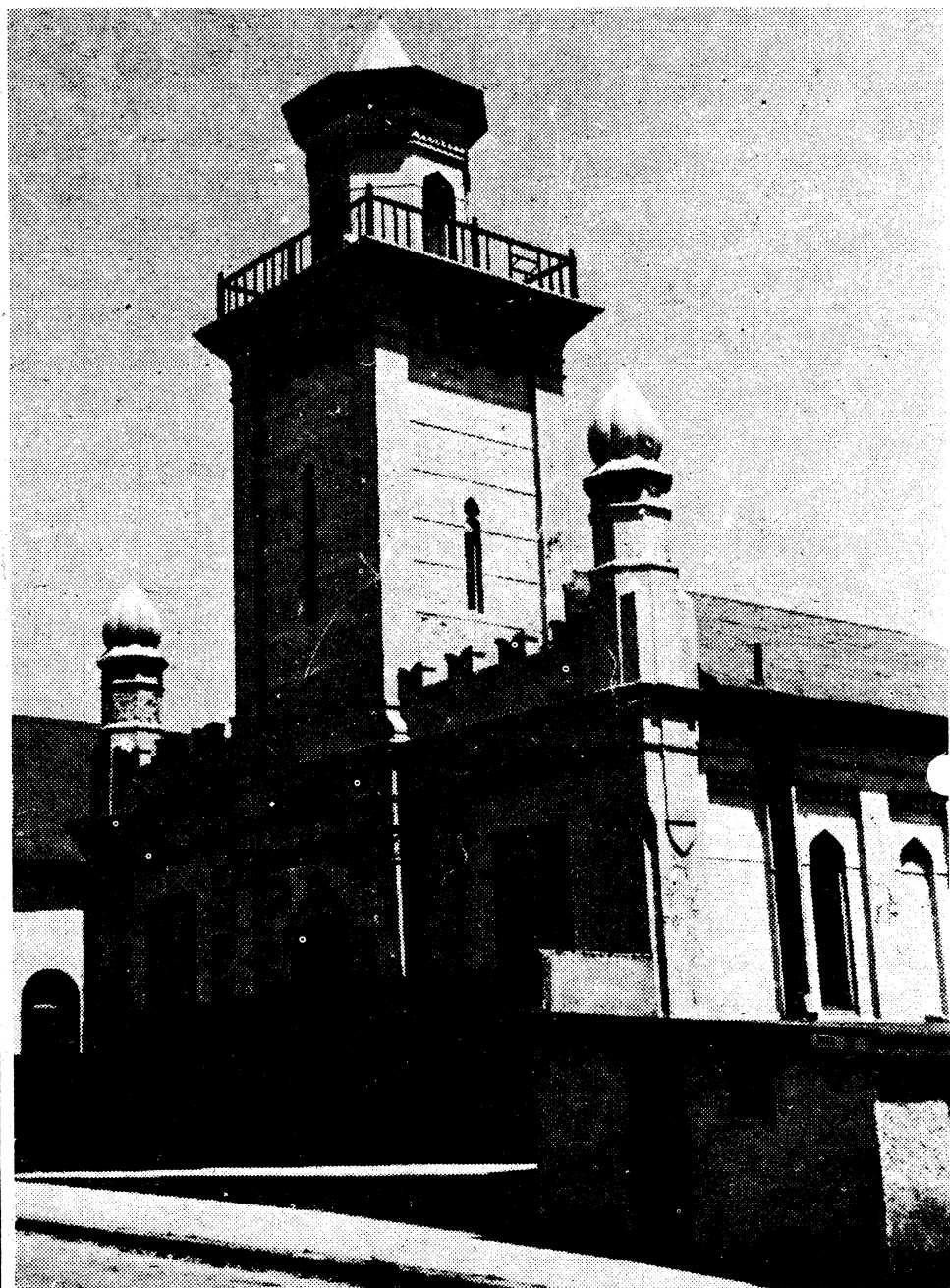
Absorption in this game (chess) is so much, that we seek the protection of Allah. The truth of the matter is that when someone becomes rooted in some practice and this practice permeates his very blood and veins, then until death it remains overpowering. And, in this very practice a man finally dies.

Although the term chess is not included in the words of the ayat:

"Verily, alcohol, and gambling . . . are an abomination of the acts of Shaitaan . . .", it nevertheless, falls within the ambit of the law and prohibitive command of this ayat.

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The Pier Street Musjid Port Elizabeth



SIX years ago the Pier Street Musjid in Port Elizabeth became an international issue when the P.E. City Council desired its expropriation and demolition to make way for a freeway. Strong protests from Muslims were registered, and the authorities relented. The Musjid will now remain, but fifteen feet of the Minaret will be lowered. The freeway will pass over the Musjid.

WHAT the great representatives of the Holy Prophet (S.A.W.) said concerning

Islamic Knowledge

Hafizul Jazirah Muafi Bin Imran Musili Sufyaan Thauri (R.) who is known as "YAQUTUTATUL ULAMA" or "PEARL of the ULAMA.. said:

"The writing of Ahadith is better than passing the entire night in prayer."

Imam Ahmad Bin Hambal (R.) said:

"Engaging in Ilm (Islamic Knowledge) a part of the night is more meritorious than passing the entire night in prayer."

Someone questioned the great Imam — "What is your meaning of the term Knowledge?" Imam Ahmad replied:

"To increase the knowledge of your Deen."

The poser of the question retorted:

"What! Do you describe the knowledge of this Salaat, Fasting, Haj, Nikah, Talaaq, etc., as ILM?"

Imam Ahmad (R.) replied:

"Yes. This is what I actually intend."

Hadhrat Abu Hurairah (R.) said:

"Contemplation for a little while on Deen is better to me than remaining awake the entire night in prayer."

WESTERN CIVILIZATION IN ACTION

Crime rate up in US

WASHINGTON. — An American's chances of being murdered are almost twice as great today as in 1960, and his chances of being robbed are more than three times as great.

These were among the facts to be gleaned from the Federal Bureau of Investigation's annual Uniform Crime, Reports (UCR) for 1974, released yesterday.

They showed that the number of serious crimes in 1974 topped the 1973 totals by 17.6 per cent, the greatest one-year increase on record.

Raped

For the first time, the number of murders in a single year exceeded 20 000.

The risk of being raped was nearly three times as great as in 1960. The risk of being robbed during the year was more than three times greater.

The figures indicated a trend away from murders in which killer and victim were acquainted — spouse killing spouse, relatives murdering one another, and the like. — Sapa-Reuter.



Mosque at Tungkuang, Sining Municipality, Chinghai Province.

THE IMPORTANCE OF ISLAMIC EDUCATION

by Waterval Islamic Institute

THE initial stage of any child's education is in the hand of its parents. The two parents — especially the mother — and other immediate family members can influence and mould the lives of innocent children in whichever direction they wish to — good or bad. They can contribute to a very large extent towards the religious and worldly success or failure of their offspring. Their young impressionable minds can be imprinted with ideas which will remain with them all their lives, when these first impressions on young and innocent minds are incorrect how will it then be possible for these children to succeed and reach piety at a later stage? Rasulullah SAW has said: 'Every infant is born according to nature, and its parents cause it to be a Christian, a Jew or a fire worshipper'.

What is very necessary today is to practise true Islam in our homes and create an environment with actions that emanate from or lead towards the teachings of Islam. When children grow up in such surroundings then Insha'allah no outside pressure or false ideologies can deter them from the right path.

The earlier days when Muslim children returned home after religious education, they stepped back in the same Muslim environment but sadly today they come back home from a Quraan lesson and are faced in their own homes with things against the teachings of the Quraan. Nearly everything is said and done in a non-Islamic manner and the innocent child falls victim to habits foreign to Islam.

Muslim parents — Guardians of Muslim children — must clearly understand that their parental responsibility does not end with teaching the child to only perform Namaaz and read Quraan. It extends much further and with equal importance to many other facets of Islamic life. Various other Fardh, Waajib, Akhlaak, Aadaab and dealings have to be carried out by the parents themselves and taught to the children as well. Then only will they be fulfilling their obligation in this world and be saved from a severe reprimand in the hereafter.

Rasulullah SAW has said: 'Everyone of you is a guardian and each one is responsible for his flock.' Just as the worldly necessities of a child are accepted as a responsibility by the parents, so too should they with more emphasis accept the responsibility of the child's necessities in the hereafter. This latter responsibility of the child's needs for a peaceful life in the hereafter rests squarely on the shoulders of the parents and guardians.

Now if this responsibility is not carried out then who can be a bigger enemy of the child than their own parents who care only for their own foolish and temporary worldly desires and are oblivious

of their eternal life in the hereafter.

The new un-Islamic trend of teaching Ibaadaat by means of film shows has now made an appearance. Islamic knowledge and upbringing cannot be obtained by the mere reading of books, seeing of films or photos or hearing of recordings etc. These can only be acquired by being in the company of learned pious tutors. This means that man can learn only from man, not only in religious but in all spheres of life. Rasulullah SAW's training of the Sahaaba means testimony to this basic fact.

It is also an accepted fact that in all other spheres of life, whatever occupation one may choose, that education cannot be successfully obtained from the mere reading of books, seeing of films or photos or hearing of records. The baker cannot bake and the tailor cannot sew by mere study of books. The doctor cannot diagnose nor can the engineer construct and neither can the lawyer plead. They all have to be taught by other men. If education from books alone was sufficient there was no necessity for the appointment of Rasuls and reformers either.

The child is a very valuable gift and a trust in the hands of the parents who will be responsible to the community as well as to Allah Taala. Therefore the best among parents are those who have from the very beginning safeguarded this important trust.

It is the duty of those concerned and worried about the reform and education of Muslim children to reform themselves first. They must first strengthen their own Imaan and Takwaa with good deeds. Then call others towards this one and only right path. If they themselves are riddled with corruption then it necessarily follows that the Muslim masses will be the same.

May Allah Taala grant all Muslims sound understanding so that the upbringing of their children is correct and they therefore become entitled to Allah's favour in the Akhirat.

The Purity and the Miraculous Nature of the Holy Quran

(Extract from Raudatur Ri-yaaheen of Imam Jaleel Jurameel
Abu Muhammad Abdullah Ibn As'ad Yamanee Yaafe-ee (R.))

SHAIKH Abu Rabee' Maalifee (R.) says that one night he was in the company of Shaikh Abu Muhammad Sayyid Ibn Ali Fakhaar (R.), and says Shaikh Abu Rabee':

"For the purpose of respect I did not commence my worship until such time that Shaikh Abu Muhammad arose and engaged himself in Tajajjud Salaat. This particular night he arose from bed, made ablutions while I was laying awake on my bed. He faced the Qibla, recited Bismillahir-Rahmaanir Raheem and commenced the recital of the Holy Quran. Lo! I observed that the wall split open and a man emerged from it holding a transparent bottle containing crystal-clear honey. When he (Shaikh Abu Muhammad) opened his mouth to recite the Quran, this man would pour of his honey into his (the Shaikh's) mouth. I was amazed, and I left off my worship and became engrossed in observing this wonderful scene. In the morning I related that what I had seen to Shaikh Abu Muhammad. Tears

started to roll from the eyes of the Shaikh who said to me:

'O Abu Sulaiman! (i.e. Shaikh Abu Rabee'), this is the purity and miraculous nature of the Quran'

CONTROVERSY WITH THE ULEMA

Hazrat Ka'ab bin Malik heard from the Prophet (S.A.W.) who said that whosoever acquired knowledge with the object of entering into controversy with the Ulema, create doubts among the ignorant and to attract people's attention with glib tongue, Allah will throw him into hell.

Tirmizi, Ibn Abi Dunya.

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EDITORIAL

UNITY AT ALL COSTS

THE Holy Quran commands:

"And, hold firmly, all of you, to the Rope of Allah, and do not split. . ."

Unity is a goal to be desired. It is a most laudable aim to strive for. The Holy Quran and the Hadith of our Nabi (S.A.W.) exhort believers to strive towards this noble goal of unity. The Deen of Allah warns Muslims against Tafragh—disunity. The Holy Quran has clearly stated that our strength and our power will be disrupted by disunity.

It should well be remembered that working towards this end—forging unity among Muslims—is in fact an Ibadat (worship) of great merit. The prime purpose of Ibadat is the obtainal of Allah's Pleasure and Reward in the Hereafter. Allah Ta'ala's Pleasure is obtainable if the Ibadat is executed in the proper Islamic method. An act of "Ibadat" rendered in a way or form at variance with the Shariah is no Ibadat. For example: Instead of performing the prescribed two rakats Fardh Salaat of Fajr one decides to perform four Fardh on the basis that Salaat is Ibadat and as such it secures the Pleasure of Allah. The four rakats thus performed cannot be termed Ibadat regardless of the form of Ibadat which it assumed. Since the execution of this Ibadat of Salaat was contrary to the dictates of Shariah it will warrant the Wrath and Displeasure of Allah. Similar is the case of this Ibadat of striving for unity. Islam exhorts unity. The cause of unity is indeed most elevated. But, unity at all costs is not an Islamic injunction. Islam advocates unity, but it does

not command the forging of unity at the expense of sacrificing any of the Divine laws of Allah. Unity at the cost of sacrificing any Principle of the Shariah is not what Islam teaches. Unity at the cost of compromising with Baatil—falsehood—is not in the stock of Islamic exhortations. Islam does not command its followers to forge unity among themselves if such unity respects any diversion from the Law of Allah. Such unity is no unity. Unity, struck on a basis contrary to the Shariah is no Ibadat. Such "unity" cannot secure the Pleasure of Allah for us. Such "unity" will be fleeting—short-lived, shorn of the Grace of Allah, and such "unity" will evaporate bringing in its aftermath mutual recrimination which will in turn result in greater disunity.

All those who clamour for unity at all costs should bear in mind that Allah Ta'ala has said in the verse quoted above:

"And, hold firmly, all of you, to the ROPE OF ALLAH.."

Hence, the unity of Muslims must be attained on the basis of Allah's Rope which

is the Shariah of Islam—the Command of Allah. Therefore, in our enthusiasm and desire to attain the goal of unity we should not lose sight of the Shariah. Our vision has to be fixed on the Command of our Creator. Co-operation, co-ordination and compromise of differences could only be effected if such differences could find shelter in the Shadow of the Shariah. Only then is it permissible to resort to the policy of accommodation—accommodating the views and opinions of an adversary. The Law of Allah is the life-blood of our Imaan—and on this score there can be no question of compromise. Whoever desires unity and whoever raises the slogan of unity must firstly submit to the Law of Allah and eliminate the inflated notion that the destiny of the Ummah—the success and salvation of the Ummah—is to be found in the ways and methods devised by human intelligence. The Servant of Allah must take cognizance of the following statement of Rasulullah (S.A.W.):

"Whoever seeks the Pleasure of Allah, and in so doing he incurs the wrath of mankind, Allah will suffice for him. And, whoever seeks the pleasure of men, and in so doing he incurs the wrath of Allah, Allah will leave him to the mercy of men."

ISRAELI CONDEMNS AGREEMENT

Jerusalem. A high ranking official in the Israeli war ministry described the Israeli-Egyptian interim agreement as a farce. He said that the Israelis will never be able to buy peace from the Arabs and that the Israelis had put too much hope on the Americans. Yigal Yinan condemned the role played by President Ford and his secretary Kissinger, and

those who supported the interim agreement inside Israel. According to Yinan Israel cannot rely on the Americans for total support in the long term. The Israelis cannot tolerate an Arab military presence in the West Bank for this would invite an all-out attack at the heart of Israel, which would cost the country something between 50 000 to 100 000 dead.

TANKS FOR KUWAIT

Kuwait. A report appearing in the London Financial Times says that Britain has sold 158 Chieftain tanks to Kuwait for a sum of more than 100 million Sterling.

GREATER SAY FOR MUSLIMS

Beirut. Lebanon has agreed in principle to grant its Muslim citizens a greater say in the country. Muslims will now have equal say and representation in Parliament. Prior to this the christian majority held the majority seats in Parliament and in Civil positions. Premier Rashid Karami said that the Presidency will be reserved for a Maronite Christian the Prime Minister will be a Sunni Muslim and the speaker of the house will be a Shia.

After several months of violence the country is slowly returning to normal with repairs being carried out on damaged buildings. The Sea front hotels which were turned into battle emplacements during the fighting are having their essentials like telephone communications restored. Civil servants are slowly returning to their jobs.

However, the damage caused to the hearts of the Lebanese will take a long time to heal.

SAHARA

Rabat. Morocco claimed to have captured the town of Al Mahbes which lies some 40 km from the Algerian border. Al Mahbes was the last stronghold of the Polisario Front, which is seeking the complete independence of Western Sahara. The Moroccan Air Force bombarded Al Mahbes before occupying it. However, Moroccan sources do not mention any casualties on their side. Algeria, which supports the Polisario, says that the Front attacked a Hamlet and five other targets.

The Moroccan Government has taken 35% share in the phosphate mines and has given Spain the remaining 35%. The Morroccans plan to keep the mines shut for several years to prevent the drop in price on the international markets.

SAUDI ARMS DEAL

Washington. Saudi Arabia is to buy Arms from America to the value of 1 200 million Dollars. The list includes tanks, Personnel carriers, anti-tank missiles and Air to ground missiles. The larger part of the deal is for the construction of a naval base in Saudi Arabia. December brought to a close the complete modernisation of the Saudi Arabian Air Force. America had undertaken the task of modernising the Saudi Air power.

EUROPEAN ASSISTANCE FOR EGYPT

Cairo. Three European states have pledged economic assistance to Egypt. Denmark, West Germany and Holland have signed an agreement whereby these states will aid Egypt in the development of nutritions. Denmark's initial loan of 130 million Croner was increased to 490 million with the extra 360 million Croner coming from Danish companies. Holland is to give 20 million Guilders in Human research. This will be spread over the year 1976 and the bulk of the aid will be used in the production of milk. Western Germany's aid too will be for the increase in milk production and milk products.

MUSJID AL AQSA

Al Quds. Israeli Police and security forces baton-charged Palestinian youths demonstrating in Al Quds against the decree permitting Jews to sit in the Har'm of the Aqsa mosque which the Zionists claim is on Mount

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Heykel. Mount Heykel is considered the most sacred place in Judaism. The demonstrators stoned the Police and held pitched battles with the Zionist security forces. This was the fifth protest in a week. Arab sentiment is rising high against this new court order. Arabs in occupied West Bank have called for a boycott of business and shut doors for one day of all Arab business establishments.

ARAB LEAGUE WARNING

Cairo. The Arab league has warned Belgium on the dangerous reaction the forthcoming International conference on Soviet Jews will have on Arab-Belgian relations. The meeting is expected to take place this week in Brussels. The warning was served after a two day meeting of the Arab League in Cairo. The only outcome of the Brussels conference will be to persuade Jews to emigrate to the Arabian Peninsula. Greater emigration will serve nothing but raw material for another war, the communique said.

DEMONSTRATIONS IN PAKISTAN

Islamabad. Muslims throughout Pakistan have protested against the Israeli court decision to permit Jews to sit in the Har'm of Aqsa mosque. Imams throughout the country condemned this decree in their Friday sermons as being sacrilegious. They called for Arabs and to unite to safeguard the first Qibla of the Muslims. In meetings throughout Pakistan resolutions were passed among them a call to arms (Jihad) to free by force that which was taken by force.



Mosque, Freeway make friends

by ROB NUTTALL
Herald Municipal Reporter

THE Pier Street mosque, which was five years ago the centre of an international storm because the Port Elizabeth Municipality wanted to expropriate it to make way for the north-south freeway, has become an integral and immovable fixture on the approved plans for the R5 million freeway system.

Attempts to take over the land on which the mosque stands and demolish it failed and so municipal engineers and consultants had to realign the route of the giant freeway system to avoid encroaching on the mosque. Tenders have been called for the overhead freeway which will link with Humewood Road near the Walmer Road intersection.

The mosque might not have been standing today

had not a small section of the Port Elizabeth community five years ago raised such an outcry over plans to expropriate and demolish it that the issue was raised in the United Nations General Assembly and also reached the ears of the late King Faisal of Saudi Arabia.

In 1905

Built in 1905 with funds provided by the last Emperor of the Ottoman Sultan Abdul

Hamid, the Pier Street mosque is the oldest in Port Elizabeth and one of the four still in use in the business areas. Many members of the 8 000-strong Muslim or Islamic community in Port Elizabeth travel from their new homes in Malabar to pray there every alternate Friday.

But it was in 1969 that it suddenly became the focal point of international interest. The Port Elizabeth municipality wanted the land for the proposed north-south freeway and issued a provisional expropriation notice. But the mosque was

not for sale.

After negotiations that lasted a year the Muslim community was told the mosque could stay. But a five metre section of the minaret would have to be pulled down so the freeway could bypass it — which it now does with inches to spare.

Engineers in Port Elizabeth who were involved in the negotiations for expropriation at the time, ruefully recalled the matter when approached this week. The new plans cost the municipality a fair amount, but nobody is saying how

much.

The other mosques in the business areas are in Rudolph Street, South End (no moves were made to expropriate this property), the Grace Street mosque and the Humphrey Street mosque.

Maulana A.S. Desai, who was secretary of the Committee of Ulama in 1970 during the wrangle over the expropriation of the Pier Street mosque, said that most Muslims now used the mosques in Malabar because of their convenience.

"But there are still many who like to drive to their old mosque," he said.

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THE EXISTENCE OF GOD

DR. A. GALWASH, Ph. D. Litt. D.

OF all the doctrines and beliefs that have been objected to in this age of materialism, the greatest is the belief in the existence of God. The first demand which an atheist makes is: "If you show God to me, I will believe in Him. How can I believe in Him without seeing Him?" Western influences have gone a long way towards effacing from the hearts of many young men, the imprint of the Divine Being, and hundreds of college students and others have begun to deny the existence of God. There are thousands of persons who, though refraining from an open declaration of their views through fear of the community, have really no faith in Him; therefore I submit the following suggestions on the subject, that haply some fortunate soul may be benefited thereby.

SENSES

Man knows different things by means of different senses. Some things we know by means of seeing, some by tasting. A colour is known by seeing, not by smelling, touching or tasting. If anybody should say that he will acknowledge a colour, only if he is made to hear the sound of it, would it not be considered unreasonable? Similarly, fragrance is known by means of smelling. Now, if anyone should say that he will consider a rose to be fragrant, only if he is made to taste its fragrance, would such a person be regarded as wise? On the other hand, if anybody seeks to know, by smelling things which can be known by tasting, such as sourness and sweetness, bitterness and saltiness, he will never be able to do so. Therefore it is not right that we should accept those things only which we can behold with our eyes, and disbelieve those things which are not recognisable by the eye. How absurd is, then, the demand that God must be shown to us before we believe in him.

Moreover, there are certain things in man himself, the existence of which he recognises, without having seen them. We do not know all things merely by seeing them, but they are known by means of five different senses. Now, there are many things which are

not knowable, even by these gateways of knowledge, there being other ways of knowing them. For instance, reason, memory and intelligence are things which are not denied by anybody; yet nobody has even seen, heard, tasted, smelt or touched them. How did we, then, come to know that there were such things as reason, memory, or intelligence? Again, has anybody ever seen, smelt, touched or tasted energy? Even the simplest man can see that we have not known these things by means of the five senses, but that there are other evidence that have led us to the knowledge of their existence. We see that when a man is confronted with a difficulty, he thinks for a while, and then devises a plan, by which he is able to solve his difficulty. When we see difficulties being removed in this way, we conclude that there is a capacity in man which enables him to bear these burdens, and we call it reason. Thus, we do not become aware of the existence of reason directly through the five senses, but we obtain a knowledge of it by means of its wonderful manifestations. Similarly, when we see a man able to carry heavier loads than others, we infer that there is capacity in man which enables him to bear these burdens, and which some persons possess in a greater degree than others. This capacity we call strength. We have not seen

strength, but we have seen the deeds that are done by strength, and from these we have concluded its existence.

Thus, we find that the more subtle a thing is, the more hidden it is from the human eye, and it is by actions, and not by the five senses, that we perceive the existence of such things.

Have you seen electricity?

But God is subtlest of all. How unjust it is, then, to say that we cannot believe in the existence of God unless He is shown to us. Has anybody ever seen electricity? But can we, then, deny the transmission of messages and signals to long distances, lighting and the working of machinery by electricity? The discovery of ether has brought about a revolution in the world of physical science, but has any scientist been able to find it by means of his five senses? But if we deny its existence, we find ourselves unable to explain how the rays of the sun reach the earth. How unjust it is, then the demand that in order to be believed in, God must be visible to the eye, while there are so many things which are believed in, though they are not visible to the eye or perceptible by any other of the five senses. God is visible but only to the eyes that are capable of seeing Him. But if anybody is desirous of seeing Him, He is before the whole world through His powers, and in spite of His being hidden, He is the most apparent of all. This fact has been briefly, but very exquisitely mentioned in the Holy Quran in the following words:

"No vision can grasp Him but His grasp is over all vision; He is above all comprehension. And He is the Subtle, the Aware."

(6/103).

In this verse, God draws the attention of man to the

fact that his eyes are not capable of seeing Him, for He is subtle, and subtle things cannot be perceived by the eyes. What, then, is the way of knowing God? The Quran answers this question by saying: "And His grasp is over all vision," namely, though the eyes of man are not capable of seeing Him, yet He reveals Himself to man by a display of His powers, and by a manifestation of His attributes. Manifest are the ways in which He reveals Himself to man. He displays His unlimited power sometimes by terror-striking signs, sometimes by signs of mercy, and at other times by accepting prayer. If God were to be believed in only if He were perceptible by the eye, then we would have to deny the existence of about four-fifths of the things of the world, or the existence of all things, if we accept as true the views of certain philosophers who allege that nobody can see the substance of anything in the world, and that it is only the form that we can see.

We know very little of God, and yet we know that God exists; that there is a Great Mysterious Power at work behind the Universe.

Forces of Nature

In ancient times, Nature, or the forces of Nature, were deemed to be freakish, capricious powers, personified, to popular intelligence, as demons, and the like. Now we know that there is nothing freakish or capricious about Nature, that Nature works in accordance with a fixed law — the law of the Universe, the law laid and established by the Great Mysterious Power at work behind the Universe.

All we know of that Great Mysterious Power is compounded of all we know of the various laws — discovered from time to time — which govern the Universe.

(TO BE CONTINUED)

COLLECTION OF FUNDS FOR MADRESSAS OR MUSJIDS

Extract from the book "ISLAHUR RUSOOM"
By Hakimul Ummat Hadhrat Mujaddid Maulana Ashraf Ali Thanvi (R)

Among the (un-Islamic customs is the method of collecting funds on behalf of Madressas and Musjids. Funds are extracted from a person by subjecting him to embarrassment, or by the Principal (or the collectors) subjecting the donor to pressure, or because the donor fears that he will be described as niggardly if he does not contribute to the fund. If the indications point to the fact that this person would not contribute to the fund in the absence of the aforementioned factors then it will never be permissible to solicit and obtain funds in these ways. Imam Ghazali has already outlined this Mas'alah (or Rule).

It remains now to answer the following contention:—

"Without applying pressure (or subjecting the donor to embarrassment) no one will contribute to the fund and this project is necessary, hence we have no option."

This contention is absurd in the extreme. Firstly, it is incorrect to assert that no one will contribute to the fund without the application of pressure on him. There are many pious servants of Allah who come forward and offer to contribute. Secondly, the purposes for which funds are extracted in this manner are themselves unnecessary according to Shariah. Experience shows that in the majority of cases vast amounts of money are required for wasteful purposes.

If the funds are insufficient to construct the Masjid with raw unbaked bricks; erect a thatched roof — this is sufficient for Salaat. Decrease the size of the Madressa, or rent a place to teach in, or teach in some Masjid.

Do not be particular regarding carpets and furniture. As far as possible restrict the building expenditure. Keep your attention on those items which are necessary.

If you are unable to realise even this much in a Halaal (lawful) manner, terminate the project — cease the work. This is the duty of all Muslims (i.e. to contribute to Islamic projects). It is not the responsibility of the organizers alone. If you are unable to proceed with the project, end it — but never embark upon a project of Deen by resorting to methods which conflict with Deen.

To do so is a greater notoriety.

THE SALAAT OF WOMEN

Rasulullah (S.A.W.) said:

"The Salaat of a woman in her room is nobler than her Salaat in her living room. And, her Salaat in the darkest corner of her room is nobler than her Salaat in her room."

(ABU DAWOOD)

Umme Humaid Sa'diyah (R) came to Resulullah (S.A.W.) and said:

"O Rasulullah! I love to perform Salaat with you." Rasulullah (S.A.W.) replied:

"I am aware of it. But your Salaat in your room is nobler than your Salaat in your living room; and your Salaat in your living room is nobler than your Salaat in the Masjid of your neighbourhood; and your Salaat in the Masjid of your neighbourhood is nobler than your Salaat in the Masjid of Jamaat."

(AHMAD and TIBRANI)

Woman's Salaat performed at home is nobler and more rewarding than her Salaat performed in masjidun Nabawi behind Rasulullah (S.A.W.)

(O Women!)

And, remain within your homes, and do not make a display (of yourselves) like the displays of the Times and ignorance.

(QURAN)

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THE WORLD OF ISLAM TODAY

By
Sayid Abul Hasan Ali Nadwi

THE world of Islam is passing through a crisis of confidence. However unpalatable it may be, the truth remains that the qualities of self-awareness and self-reliance are not the distinguishing features of Muslims in any part of the world today. Even the Muslim countries that are free (no matter whether they have been free for centuries or attained freedom only recently) are intellectually and educationally subservient to the West. The rulers of these countries often show commendable courage, even to the extent of incurring grave risks, in the political field but where the cultural, intellectual and educational spheres are concerned they betray an awful lack of self-confidence and freedom of judgment. It is an accepted fact that cultural and intellectual servility is much more harmful and degrading than political servitude. Once a country has passed under the cultural and intellectual domination of another, it becomes unnecessary for the latter to annex it politically. Further, since in the modern world the conquest and annexation of a country has no longer remained possible the Big Powers are getting inclined to concentrate, more and more, on strengthening their cultural and intellectual hold over the weaker nations instead of seeking their political subjugation.

If there was any power in the present-day world which could challenge the cultural and intellectual supremacy of the West and its resulting ideological domination it was the World of Islam with its own distinctive personality, its characteristic programme of life and its soul-stirring moral and spiritual appeal, but, unfortunately, owing to reasons enumerated in detail by the Author in an earlier book the Muslims have lapsed into such a state of lethargy and disorder that they can offer little resistance to the growing influence of the West. In addition to it, the Western nations are taking due care to dissipate what little of moral and spiritual awareness and vitality is left in them through a number of well-calculated steps, some of which bear the stamp of innocence and magnanimity while others are openly hostile and vicious. Even the patronage of institutions like the UNESCO is proving detrimental to the interests of Islam in the Muslim countries in many ways. The moral and spiritual stamina of Muslims is being continuously sapped, sometimes through the generous supply of foreign teachers, social workers and technocrats, sometimes through a liberal provision of the wrong kind of literature which can only disturb the peace of mind and encourage doubt and disbelief by arousing what is the worst in man, and, sometimes, through campaigns like the popularisation of the TV in the name of raising the standard of living and making life more worthwhile. Often open-handed economic or military aid is made available to the developing countries, and, in return, they are compelled to enforce such changes or to set into operation such schemes as are positively inimical to the Islamic temperament and can only lead to the disintegration of the Muslim pattern of living. In brief, while apparently keeping away, the West has thrown such a powerful ring around the Muslim countries and created such conditions in

them that these sovereign and independent nations are now caught more firmly in its grip than they were in the bygone days of naked imperialism.

Ironically enough, the rulers of the Islamic world themselves, some of whom never tire of posing before their people as the champions of Muslim regeneration or advocates of a separate Islamic block, are displaying much greater enthusiasm in the carrying out of these changes than the Western crusaders of modernisation and reform in the East. The undiscerning manner in which the educational and the other so-called progressive experiments made in the Soviet Union or America are being pushed through in the Muslim countries, the unbridled freedom that has been given to the Western experts to draw out programmes for a fundamental change in the thinking and disposition of Muslims, the way unlimited opportunities are being provided for indigenous pupils of the Western Orientalists to sow the seeds of skepticism and discord in Muslim society and the recklessness with which the inclination towards luxuriousness and self-indulgence is being fostered and encouragement given to trends like co-education, the abolition of the *pardah* system and the free inter-mixing of the two sexes drive one seriously to doubt if these leaders are not deliberately functioning as the tools of the West and trying purposely to pervert the minds of their people in order to deprive them of the religious pride and moral stamina which can any day pose a threat to their leadership by blossoming into a powerful force of Islamic revival. If this process of change and 'reform' is allowed to continue for sometime and the forces of moral degradation and anarchy are left free to work themselves out, the rising generations in the Muslim countries will drift so far away from their spiritual moorings that no urge will be left in them to strive against

FALLACY OF EVOLUTION

EVOLUTION with regard to life simply means the changing of one kind of life into another kind. This theory teaches that life progressed from one-celled organisms and reached its highest state, viz., the human being. This progress was effected by a series of biological changes over millions of years.

The fallacy of this theory will become apparent by the statements of the very propounders of evolution.

Charles Darwin, the evolutionist, in his book, *The Origin of Species* states:

"Long before the reader has arrived at this part of my work, a crowd of difficulties will have occurred to him. Some of them are so serious that to this day I can hardly reflect on them without being in some degree staggered."

British scientist, L.M. Davies said of Darwin's famous book, *The Origin of Species*:

"It has been estimated that no fewer than 800 phrases in the sub-junctive mood (such as 'Let us assume', or 'We may well suppose', etc) are to be found between the covers of Darwin's *Origin of Species* alone."

Evolutionist Clark said: "What was the ultimate origin of man?...Unfortunately, any answers which can at present be given to these questions are based on indirect evidence and thus are largely conjectural." (*The Fossil Evidence for Human Evolution*)

"Scientists who go about teaching that evolution is a fact of life are great con men, and the story they are telling may be the greatest hoax ever. In explaining evolution we do not have one iota of fact.a tangled mish-mash of guessing games and figure juggling."

(Dr T.N. Tahmisiyan, a Physiologist of the Atomic Energy Commission.)

"The fight is among scientists over just how man did evolve, when he

did so and what he looked like."

(*Science News Letter*)

"Archaeology, despite its triumphs, remains almost at the beginning of the immense task of reconstructing mankind's history."

(*Science Year 1966*)

"There is no doubt that both the historical and the causal aspects of the evolutionary process are far from completely known....The causes which have brought about the development of the human species can only be dimly discerned." (Evolutionist, Professor Dobzhansky— in *The Biological Basis of Human Freedom*).

THE PILL

BIRTH PILL DAMAGES
Herald Correspondent

NEW YORK.— Mrs Beverley Howard, of Manhattan, and her husband have filed a suit seeking R2 600 000 damages from the Upjohn Co., charging that one of its products, a birth control pill, caused her serious physical injuries.

She has alleged that the pill caused her to suffer paralysis of the right side, loss of speech, massive cerebral thrombosis and a coma. Her husband seeks R350 000 damages to com-

pensate for medical expenses and his loss of her services. (*Eastern Province Herald* — 24th November, 1969)

"The greatest medical dilemma which now confronts us, is the division, the deep division, among doctors on the safety and advisability of oral contraceptives."

(Dr. Victor Wynn of England, who is one of the earliest researchers into the Pill's ability to interfere with the body chemistry.)

SCIENCE IS NOT ALL FACT

PICTURES of the Planet Venus' surface transmitted by the Venus-9 spacecraft have puzzled scientists. The pictures show flat ground strewn with sharp-edged stones.

A Soviet scientist involved with the landing of the spacecraft said:

"This picture will make us completely re-think all our ideas about Venus."

Formerly, scientists were holding the view that:

(a) the surface of Venus was eroded due to the 500°C heat and dust storms that were thought to sweep the surface. The recent

pictures alter this view.

(b) The heavier atmosphere of Venus — 60 times heavier than that of earth — would produce a fishbowl effect, making the horizon to curve upwards. But, the latest evidence shows that the surface is in fact flat.

THIS IS TELEVISION

"Educationists in Germany have found that children between the ages of six and twelve, who spend an estimated 10 hours a week watching TV, 'swallow' whatever appears on the screen." (TV POST, 15th November, 1975)

"THE effect of TV on victim, if not perpetrator, has now been investigated by quite a number of psychiatrists, sociologists, and behavioural scientists, and the consensus of opinion is perhaps best summed up in the warning by Dr Robert Liebert, a child psychologist who was a leading researcher in the United States Surgeon General's investigation into TV and social behaviour: violence on home screens encourages "an acceptance of aggression as a mode of behaviour".

"Not only may it stimulate an impressionable or disturbed individual into attempting to duplicate the crime, it also makes viewers more insensitive to violence perpetrated by others. The growing syndrome of public failure, to respond— even by calling the police by telephone — to a victim's cries for help is partially blamed by many researchers on TV."

(BY CHARLES FOLEY — *Eastern Province Herald*, 5th March, 1975)

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the mounting pressures of Modernism and Westernisation. Among the new generations that are being exposed more and more to values and concepts imported thoughtlessly from the West the process of cultural, moral and intellectual de-Islamisation has already begun, and as this process will gather momentum the moral leprosy which has become the bane of the Western society will inevitably make a thorough conquest of the Islamic countries as well, and, then, there will remain not a single healthy and healthful society in the World that can hold out the hope for the moral and spiritual resuscitation of mankind.

(To be continued)

Insurance and Islam

(Fatwa of Mufti Mahdiflasan of Darul Uloom, Bebaird)

Extrated from Insurance and Islamic Law

by Dr. Mohammad Muslehuddin

1. Insurance is nothing but *ribā* on account of the fact that there is absence of equality between the two parties where such equality is obligatory.

2. It is also gambling because there is suspension of ownership on the result of a hazard.

3. It is assistance in a sin, for the insurance companies, though they may belong to a state, are yet institutions which transact in *ribā*. Now it has been examined whether the premium paid to such a company is a loan or trust or partnership in business. If it is a loan then the profit it fetches amounts to *ribā* and as such is not permissible in Islam. If it is a trust then there can be no excess or increase over it, for the object in trust has to be returned in exactly the same weight and quantity if it is lost. And naturally it cannot be a partnership, for the insurance company does not consider the insured as its partner because there is no such agree-
- ment between the parties.

4. In life assurance there is an element of bribery (*rishwa*) too, because the compensation in it is for something which cannot be valued. Clearly the *ribā*, gambling and bribery are all unlawful in Islam.

5. Further, forfeiture of the amount advanced as a loan or given by way of trust or partnership is contradictory to the contract of loan, trust and partnership. There is a marked difference between the amount deposited with a bank or post office and the amount paid to the insurance company. Whereas the bank does not forfeit the amount already paid, the insurance company forfeits it if further instalments are not paid. For these reasons insurance is unlawful.

6. There are two kinds of insurance, compulsory and voluntary. Insurance is permissible if it is compulsory, for instance in-
- surance of petroleum company, aircraft, steamer, motor-car and the like. It is the same as if a photograph is necessary for those who go on a pilgrimage. But if it is voluntary all the above-mentioned interdictions will apply. It does not befit a Muslim that he should have faith in insurance because it provides maintenance to his heirs or because it brings prosperity to him and education to his children when God has promised to sustain us all and, indeed, He is the sustainer of the worlds. Not infrequently people get their property and life insured and then set it on fire and commit suicide in their greed for gain. Thus they are involved in litigation and are ultimately ruined.

In the end he discusses the rule of necessity which knows no law and says that insurance may be permissible where lawlessness prevails, where loot and rapine are the daily experience and where life and property are in danger.

The ten qualities of the perfect AQL (Intelligence)

By ALLAMAH IMAM IBN JAUZI (R) (Kitabul Azkiyaa) Luqman (A.S.) said that a man's intelligence reaches perfection only after ten qualities have been imbedded in him.

1. Safety from pride.
2. Fully inclined to do righteous deeds.
3. To take only such material things which are absolutely necessary for one's existence.
4. To spend all excess material possessions.
5. To regard humility as higher than greatness.
6. To regard humiliation of one's ego as dignity and better than highness.
7. Never to tire of acquiring knowledge.
8. Not to make demands on anyone for the fulfilment of one's needs.
9. To regard the little favours, rendered by others as great and one's own great favours rendered to others as insignificant.
10. To regard all people as being better than yourself, and yourself as the worst of people.

COMMUNIST ATTITUDE TOWARDS ISLAM

by M. Rafiq Khan
(Extract from Islam in China)

IN the early period of Communist rule in Russia, Islam was described as the creation and the ideology of Arab merchant capitalism. This was the view held on the basis of the theories propounded by Pokrovsky. According to the teachings of another theorist, Roshkov, the triumphs of Islam meant the victory of feudalism. There are similar preposterous views held by the Communists about Prophet Mohammad. The Large Soviet Encyclopaedia describes him as a "religious preacher considered as the founder of Islam." The Soviet orientalist, Professor Tolstov, speaks of a "myth of Mohammad" which, he says, was based on a pre-Islamic shamanistic myth. More determined in his rejection of Mohammad is Klimovich, Soviet Russia's most prolific anti-Islam author, who states: "Mohammad is that imaginary personality with whose help the origin of Islam was explained and is being explained to this day." Here is the definition of Islam given by Klimovich: "Islam is an anti-scientific reactionary world's concept, alien and inimical to the scientific Marxist-Leninist world concept. Islam is in opposition to optimistic and life-affirming materialistic teachings, it is incompatible with the fundamental interests of the Soviet peoples, it prevents believers from being active and conscientious constructors of Communist society." Klimovich's view of the Quran is that it was "compiled to please the Calif's feudal landlords and merchants and its stories about paradise and hell were a 'means of converting the workers into will-less slaves'." The Muslim religious holy days, Iduz-zuha and Ramadan fast in particular, were described as survivals of a past when man 'believed that by magic could bribe the evil spirit or gods.' Klimovich describes the Hajj pilgrimage to Mecca as a "source of income for the merchants and the feudalists of Arabia" and "an opportunity widely used by the imperialists for the recruitment of spies and diversionists."

The Chinese Communists have adopted the same attitude towards religion. Sheng Ko said in 1956: "Religious and other forms of superstitious thought have existed for a long time in human history. Not only in the old society and all the capitalist countries, there are, many believers in such superstitions, but even in the Soviet Union and the People's Democracies there is a section of the people which is, even now, not free

of its influence. Idealistic scholars of the bourgeois class have loudly acclaimed: 'The conception of God is permanent', and 'religious belief is human nature'. For this reason, people are easily led into ideological confusion." Writing in Peking Daily Worker, Ho Sheng says, "Religious beliefs and superstitious ideas are harmful and can do no good to the working people," and further, "To overcome religion and superstitious ideas, the most important thing to do is to destroy the roots from which religion sprouts. This is possible only when the building of Socialism is completed in our country."

Religious tolerance is as much a fallacy in China as in any other Communist State. The Peking régime controls religion through the Government Bureau for Religious Affairs. This has organized schismatic "Associations" of all denominations in China, each of which is heavily infiltrated by Communist "patriotic" elements: Islam is represented by the "China Islamic Association". In charge of the Bureau for Religious Affairs is Ho Chen-hsiang — an atheist. In an interview quoted by the London New Statesman and the Nation, on 12 September, 1956, Ho remarked: "When we teach general knowledge or science in our schools, biology for instance, we never lose an opportunity to expose religion as superstition." The Muslim representatives to a Peking Conference held in February, 1957, complained that "the Bureau was not interested in supporting the Islamic religion nor was it giving them (Muslims) sufficient financial assistance for the upkeep of their mosques."

ACADEMY OF ISLAMIC RESEARCH & PUBLICATIONS

THE aim and purpose of the Academy is the propagation of Islam in the modern context of things through the written word. It is an institution of study and research and publications and its activities are confined solely to the furtherance of the interests of Islamic faith. Through its healthy and forceful literature its constant endeavour is to strengthen the ties between Muslims and the Islamic belief and ideology and to introduce the teachings of the faith among non-Muslim friends.

The Academy has begun its career with producing Islamic literature in English, Arabic, Urdu and Hindi and has so far brought out 68 publications in these languages. It is necessary for the success of its mission that all earnest and thoughtful Muslims lend their support and co-operation to it.

Some of the ways in which you can help the Academy in the discharge of its responsibilities are:

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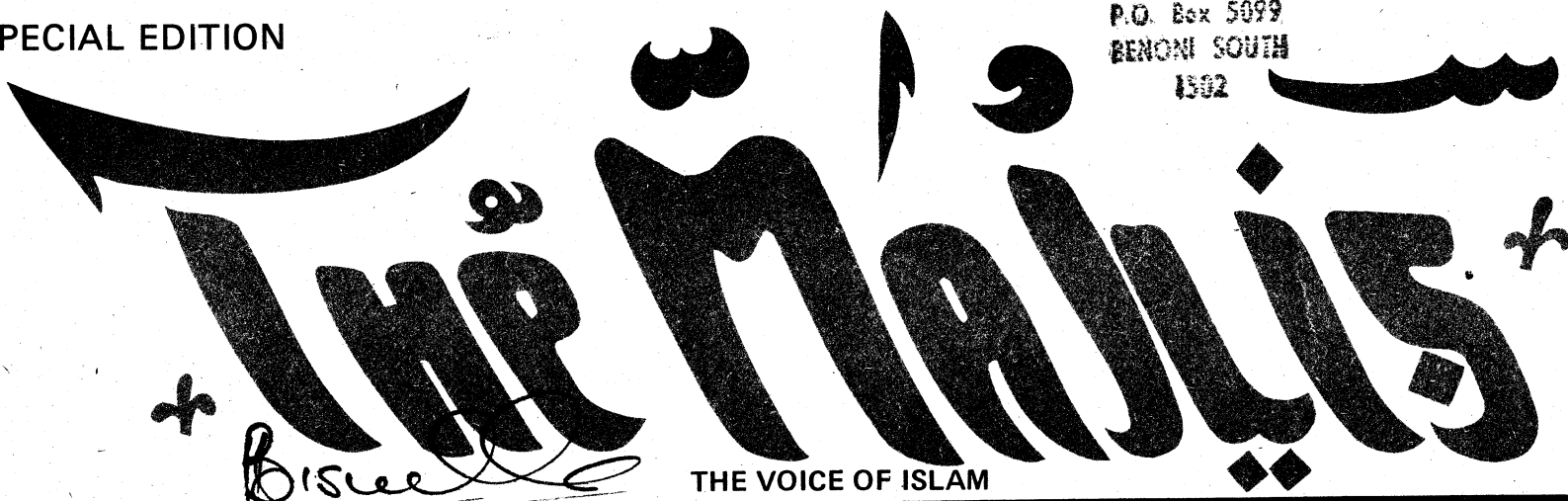
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SAFAR, 1396

MARCH, 1976

Vol. 1 No. 2

NATION-WIDE MUSLIM OUTCRY

*FILM COURTS WRATH
OF ISLAM*

MUFTI SANJALI ON FILM

MUFTI Ebrahim Sanjali, President of Jamiatul Ulama-Transvaal – issued the following statement regarding the film.

“There are many religious prohibitions and moral corruptions in producing, screening and seeing any film of our Prophet Muhammad (S.A.W.). Therefore, this is strictly prohibited according to the Shariat (Islamic Law).”

If this film is prevented from coming to South Africa, it will be greatly appreciated by the Muslims of South Africa.”

ANGER, INDIGNATION AND PROTEST AGAINST THE INTENDED SCREENING OF THE LIFE OF RASULULLAH (S.A.W.) BY THE STER FILM GROUP ARE MOUNTING ALL OVER THE COUNTRY.

THE protest sparked off by a report that the Ster Group has acquired the distribution rights of the film titled, ‘MOHAMMED, MESSENGER OF GOD’ has gained tremendous momentum. The protests by Muslims in all centres are mounting as more and more Muslims come to learn of this un-Islamic film which Muslims regard as a mockery of Islam.

The Committee of Ulama – the Committee which was formed five years ago to deal with the proposed expropriation and demolition of the Ier Street Musjid in Port Elizabeth – has despatched telegrams and letters of protest to the Ster Film Group in Johannesburg. The Committee of Ulama has called on Ster Films to cancel the distribution and intended screening of the sacrilegious film in South Africa. In its letter to Ster, the Committee of Ulama states:

“We have learnt that the Ster Group has acquired the distribution rights in South Africa for the film, titled ‘Mohammed, Messenger of God.’ We, the Muslims of South Africa hereby register our strongest protest and disapproval at the intended screening of this film. We must stress that this film is highly offensive to the religious beliefs and sentiments of the Muslim community. In our opinion this film is a mockery of Islam and is tantamount to an insult on the Holy person of our Holy Prophet (On whom be peace.) The screening of this film will cause nationwide unrest, uproar and indignation in the Muslim community. The lives of Muslims are based on religion. Islam is our life-blood. We cannot tolerate an insult heaped on our noble Prophet. We wish you to clearly understand that we regard this film as a wanton attack and an insult upon Islam. Islamic Law does not permit the screening of this film. This film is sacrilegious in the extreme. We, therefore appeal to you to exercise discretion and wisdom, and refrain from distributing this highly offensive film for screening.

We do pray and hope that your Company will not give monetary gain preference over the beliefs and religious feelings of an entire community. We request your Company to cancel the proposed screening of this film which will bring great pain for us and spark off an unprecedented outcry in this country.

ULAMA SLAM STER FILMS

MR G. Maude, Public relations for Sterfilms, in a press release to a Sunday paper states:

“Mohammed, Messenger of God, starring Anthony Quinn and Irene Pappas, was in no way derogatory of the Prophet.

I do not know if those protesting against the film have seen it or whether they are basing their opposition on hearsay. The film was directed by Moustapha Akkad, himself a Muslim, and was financed by Arab International Productions.”

Mr Maude also said that nine films had already been produced in Arabic on the Life of Mohammad.

“I am sure that when representatives of the Muslim bodies see it they will agree that it is in good taste.” he said. The Ulama, in a letter to Ster reject the points raised by Mr Maude. Here is the text of the Ulama’s reply:

“In reply to your comments we must point out to you that you are in no position to advise Muslims as to what is derogatory and what is not derogatory to their religious laws. You possess no qualifications in Islamic law, and you are not a Muslim. Therefore, you have no authority whatsoever to pass any opinion on matters of religious concern to us. We say that the film is an insult and a mockery of Islam. You just have to accept this. It is our religion, our Prophet and our feelings you are trampling upon. Please do keep your opinions of our Faith to yourself as we do not accept you to be a competent commentator on Islamic affairs.

You state that “nowhere in the film does the Prophet appear”. Regardless of whether he appears or not, the film depicts the holy disciples of our Holy Prophet (On whom be peace). The rank and position of the Holy Prophet’s Disciples in Islam are not known to you, hence you

regard as of no consequence the pictorial depicting of the Holy Companions of Muhammad (On whom be peace).

Your statement that the film was directed by a Muslim does not impress us in the least. Quite frankly we are in doubt as regards the Faith of that “Muslim” who directs such a film. If a Muslim in this country had to direct such an offensive film as the one you intend screening, he would immediately be excommunicated by us. Moustapha Akkad, the director of this evil film stands condemned in the eyes of Muslims.

His act of depicting the Holy Companions of the Holy Prophet (On whom be peace) is in the Eyes of Islam notorious and more damnable and vile than fornication and robbery. In terms of the Law of Allah the curse of Almighty settles upon one who ventures to commit the capital crime of pictorially depicting the Holy Companions of the Holy Prophet (On

whom be peace). Therefore, please do not endeavour to substantiate your case on such a weak and flimsy base as Moustapha Akkad.

Your observation that the film was financed by Arab International Productions cannot come to your rescue. The Arab International Productions is not the name of any Islamic Authority – it is not a designation for any Islamic source of Law. The Arab International does not represent Islam or Islamic Law. The Arab International Productions which financed this film is equally guilty of the capital crime of mockery of the Holy Companions of our Holy Prophet (On whom be peace). Islamic Law condemns the Arab International Productions more severely than what it condemns Ster Films, hence the support of this organisation, i.e. Arab International Productions, is no justification for your screening the un-Islamic film.

You assert that nine films on the Life of Prophet Muhammad (On whom be peace) have already been produced in Arabic. This is no justification for screening a film which is offensive to our Faith and religious sentiments. Even if ninety such films were produced, all of them are damned in Islam. Islam does not and will not legalize a prohibited act on the basis of mere mass production. A crime committed singly or collectively remains a crime in Islam. If certain quarters indulged in such films which are evil according to the Law of Islam, you cannot

expect Muslims of this country to follow suit. We are not led by “Muslims” of other places who violate the Scriptural Law of Islam.

Finally, you should banish the idea from your mind that Muslim Religious Leaders in this country will find the film in good taste. Muslim Theologians who are the Authorities on Islamic Law in this country will commit no such blasphemy by witnessing the sacrilegious film which your Group intends screening.

In conclusion we once again appeal to you to act responsibly in this matter. Monetary gain is not everything to strive for. You as citizens living in a land occupied by communities of different Faiths must show tolerance and respect to the various religions. We do not defile your religion so desist from defiling ours. In the interests of good relations and harmony we feel that you are morally obligated to heed the appeal of an entire community. Our appeal to you is; cancel your intended distribution and screening of this film. We, Muslims detest it. It offends our religious sentiments.

Should your Film Group refuse to heed the legitimate request of the Muslim community of South Africa, you shall be held solely responsible for the ensuing consequences which will definitely be in bad taste for us all. We have issued a timely warning to Sterfilms. This is no matter to brush aside. He who tramples on our Faith stands on a volcano.”

BAN THIS FILM , SAY MUSLIMS

MUSLIMS throughout the country are trying to stop the screening of the film: Mohammed — Messenger of God by Ster Films because they believe it is against their religion.

This is in spite of claims by Ster's senior publicity executive, Mr Dougie Maude, that the film was directed by a Muslim and made in North Africa with Muslim funds.

The Committee of Ulama of South Africa has written to Ster Films saying that in their opinion the film is a mockery of Islam and is tantamount to an insult on the Holy Person of our Holy Prophet.

The letter continues: 'The very screening of this film will cause nationwide unrest, uproar and indignation in the Muslim community.'

The Ulama asked Ster not to distribute 'this highly offensive film for screening.'

In a letter to Cape Herald, the secretary of the Committee of Ulama, Mr A. S. Desai, said that the film was a 'vilification' of Islam.

Mr Desai says that the Jamiatul Ulama — a body of Muslim theologians and religious leaders in Natal — had already issued 50 000 leaflets condemning the film and calling for a ban and boycott of it.

'It is against Islamic beliefs to portray animate objects in pictures. Therefore, the screening of the life of our Holy Prophet is scandalous and disgusting to Muslims,' says Mr Desai.

Ster's Mr Maude said that his company was still going to release the film in spite of opposition.

'They have not seen the film so they can't sit in judgment on it,' said Mr Maude.

'We are waiting for the film to arrive and if we see anything that will offend the community we will certainly remove it.'

'Mohammed does not appear in the film at all, so we are of the opinion that the hue and cry that has been raised is really much ado about nothing.'

CAPE HERALD
28th February, 1976

By
LEON DU PLESSIS

EASTERN CAPE Muslims have joined an impassioned nationwide protest against the proposed screening in South Africa of a film on the life of the Muslim prophet, Mohammed.

The Eastern Cape branch of the Committee of Ulama, a body of Muslim theologians and spiritual leaders, has written an urgent letter of protest to Ster Films, the company that has acquired the distribution rights for the film, 'Mohammed, Messenger of God'.

According to the Eastern Cape secretary of the Committee of Ulama, Mr A. S. Desai, this is only one of hundreds of letters and telegrams expected to reach Ster Films from all parts of South Africa.

Mockery

In his letter to the company Mr Desai says the film is highly sacrilegious, a mockery of Islam, and tantamount to an insult 'on the Holy person of our Holy Prophet'.

He warns that the very screening of the film will cause nationwide unrest, uproar and indignation in the Muslim community. 'We therefore appeal to you to exercise discretion and wisdom and refrain from distributing this highly offensive film for screening.'

Mr Desai told the Evening Post his community deemed a film on the life of the prophet an affront to their faith and the prophet.

Images

'Our Prophet Muhammad was the greatest destroyer of images and idolatry. We are, therefore, infuriated to learn that he is being pictorially represented on the screen.'

Mr Desai said the protests mounted so far were only the beginning — 'the tip of the iceberg'.

'Powerful, nationwide protests will be organised in the near future in an effort to have the intended screening of this sacrilegious film banned,' he said.

EVENING POST
20th February, 1976

Move to ban film on Mohammed

DURBAN. — Muslim religious and cultural organisations here are to seek a court interdict soon to stop the screening of a film on the Prophet Mohammed in cinemas in the city and other parts of the country.

The film is 'Mohammed, the Messenger of God'.

Mr Mohammed Fareed, secretary of the Majlisul Ulama, said that the decision to seek a court interdict was taken by the Jamiat-ul-Ulema (Muslim youth movement of Natal), the Islamic Propagation Centre and the Majlisul Ulama at a meeting at a mosque here yesterday.

He said the Muslim religious leaders viewed the screening of the film in

such strong terms that they have decided to declare Friday, March 5, as a day of protest.

Special appeal

'No Muslim with even a spark of faith can tolerate film actors and actresses portraying the parts of the holy prophet, his illustrious shahabs, their chaste women and their righteous children.'

'In a special appeal we have called on all priests

to enlighten the public from the pulpits on the harm that would be caused if the film was screened,' he said.

He added: 'If our appeal to get the film banned is not successful we will seek a court order soon to stop the film from being shown to the public.' — Sapa.

EVENING POST
27th February, 1976

MUSLIM UPROAR OVER FILM

By
LEON DU PLESSIS

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EVENING POST
20th February, 1976

HOW THE PRESS REPORTED THE FILM

Muslims will go to court to stop film on Mohammed

Daily News Reporter

MUSLIM religious and cultural organisations in Durban are to seek a court interdict soon to stop the screening of a controversial film on Prophet Mohammed in cinemas in the city and other parts of the country.

The film, "Mohammed, the Messenger of God," is to be distributed by Ster.

Mr Mohamed Fareed, secretary of the Majlisul Ulama, told The Daily News the decision to seek a court interdict was taken by the Jamiat-ul-Ulema (Natal), Muslim Youth Movement of Natal, Islamic Propagation Centre and the Majlisul Ulama at a meeting at the West Street Mosque yesterday.

He said Muslim religious

leaders viewed the screening of the film in such strong terms that they have decided to declare Friday, March 5, a day of protest.

"No Muslim with even a spark of faith at heart can tolerate film actors and actresses portraying the parts of the Holy Prophet, His illustrious Sahabas, their chaste women and their righteous children.

"In a special appeal we have called on all priests

to enlighten the public from the pulpits on the harm that would be caused if the film was screened," he said.

He added: "If our appeal to get the film banned is not successful we will seek a court order soon to stop the film from being shown to the public."

THE DAILY NEWS
26th February, 1976

LEADING MUSLIMS PROTEST OVER PROPHET FILM

By RAJENDRA CHETTY

THE three leading Muslim jurisprudence bodies in South Africa have petitioned the Ster Films group not to proceed with plans to screen a multi-million-rand film on the life of the Prophet Muhammad.

The Jamiatul Ulema of Natal, the Jamiatul Ulema of the Eastern Cape, and the Majlisul Ulema of South Africa made the plea in a joint statement this week.

The film, "Muhammad, Messenger of God", stars Anthony Quinn and Irene Pappas, and was directed by Moustapha Akkad with a cast of nearly 1 000.

Muslim religious leaders are opposed to the life of the Prophet being portrayed on the screen, and the Ulemas urged Ster Films to reconsider plans

to show it in South Africa.

"We want to register our strongest protest and disapproval at the proposed screening of the film, and make an urgent appeal to those responsible to let good judgment prevail and refrain from doing so," the statement said.

"The law of Islam bans and condemns the film which, in the opinion of Muslims, makes a mockery of the Holy Prophet. The film is highly offensive to the religious sentiments of Muslims and its screening will not be tolerated."

The statement added: "We urge Ster Films to take cognisance of the religious sentiments of an entire community and refuse to go ahead with its plans."

The statement was signed by Mr Yunus Patel (Jamiatul Ulema of Natal), Mr A. D. Desai (Jamiatul Ulema, Eastern Cape) and Mr Mohammad Fareed (Majlisul Ulema, South Africa).

SUNDAY TIMES
22nd February, 1976

Muslims call for ban on film

MUSLIMS of the Eastern Cape have sent Ster Films a telegram urging them to cancel the screening of a film on the Prophet Mohammed, "or face the consequences".

The Committee of Ulama, a body of Muslim theologians and spiritual leaders, has rejected comments by a Ster Films spokesman who was quoted in a Sunday paper yesterday defending the company's intention to distribute the film, "Mohammed, Messenger of God".

Derogatory

The Ulama secretary, Mr A. S. Desai, said in his telegram to the spokesman,

Mr G. Maud, that Ster Films had no authority to advise Muslims what was derogatory to them and what was not.

In a follow-up letter to the telegram, Mr Desai reiterates that the film is an insult and "a mockery of Islam".

"It is our religion, our Prophet and our feelings you are trampling upon. Please do keep your opinions of our faith to yourself as we do not accept you as a competent commentator on Islamic affairs."

Damnable

Mr Desai also dismisses Mr Maud's argument that "nowhere in the film does the prophet appear." Mr Desai points out that the film does depict the Pro-

phet's disciples, and states that "the act of depicting the Holy Companions of the Holy Prophet (on whom be peace) is, in the eyes of Islam, notorious and more damnable and vile than fornication and robbery."

"Should your film group refuse to heed the legitimate request of the Muslim community of South Africa, you shall be held solely responsible for the ensuing consequences which will definitely be in bad taste for us all.

"We have issued a timely warning to Ster films. This is no matter to brush aside. He who tramples on our faith stands on a volcano."

EVENING POST
23rd February, 1976

Moslems angered by film

Own Correspondent

DURBAN — South Africa's 200 000 Moslem community is up in arms over the screening of a controversial film on the Prophet Mohammed in cinemas throughout the country.

The film, "Mohammed, the Messenger of God," has already been banned by many Moslem countries and condemned by the World Moslem Congress.

Moulana Abdul Raghman Ansari, chairman of the Jamiat-ul-Ulema Natal, said today that Moslems all over the world were angry at the screening of the film, because it was completely contrary to the teaching of Prophet Mohammed.

He said his body had appealed to all Moslems not to see the film because "it makes a mockery of the life of Prophet Mohammed and his noble companion, Sahabas."

"During the time of our Prophet there were no photographs or films made and we believe that anything that is put on film about him now will

be completely false. "We don't want the Moslem people to lose respect for him. We don't only object to films being made about our Prophet, but also object to films being made on the prophets of other religions.

SCHEME

"This film is not going to be of any benefit to mankind. It is only a money making scheme," he said.

Moulana Ansari, who is also the priest at the Grey Street Mosque, said some of his members had appealed to Indian cinema owners not to show the film.

Mr Yusuf Habib, of the Dreamland Cinema, said the Moslem-owned cinemas would not show the film, because it was against their religion.

"Nobody has seen Prophet Mohammed and therefore I don't think a film should be made about him," he said

STAR
25th February, 1976

Mohammed film runs into storm

By KHALIL ANIFF

SOUTH AFRICA'S Muslims will protest at the Friday prayer against the screening of the R10-million film, Mohammed, The Messenger of God, in cinemas in the Republic.

The protests will be led by the Jamiat-ul-Ulema, a judicial body controlling Muslim affairs. Various Muslim organisations are also backing the protests.

Moulana Basheer Amod, joint secretary of the judicial body, said yesterday Muslims were totally against the screening of the film which, Muslims claim, reflects poorly on the Prophet and his life. Representations were being made to Ster Films, the distributors, to stop it being screened, he said.

"The film has been banned in many countries

and condemned by the World Muslim Congress as a mockery of the life of our Prophet and his noble companion, the Sahabas," he said.

Moulana Mohammed Fareed, secretary of the Majlis-ul-Ulema of South Africa, has urged the Publications Control Board to ban the film as its screening would hurt the feelings of the Muslim community.

"We trust that the Board will take cognisance of the feelings of Muslims," he said.

He said his organisation would distribute

pamphlets at various mosques on Friday calling for protests against the film and a total boycott if it was ever screened in Indian cinemas.

Mr. Osman Gany, a director of Dreamland Cinema, said yesterday that his cinema would refuse to screen the film.

"I understand that the film undermines what we Muslims have always upheld," he said.

Mr. Mohammed Rajab, a director of the Shah Jehan and Shiraz Cinemas, contractors for Ster Films, said yesterday

that he was not prepared to condemn a film until he had seen it.

"If my cinemas are to screen the film, I will first invite Muslim leaders and Ulemas (priests) for a private preview of the film before I decide on whether my cinemas will show it," he said.

He said that distributors of films could not insist on cinemas screening a film if it was derogatory.

THE NATAL MERCURY

ULAMA CALLS FOR BAN ON FILM

IN view of Ster's refusal to reconsider its decision to distribute and screen the controversial film in South Africa, the Committee of Ulama has communicated with the Publications Control Board in a bid to have the film banned.

The Committee of Ulama, in a letter petitioning the Publications Control Board, states:

"A film titled, MOHAMMED, MESSENGER OF GOD, is to be screened soon in South Africa. The Ster Film Group has acquired the distribution rights of this film in South Africa. This was announced in the Sunday Times Extra Edition of Natal, dated 15th February, 1976.

We wish to bring to your notice that this film is condemned by the Islamic religion. According to the Laws of our religion it is not permissible to present pictorially the Holy Disciples of our Holy Prophet Muhammad. Islamic Law bans this film. Hence, this film is highly offensive to the religious sentiments of Muslims. The Muslim community of

South Africa is incensed by this film. Muslims all over the Republic are vehemently protesting against the proposed screening of this film which in the opinion of Islam is sacrilegious.

The screening of this film will stir up great dissatisfaction, unrest and religious feeling among Muslims.

We have written to the Ster Film Group in Johannesburg appealing to them to cancel this film in the interests of harmony and in respect for our religion. However, we learn from press reports that Ster has no intention of heeding our request.

We, therefore, appeal to the Control Board to ban this film in South Africa. We feel that the Board is dutibound to ban this film since it is offensive to the religious sentiments and beliefs of an entire community."

MAULANA SEMA ASSAILS FILM

MAULANA C.M. Sema, Principal of Darul Uloom, Newcastle issued the following statement in condemnation of the film.

"The proposed screening of a film on the life of our Holy Prophet (S.A.W.) has come as a great shock to Muslims of South Africa. I must state most emphatically that this film is sacrilegious in terms of Islamic Law. It is a gross affront and an insult hurled at the exalted personage of our Holy Prophet (S.A.W.) as well as the illustrious Companions.

The argument that the film does not depict the Prophet (S.A.W.) pictorially, does not exonerate this film from the charge of sacrilege which the Shariah levels against it. The pictorial depiction of the holy Companions of the Messenger of Allah is tantamount to an insult and an affront directed towards the Holy Prophet (S.A.W.), himself. Hence, Islam does not condone or permit the screening of this film.

All Muslims are dutibound by the Shariah to protest against the proposed screening of this disgusting film. Let us pray that this film is cancelled and banned."

TELEGRAM OF PROTEST

A large number of telegrams from different parts of South Africa, protesting against the proposed screening of the film, titled, 'Mohammed, Messenger of God', was sent to the offices of Ster Films in Johannesburg. The telegrams voicing opposition and indignation were sent by Muslim organizations as well as individuals.

.....THE tragedy of the matter is that even many religious institutions have been invaded by the upholders of westernism. In the field of religious education western methods of imparting knowledge are being envisaged. There is much talk about the use of so-called 'religious' and 'educational' films, and 'picture-stories' for the purpose of imparting religious knowledge. In some instances even the aid of instrumental music is sought for the promotion of Islamic education. What a despicable state of affairs! The very thought of using the above methods is repugnant. What is happening to Muslims? Are they not happy with Islam as it was handed down to us by our beloved Prophet (S.A.W.) that they have to seek the aid of western methods? What is wrong with the method taught to us by our Rasoolullah (S.A.W.) and his noble Sahaabah (R.A.)?

No Muslim worthy of his Imam, would condone such an un-Islamic method. That photography (of animate objects) and music are both categorically condemned by Islam needs no emphasis. How can one reconcile these with Islamic education? They are irreconcilable! The very idea is loathsome and worthy of condemnation.

In the context of Islamic Law the screening of these so-called 'religious' films can never be permissible. The very term 'religious films' is misleading. How can an institution whose very basis is Haraam be called 'religious'? A film is made possible by a highly un-Islamic process — PHOTOGRAPHY OF ANIMATE OBJECTS. Photography is reprehensible as it sows the seeds of idolatry. Rasoolullah (S.A.W.) was commissioned by Allah Ta'ala to eradicate idolatry root and branch, hence photography which constitutes the breeding ground for idol-worship has been prohibited so that mankind may be saved from its disastrous effects. Rasoolullah's (S.A.W.) verdict on this subject may be summarised in the following ahadith:

"Verily, a house which contains pictures is not visited by the angels."

"Verily the makers of pictures will be punished on the Day of Resurrection, when Allah will desire them to bring to life their pictures."

"Jibraeel came to me and said: 'I had been to you last night also, but could not enter your house because of three things. There were pictorial inscriptions on the door. The screen inside had pictures too. Further there was a dog inside the house. Cut away the head of the picture on the door so that the remaining portion resembles that of a tree (unlike that of an animate being). Tear off the screen inside the house into pieces, and convert them into cushions lying about the floor and coming under human feet. And eject the dog.'"

Notwithstanding the above categorical denunciation of pictures of animate objects our 'reformers' would have us believe that in view of certain apparent 'advantages' the screening of so-called 'religious' and 'educational' films and the publishing of 'picture-stories' depicting the lives of the noble Sahaabah (R.A.) is permissible. This argument is untenable and can only emanate from those who have no regard for Allah and His Rasool (S.A.W.). Alluding to this subject Maulana Cassim Sema of Jamiatul Ulama, Natal states:

"Islam strictly prohibits pictures and images of all animate things; whether these pictures are drawn by hand or photographed, it is an indispensable fact that they are pictures and photos of living things. It is un-Islamic and strictly prohibited to print history books

in the form of picture-stories, more especially of the Sahaabas and the righteous predecessors."

Modernists' Process of Reasoning

The modernists' process of reasoning is fallacious and may be likened to the following example:

Zaid contributes a large sum of money towards a religious cause out of the proceeds of an illegal deal. Since charity is an act of virtue the means through which this money is acquired (in this case illegal) is also permissible.

Nobody in his right senses would give credence to such lop-sided reasoning. The mere fact that a large sum of money is contributed towards charity is no justification for one's earning such wealth by dishonest means. The end can certainly not justify the means! Rasoolullah (S.A.W.) elucidates this point even further and we quote:

"If a person earns or acquires anything through dishonest means and then gives away a part of it in charity, his act of charity will not be accepted, and if he will spend from it on his needs there will be no auspiciousness or real prosperity in it, and should he leave it behind to his descendants on his death it will serve for him as hell's provision. Believe it, Allah does not erase evil with evil (i.e. charity and almsgiving from ill-gotten gains can never lead to salvation). One impurity cannot remove another; it cannot make it pure."

If a virtuous act like charity is not acceptable because of its haraam basis (unlawful earnings) how on earth can one justify the screening of so-called 'religious' and 'educational' films and publish 'picture-stories' depicting the sacred lives of the Sahaabah and our righteous predecessors when their basis too is haraam (photography of animate objects)? It is not permissible to convert an evil act into a virtuous one simply because there are certain apparent advantages in it.

Sin Greater than Profit

By the same token an argument may be advanced that since there are certain apparent 'advantages' in alcohol and gambling, indulgence in these evils may be permissible.

The Holy Quran forcefully rejects the above claim in the following emphatic terms:

"They ask thee concerning wine and gambling. Say: 'In them is great sin, and some profit for men, but the sin is greater than the profit'." (2:219)

"O ye who believe! Intoxicants and gambling (dedication) of stones, and (divination by) arrows, are an abomination, — of Satan's handiwork: eschew such (abomination) that ye may prosper." (55:93)

Here the Quran, while conceding that in intoxicants and gambling there is "some profit for men", goes on to state that "the sin is greater than the profit", hence we are commanded to "eschew such (abomination) that ye may prosper."

Studying the problem of the so-called 'religious' films and 'picture-stories' in the context of the above Quranic principle there is no scope for the modernists' argument that because of certain apparent 'advantages' the screening of these 'educational' films and publishing of picture-stories is permissible in Islam. The use of terms such as 'educational' and 'religious' when making reference to these evils is misleading. An evil will remain an evil no matter how much one tries to camouflage and make it appear to be a virtuous act.

Statement by Maulana Kathrada

MOULANA Ismail Principal of Mohamedia Madressa, Tayside, issued the following statement:

"The proposed screening of the unchaste film 'Mohammed, Messenger of God' has stunned Muslims throughout the World. In execution of my sacred

duty unto Allah Subhanahu waTa'ala I hereby register vehement protest at the commission of this wanton sacrilege against our beloved Prophet (S.A.W.)

The portrayal of the role of the Holy Companions by film actors and actresses whose lives are seeped in immorality and sin is an

offence which is unthinkable to the true Muslim mind. We as slaves of Mohammed (S.A.W.) can never permit the exalted personages of Rasulullah and his Sahabas (RA) to be defiled by the unchaste pictorial depiction offered by the enemies of Islam.

Each and every Muslim

is Bound to maintain the sanctity, the dignity and the Holiness of Rasulullah (S.A.W.) of his Companions and of the teachings of Islam. As such, Islam demands that each Muslim raise his voice of protest and offer any sacrifice demanded by Islam in defence of the Law of Allah."

CINEMA — VICE IN DISGUISE

By Maulana Mohammed Ali Moosagie (P. Elizabeth)

FIRSTLY the very basis of the Cinema is the institution of photography. Since photography is illegal in Islam, it requires no emphasis in maintaining that cinema must likewise be illegal. It is inconceivable that Islam can permit the operation of an institution which has for its very foundation an un-Islamic element.

Indeed, the evil, the crime, the vice and the misery which flow from the cinema-house cannot be over-emphasised. According to the followers of westernism the cinema is a form of entertainment. But it seems that in western terminology entertainment is synonymous with immorality. The western man is prone to confuse entertainment with immorality.

Crimes of rape, murder, robbery and many other sex-crimes owe their origin to the cinema-house. The rise of serious crime in the west is most alarming. It is ironical that crime is perpetrated at its worst in the very bastion of western civilisation, viz. the United States of America. Where westernism has its strongest hold there crime too is at its strongest. Time and again we find prominent citizens of the western world laying the blame for the spiralling crime rate at the door-step of the cinema-house. Every conceivable evil is dished out to all and sundry in the cinema and on television.

The cinema wields the power to subvert and debase the minds of an entire nation. Instead of man marching along the roads of moral progress and development, cinema directs his mind onto the roads of immorality and crime. The disastrous consequences of cinema are manifesting themselves daily and they spell the ruin of man as a special creation endowed with the great gift of intellect. Cinema deprives the intellect of its value and creates within man a raving for sordid lust which finds its outlet in the numerous types of horrifying crimes so rampant today in western society. No one can deny that today on earth there is no people groping and grovelling more in a pit of vice, lust and immorality than the western community, wherever they may be. Morality is a term unknown to the western mind. Victims of lust — slaves of passion — cannot encompass the meaning of this term, morality, which is such an essential requirement necessary for the healthy development of a society from the animal stage to the level of intellectual superiority.

Because of all the evils emanating from cinema, because of the misery caused by corruptive films and the all too well known disastrous results following in its wake, Islam has strictly forbidden this immoral form of "entertainment".

A number of evil agents join forces in order to render possible the functioning of the un-Islamic "entertainment" known as cinema. We briefly enumerate these un-Islamic aspects which constitute the bases of the bioscope.

1. Photography which has already been dealt with before.
2. The intermingling of sexes which is strictly forbidden by Islam.
3. Music, which is also forbidden by Islam.
4. The staggering amount of money which could be calculated in millions of rands being wasted away annually by the cinema-loving public.

Every true Muslim who regards Islam as the Law of Allah has no alternative but to confess that the cinema is indeed a social evil and as such it can never be tolerated by Islam which demands from its adherents a very high standard of morality. No deep understanding is necessary to discern the evils flowing from the cinema-house. Yet it is most lamentable to observe that even learned Muslims, in order to conform to the western mode of living, are condoning this un-Islamic form of "entertainment". Some of our so-called learned men who are regarded as authorities on Islamic Law have gone thus far as to declare this abominable "entertainment" ja-ez or permissible in Islam.

Muslims should in no way be deluded by those who claim themselves to be authorities on Islam yet have the naked audacity to make lawful something with which Islam can have no truck whatsoever. All Muslims, learned as well as unlearned, can clearly comprehend that Islam can never tolerate and permit an institution which wrecks the entire moral structure of a community. Islam will never permit a practice which has the power of perverting nations and depositing them in the gullies of evil and filth.

A Muslim in order to be a true follower of Islam should conform to the following standard laid down by the Quran:

"Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance)."

(Quran, Sura Furqan, Ayat 73).

In this verse vain talk, unedifying jokes, futile entertainment, evil shows and all sin in general are being deprecated. This verse condemns the vain, futile type of amusement and entertainment of which the cinema-house forms a branch. For those who choose to pass their time in amusement and entertainment the Quran says:

"The life of this world is

but play and amusement, but best is the Home in the Hereafter for those who are righteous. Will ye not then understand?"

(Quran, Sura Ana'm, Ayat 32).

Even leading western non-Muslim citizens are aware of the dangers emanating from the cinema. In a recent interview with the press a high-school principal made the following remarks:

"Pornography and corruptive films have so far deteriorated the sense of values. That what is necessarily private in nature has become common practice and knowledge for all, in the street and public places." (Eastern Province Herald, 5th Dec., 1966).

All over the world responsible citizens, not necessarily Muslims, are

laying the blame for the high rate of crime at the doors of the cinema and television. When even non-Muslims acknowledge the evils inherent in the cinema, then indeed it is most dismal for Muslims that many of our present-day so-called learned authorities cannot see the filth being dished out by the bioscope.

All those who are infatuated by the cinema and all those Muslims who are ardent cinema-lovers should remember that in order to veil their un-Islamic love for cinema they must not make the dangerous error of attempting to legalise an institution which stands condemned in the eyes of Islam. To attend the cinema is indeed a heinous crime, but to attempt to make it lawful is even a greater crime bordering on KUFR or disbelief according to the Law of Islam.

QUESTION

Is it permissible to produce a Hajj film, depicting the Hajj rites and ceremonies on cinema screens. There are certain advantages in producing a Hajj film: (1) It engenders eagerness for performing Hajj, and (2) It practically demonstrates the manner of performing Hajj.

ANSWER

The production of a Hajj film in which there will be numerous pictures of animate beings is not permissible. It is unlawful. To offer it as a cinema-show and make it a source of financial gain is an act of sin.

Moreover, it is tantamount to insulting the Islamic devotions, the practices of Islam, the rites of Hajj, the glory of Makkah Muazzamah, as well as the recitation of the Holy Quran. In short, the producing of a film on Hajj, its screening, seeing it,

its screening, seeing it, aiding such a project in any way, as well as extolling it are not permissible. It is prohibited. The Divine Instruction is:

"Do not aid one another in acts of sin and transgression, but fulfill your duty to Allah. Lo, Allah is severe in punishment." (Surah V, Al-Maidah: 2)

For obtaining the advantages stated in the question there exist other ways and means.

(Islamic Book of Law — Fatawa Rahimiyah)

HAZRAT BINNURI

CONDEMNS FILM

In labelling the film on the life of the Holy Prophet (S.A.W.) as Haraam, Shaikhul Hadith Maulana Yusuf Binnuri, Rector of Darul Uloom, Karachi, Pakistan, says:

We appeal to the rulers of Islamic States to have mercy on the Muslim Ummah and ban the screening of such films. We also appeal to the Muslim public not only to boycott such films, but to raise their

voices of protest against them as much as possible. We also appeal to all the Imaams and Khatibs of various Musjids to do their duty and inform the masses of the harmful aspects of such films. Even if the whole world labels a Haraam object as Halaal, it does not become Halaal. The Muslim nation has already witnessed the outcome of such endeavours. May Allah not let us witness the balance of it.

The Jamiatul Ulama-Transvaal — has communicated with the Minister of Interior in a bid to have the sacrilegious film banned.

SAUDI ARABIA BANS FILM

THE Saudi Arabian Government, in pursuance of recent resolutions adopted by the Rabitatal Aalamil Islami (World Muslim Congress), has categorically opposed this film being screened and has appealed to Muslims the world over to protest against the sacrilege of the Prophet (S.A.W.) and his companions.

THIS IS 'BLATANT
TRANSGRESSION'
— JAMIATUL
ULAMA
(Transvaal)

THE Jamiatul Ulama of Transvaal, in a letter to Sterfilms accuses the Film Group of blatant transgression of the laws of Islam, and calls on Ster to withdraw this sacrilegious film forthwith. In its letter to Sterfilms, the Jamiatul Ulama — Transvaal — says:

"The Jamiatul Ulama — Transvaal — strongly and in no uncertain terms objects to the screening of this unholy film. To portray any Prophet, his family or Companions is totally prohibited in the Islamic Shariat. By defiling and lowering the holy person-

alities of Islam to base level of screen entertainment you will be blatantly transgressing the laws of Islam. No true Muslim will accept any sacred Islamic personage being erroneously portrayed by anyone (Muslim or non-Muslim) in bioscope houses.

The fact that the film was directed by a Muslim and supported by some Arab governments does not make it acceptable to any mindful Muslim.

The Ster Film Group should consider the strong beliefs of the Muslims and withdraw this film forthwith."

"IT is prohibited by Sharia'h to prepare, print and publish images of living things. By Sharia's this is sinful indeed.

"In fact, to prepare imaginary images of the Sahaba (R.A.), print and publish them is a far greater and extremely grievous sin."

—MUFTI E. SANJALVI (Jamiatul Ulama, Transvaal)—

"ISLAM strictly prohibits pictures and images of all animate things; whether these pictures are drawn by hand or photographed, it is an indisputable fact that they are pictures and photos of living things... it is un-Islamic and strictly prohibited to print history books in the form of picture-stories, more especially of the Sahabas and the righteous predecessors."

—MAULANA C.M. SEMA (Jamiatul Ulama, Natal)

These so-called "Religious" films

THE Holy Rasool of Allah came with the Law of Islam to fight idolatry in all its forms. Picture or image-making, the basis of idolatry was banished by Rasulallah (S.A.W.). So vile and detested is the practice of picture-making that Rasulallah (S.A.W.) declared:

"THE SEVEREST PUNISHED ON THE DAY OF QIYAMAH WILL BE THE PICTURE-MAKERS."
In another Hadith, Rasulallah (S.A.W.) warned:
"EVERY PICTURE-MAKER WILL BE IN THE FIRE."

That picture-making — pictures of animate objects, of people and animals — is despised and prohibited in the Shariah of Islam, there exists no doubt whatsoever. That Muslims today freely indulge in this baneful practice is both ironical and heart-rending. Rasulallah (S.A.W.) came to eradicate the idolatrous practice of picture-making, but Muslims of today, in emulation of the standard of life carved out by the enemies of Islam, having no inhibitions whatsoever in their participation in this institution of image-making. Their free and uninhibited indulgence in a practice which is in diametric opposition to the command of Allah is a manifestation of the extent of transgression and rebellious disobedience to the Command of Allah, which grips the Nation of Islam today. Rasulallah slayed image-making. Muslims have revived it.

For long now Muslims have been guilty of mercilessly slaughtering the Commands of Rasulallah (S.A.W.) with regard to the destruction of the institution of image-production. But, of late, Muslims have slipped deeper into the abyssal pit of degradation and disobedience by not only condoning and indulging in image-making, but by utilizing this very satanic and hated practice to depict the great Sahaba (R) of our beloved Nabi (S.A.W.) — the very men who lived to destroy all vestiges of idolatry — the very men whose lives mirrored the perfect example and life of Muhammad, Rasoolullah (S.A.W.). So-called "religious" films are produced portraying — falsely portraying — the noble Sahaba (R) on the screens of immorality. What greater display of effrontery could we expect from people who claim to be the followers of Muhammad (S.A.W.)?

Shaikhul Hadith, Hazrat Maulana Yusuf Binnuri, Rector of Darul Uloom, Karachi, Pakistan, attacking this particular film, the screening of which is desired by Kuffaar and misguided Muslims, says:

"What could be more outrageous than to film the glorious and pure lives of the companions of Rasulallah (S.A.W.) who lived in the golden era of Islam? What a great tragedy it is to perpetrate that very act which Rasulallah (S.A.W.) had cursed! Will this sacrilegious act of filming their lives be tolerated by Allah and His beloved Rasul (S.A.W.)? It is not only the fact that the actual life of the Sahaaba is being screened, but what is worse is that film actors have been made to play their parts and enact the scenes taken from the Glorious Era of Islam. Some played the part of Rasulallah (S.A.W.), some the part of the Sahaaba and their noble women, some that of Abu Jahl, Abu Lahab and other enemies of Rasulallah (S.A.W.). These scenes were filmed and are now being screened. Now if any Muslim has a spark of faith in him and a little decency, will he be able to tolerate the fact that those whose lives are no comparison to that of the great Sahaabah, have been given the honour to play the role of Rasulallah (S.A.W.) and his noble companions? Those Muslim actors who played

the part of Abu Jahl, Abu Lahab and other disbelievers would naturally have been expected to behave and act like them, mocking and teasing the Muslims. Could they still remain Muslims? Then those who watch and enjoy these scenes, where do their Islam stand? It is only logical to presume that in this film many words and actions would have been attributed to Rasulallah (S.A.W.) which he had never said or done, whereas he has said "whosoever intentionally attributes a lie towards me, should make his abode in hell". Whenever American and other Western newspapers and periodicals published false pictures of Rasulallah (S.A.W.), our newspapers objected and the Muslims raised a cry of protest. After screening this film, will the Muslims still have the courage to object to the mischief of the enemies of Islam? When the Muslims are not ashamed of filming the life of Rasulallah (S.A.W.) how will they be able to protest? The result would be that within a short period the enemies of Islam would not only openly publish false pictures of Rasulallah (S.A.W.), but go a step further and produce films showing false pictures of the Glorious past of Islam, and humiliate and degrade Islam just as the orientalist did and are doing up to the present day with their pen and writings.

When this happens the Muslims will not be able to prevent it. Until now, only the respect of the Muslims was withholding the enemies of Islam from carrying out their objects. The Muslims should be ashamed that what the non-Muslims could not accomplish, they have wrought with their own hands. To watch a film for fun and pleasure, could they find no-one else besides the Rasul of Allah (S.A.W.) and his Sahaaba? Will even a shameless person approve of his parents, daughters and wives being filmed and then viewed for pleasure on cinema screens? Is the respect of the Sahaaba not even equal to that of one's parents?

The essence of all that we have said is as follows:

1. That photography is forbidden and invites the wrath of Allah.
2. To paint the Glorious lives of the Sahaaba with this cursed thing is a base act and humiliation of the Sahaaba.
3. Many of the incidents would be mere fiction which amounts to a lie being attributed to Rasulallah (S.A.W.).
4. For film actors and actresses to play the parts and enact the roles of the Sahaaba is a shameless and disgraceful thing.
5. To make the lives of the Sahaaba a source of fun and enjoyment is an act of Kufr.
6. This would open the doors for the non-believers to make false pictures and stories of Rasulallah (S.A.W.) and propagate their false doctrines."

This film — as well as all so-called "religious" films — cannot be accorded any toleration by those who claim to have any Imaan in their hearts. Muslims must wake up from their slumber of complacency. Muslims cannot afford to be conciliatory towards practices which the sacred Law of Islam proscribes. A Muslim who claims to have love for Rasulallah (S.A.W.), but who persists in flagrantly violating, in rebelliously transgressing the Shariah must take stock of his Imaan. He must watch the direction in which he is drifting

WORLD MUSLIM CONGRESS CASTIGATES INSULTING FILM

THE Rabital Alamil Islami (The World Muslim Congress) has passed resolutions severely condemning the film titled 'Mohammed, Messenger of God'. The Rabita in its resolutions decree as prohibited any attempt to embark upon the distribution and screening of the disgraceful film. Extracts from the resolution passed by the Rabita:

"This film is prohibited whether the sacred personage of the Holy Prophet is pictorially portrayed or whether the acts and movements of the Holy Prophet (S.A.W.) are indicated by the camera (without actual pictorial depiction of the holy form of Rasulallah — (S.A.W.).

This film is a grave act of injustice and misrepresentation of the exalted position of Rasulallah (S.A.W.) It causes hurt to the Holy Prophet (S.A.W.) as it is an insult to him.

It is an established fact that Rasulallah (S.A.W.) is the noblest of creation and thus occupies the highest pedestal in creation. Hence, he cannot be regarded on the level of ordinary man. Allah Ta'ala says:

"Verily, those who offend Allah and His Messenger, Allah has cursed them in this world as well as in the Hereafter. And, He has prepared for them a disgraceful punishment."

Allah Ta'ala has made it

incumbent upon Muslims to honour and respect the Holy Prophet (S.A.W.). The Sahabas are the noblest of Believers after the Holy Prophet (S.A.W.) This film is a vilification of the Sahabas, and an insult of the Sahabas is tantamount to an insult hurled against Rasulallah (S.A.W.). The Holy Prophet (S.A.W.) said:

"Leave my Sahabas to me. . . ." "Do not offend me with regard to my Sahabas. Whoever offends them has offended me. And, whoever offends me has offended Allah."

Whoever associates in the production of this film, in its distribution, in its pictorial portrayals, in its material gain, in its screening, in praising it, in facilitating its distribution or in any way whatsoever is considered a denigrator of the Holy Prophet (S.A.W.) of his family and of his noble Companions.

It is incumbent upon all Muslims, the world over, upon organizations and governments, to oppose the action of these persons who have attacked the position of the Holy Prophet (S.A.W.) and the illustrious Sahaba in this film. All possible means must be employed to publicise these resolutions in all parts of the World of Islam in a bid to ban the screening of this film."

This paper is the product of the efforts of a handful of people, dedicated to the cause of presenting Islam in its pristine purity.

CAN YOU HELP!!!

If you can assist us in this endeavour — morally, financially, physically or with matter, write to:

THE MAJLIS
P.O. Box 19196 Dormerton
4015 Natal

or
P.O. Box 60 Heidelberg
2400 Transvaal

or
P.O. Box 8008 Port Elizabeth
6000 Cape Province

The Nation of Islam shall not Tolerate this Insult

HAZRAT Mufti Mohammed Shafi, Mufti-Azam of Pakistan and Hazrat Shaikhul Hadiss Moulana Binnuri, Rector of Darul-Uloom Pakistan in a joint communique issued in Karachi roundly condemned the evil film titled 'Mohammed, Messenger of God' and warned that the nation of Islam will never be able to tolerate this satanic and impure film.

The communique severely criticizes the production and the screening of this film which is claimed

to be the result of careful planning by the enemies of Islam to undermine the sacred religion of Islam. The communique states that among the great Ulema and organisations of the world of Islam have branded this film as a vile plot against Islam are:

Rabitatul Alamal Islami
Majma'l Buhuosul
Islamia
University of Azhar
Sheikul Azhar (Rector)
Rector of Madina University

Ministry of Religious
Affairs, Pakistan
Grand Mufti of Syria

A non-Muslim actor represents Hazrat Hamza (RA) the Beloved uncle of Rasulallah (S.A.W.) in the film and many actresses depict the roles of Sahabiyaat, for the portrayal of dancing acts the services of an Israeli actress have been enlisted. India, America, Italy and Israel have accorded full support to the production of this film.

Similarly all forces — the enemies of the Deen — the world over have accorded support and applaud for this film.

The communique adds, 'We appeal to the Muslims of the world to rise to occasion and institute measures to defeat this plot of the enemies of Islam. It must be made clear to the enemies of Islam that the Nation of Islam will under no circumstances tolerate this sacrilegious film.'



"VOICE of ISLAM"

RABIUL AWAL

1396

Vol. 1 No. 2

ULAMA REJECT STER'S PRIVATE SCREENING OFFER

THE Ulama of South Africa have rejected Ster Films' proposal to stage a private screening of the sacrilegious film, titled "Mohammed, Messenger of God." The Ulama have made it quite clear to Ster Films that Islam does not permit even a private, preview screening of this film which has courted the wrath of Islam throughout the world. Any participation in the proposed private screening of the film is equally banned in Islam, say the Ulama. In a letter to Ster Films the Jamiatul Ulama of Natal states:

"Your proposal for a private viewing of the film by learned men of Islam prior to its public screening, cannot be accepted. This amounts to violation of an Islamic Principle which totally prohibits same. The sanctioning of the film or its production by some Muslims does not make it permissible to screen or view the film.

The World Islamic Council which is represented by Muslim Scholars from all over the world has rejected the film as a mockery. That is also our strong conviction. Therefore, no member of the Jamiatul Ulama of Natal or any good Muslim would participate in viewing this mockery of Islamic Teachings. We, therefore, once again appeal to you to accept the judgment of this World Islamic Congress as well as that of other Muslim organizations, the world over, and cancel the distribution of the film when it arrives in the Republic."

In a letter to Ster Films, the Mujlisul Ulama of South Africa states:

With reference to the abovementioned matter we wish to inform you that we have observed in our local Press that you intend to stage a preview-screening of the film which Islam has condemned as being sacrilegious. We wish to register our strongest opposition to any such preview-private screening of this film. Hereunder we outline the reasons for Islam's detestation and prohibition of any such screening, be it private or public.

(1) The Law of Islam (the Shariah) strictly prohibits production of pic-

tures of animate objects since these were the roots of idolatry.

(2) The Religion of Islam prohibits production of pictures of the Holy Prophet (On whom be the Peace of the Almighty), of his noble Disciples, and of all sacred personalities of Islam to a much greater extent than the prohibition of picture-production of ordinary persons.

(3) The Holy Prophet of Islam came to eradicate idolatry in all its form-root and branches. We, can therefore, never accept that the glorious History of our Prophet be subjected to the machinations of idolatry of which picture-production is the most important.

(4) The portrayal of the sacred roles of Hazrat Humza (R) as well as that of the other Holy Disciples of our Prophet by film actors and actresses is a sacrilege which we cannot tolerate. We believe and preach that ALL film actors and actresses are immoral and of extremely low moral (if any) standards. This is the opinion and the verdict of Islam, and we are not asking you to accept it. We are merely informing you of the view Islam entertains about the film industry. We shall not accept pictorial depiction of the Holy Disciples of our Holy Prophet even by "pious" people, leave alone by those whom we believe to be of the lowest moral standards.

(5) Regardless of whether the Holy Prophet is depicted in the film pictorially OR NOT. The film is still banned by Islam. The "depiction" of the Holy Prophet even by means of the "subjective camera"

technique in which the camera will play the sacred role of Muhammad (Peace be upon Him) is prohibited in Islam. A special Resolution of the World Islamic Congress was passed in Mecca recently condemning this technique of depicting the Holy Prophet as well.

Above, we have briefly outlined some of the reasons underlying the Islamic prohibition of this film. There are other Islamic religious reasons as well, but we shall not labour you with these as you will find much difficulty in understanding and accepting our Law. Our purpose is merely to inform you of the standpoint of Islam, and not to ask you to believe or accept it. In notifying you of the view of Islam we expect you to accept that what we are saying is the Law of our Faith regardless of whether it is comprehensible or palatable to you or not. We are not, by means of our protests, propagating our religion to you. We are only requesting you to heed our religious sentiments and feelings in the interests of harmony and peace. We are citizens of the Republic just as you regard yourselves to be citizens of the Republic. You most certainly desire that your feelings, your sentiments and your dignity be respected. We, therefore, ask you to do the same for us. There are thousands of films you can distribute and screen and derive financial gain from. There is absolutely no need for you to offend and trample on the religious beliefs of an entire community of this country.

With regard to your intention of inviting Mus-

lims to watch the preview-screening we wish to make it abundantly clear to you that:

(1) Your proposal and invitation will never be accepted by the Ulama Organizations of South Africa. The Jamiatul Ulama-Natal, Jamiatul Ulama-Transvaal, Jamiatul Ulama-Eastern Cape, as well as the Mujlisul Ulama of South Africa have already issued categorical refusals regarding the proposed private-screening.

(2) Any Muslim who happens to be present at your private-screening stands condemned in the Eyes of Islam. Any Muslim who agrees to attend your private screening will be branded by the Ulama of South Africa as a traitor to the Cause of Islam, and as a result he will suffer

much ostracism.

(3) Any Muslim who commits the "fatal" error of attending your private screening does so at the peril of his own Faith.

(4) Any Muslim who by some misfortune was trapped into being a party to the private screening will be an unauthorised person. He will be attending in his own private unlawful capacity.

(5) The opinions and decisions of unauthorised Muslims will not be accepted by the Ulama and the Muslim community. The views which any unauthorised Muslim may express after witnessing your private screening cannot be imposed on the Muslim community, and such views will be branded and rejected outright.

We wish you to understand that the Ulama (Islamic Theologians and Religious Leaders) are the representatives of Islam and as such the representatives of the Muslim community. No other person or body has any authority or right to issue any verdict or statements on behalf of Islam. Hence, your intended private screening to this sacrilegious film. The only sensible solution in this matter of grave importance is to cancel the distribution and proposed screening-private and public- of this highly un-Islamic film.

We sincerely trust that the Ster management will co-operate in maintaining the peace, harmony and good relations by scrapping this film.

NEWS FROM THE JAMIAT OFFICE

By MAULANA YUNUS PATEL

IT can be said without fear or contradiction that Islam is a way of life. It is not a religion based on the performance of a few rituals and customs. Islam demands of every Muslim, complete submittance to the will of Allah. In fact that is what Islam means.

Modern day scientists have been successful in inventing the most incredible and sophisticated machinery. The phenomenal discoveries in the field of medicine and technology, baffles human imagination. The Concorde and the press button age has made available to man unbelievable ease and comfort in travel, lighting, cooking, heating, building, printing and manufacture of all kinds of items. Despite all the progress and advancement, science has failed to solve the domestic, cultural, social, political and economical problems of man.

Science is a blessing to mankind and Islam fully sanctions the use of all modern machinery and equipment, as long as their use does not involve transgression upon the basic principles of Islam concerning morality, justice, peace and harmony etc. Nevertheless, these products cannot prevent man, the paragon of creation, to degenerate to the level of animalism. They cannot eradicate crimes of theft, rape, cheating, fraud, adultery, forni-

cation, murder, loot and arson. They cannot generate in man the love for Allah, His beloved Prophet (peace be upon Him) and his Companions. They are helpless in making man realise his duties towards his Creator, his parents, his children, his neighbours, his relatives, his servants, his society, and mankind in general.

Humanbeings have been created by Allah and a solution to all human problems lies in the teachings

of the Almighty Allah, clearly explained in the Holy Quran and perfectly demonstrated and illustrated by His last Messenger, the Greatest of all Nabis, Hazrat Mohammed Mustapha (peace be upon Him). There is no problem big or small that cannot be solved within the framework of the teachings of the Holy Quran and the Sunnah of the Holy Prophet (peace be upon Him).

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WHY TAQLEED?

By Hazrat Maulana Shabbir Ahmed Uthmani (R.A.)

NO Muslim can deny or refute the fact that all basic laws in every sphere are but from Allah, and it is Waajib on every being to obey Him only. To follow the laws brought down by the Ambiyaa and Rasuls are also Waajib, because they too convey and propagate the laws of Allah, and are also a media between Allah and His creation. If they (the Ambiyaa) command anything through their Ijtihaad, because of so many similarities and proofs, it will be regarded as the commandment of Allah. Allah has made it Fardh and Waajib on His creation to obey their commands. Allah Ta'ala says in the Quran "Those who follow (and obey) the Rasul, verily they have obeyed Allah."

It is clear from this that by obeying and following the commands of the Ambiyaa and the Rasuls, one is not committing Shirk in Allah's Commands. Likewise is the act of following the Imaams who are the deputies of the Ambiyaa, and who have fully understood their commandments. It can therefore not be said that one commits Shirk fir Risalah by following the

teachings of the A'immah. In reality the A'immah propagate the Deen of the Ambiyaa, and whatever Ijtihaad they make is in conjunction with the original Kitaab and Sunnah. If one obeys the commandments of the Ambiyaa he will be obeying the commandments of Allah. Likewise if one follows an Imaam, one will surely be obeying Allah and his Rasul (S.A.W.). This following of the commandments in the technical term of Fiqh is called 'Taqleed'.

In the Quranic Aayah "If you do not know, ask the learned ones", the Quran teaches us this fundamental truth that those who do not understand the intricacies of the Quran and Hadith should consult the learned ones on the laws of Allah and follow them (make their Taqleed). The fact is that the one who does not know the laws of Allah should inquire from those who know and practise upon them. This is such an established fact that no understanding person can deny it.

In many places of the Quran and Hadith the following of one's own whims and fancies has been declared Haraam and unlawful. For this reason the A'immah and the Ummah are unanimous (in their opinion) that the following of one's own desires is totally Haraam. 'Muttabe Hawaa' as stated in the

Shariah is that person who follows his own whims and fancies, and looks for a proof of its validity in the Quran and Hadith. Such a person at times may call himself a 'Muttabe Quran' (follower of the Quran), and may also by chance find a law that nearly suits him. But verily Allah the All-Knowing knows what the intention is and what is hidden in the depth of every person's heart. Hafez Ibn Taymiyyah (R.A.) has written in his Fataawaa an article wherein he has stated the unanimous verdict of the Ummah; that where a person for the sake of following his own desires picks and chooses from the Madhaahib of the A'immah Mujtahideen; and also says that such an Imaam says this, and such an Imaam says that, he is not the follower of Allah and His Rasul, but a follower of his own desires. And to do that is to treat the Deen as a toy. (Fataawaa Ibn Taymiyyah Vol. 2).

The Ulama of the Ummah have given many explanations on this subject. We only quote Hafez Ibn Taymiyyah because many who claim that they do not make Taqleed, hold him in high esteem and follow him (make Taqleed of him) in many matters.

It has been observed from experience that if the common people are accorded the liberty to follow any Mas'alah they fancy of Imaam Abu Hanifah, Imaam Shaa'fi'ee, Imaam Maalik, Imaam Ahmed bin Hanbal (R.A.), or any of the other Imaams (without restricting them to one particular Imaam), it will result in chaos. Hafez Ibn Taymiyyah has with the unanimous agreement of the Ummah declared this Haraam. Therefore it is in the religious interest that one Imaam be followed in all matters of Shariah.

To summarise: the main aim of Taqleed is to be saved from following one's own desires. In this age of free thinking, there is no

solution for the masses but to compel them to follow one Imaam. (To avoid a complete chaotic situation for those who wish to practise). For this reason Taqleed Shaksee has been made Waajib only as a means to reach one's goal. After understanding this fact, it should be known, that as a testimony to follow the four Imaams or a particular Imaam, it is not necessary that their names be mentioned in the Quran or Hadith. The Quran and Sunnah explain the objects of the Shariah, and it is not necessary to explain the means or mediums of attaining these. For example, it is clear from the Quran and Hadith that Haj is Fardh. But to search in the Quran and Hadith for the means of reaching there, such as by car, aeroplane, train, camel or even the name of a particular vessel is foolish and a sign of sheer ignorance. For this reason, if there had been no clear proof in the Quran and Sunnah on Taqleed Shaksee, only the stern prohibition mentioned numerously from following one's desires is ample proof for Taqleed Shaksee.

It has also been proved by the practice of the Sahaaba in the first century Hijri, as it is evident in several instances, that the ordinary Sahaabah used to follow the Ulama from among themselves. The Sahaabah also made Taqleed Shaksee (individual) as may be seen from the following narration:

In the Sahihul Bukhaari (Kitabul Haj) it is stated that Ikramah (R.A.) reports: "The people of Medina inquired from Ibn Abbas (R.A.) regarding the women who started menstruating after the Fardh Tawaaf." (Does she have to wait till she becomes Paak to perform Tawaaf Widaa, or is the Tawaaf forgiven, and is it permissible for her to leave without performing the Tawaaf Widaa). Ibn Abbas (R.A.) replied that she could leave. The people

of Medina said: "We will not follow your word (saying) and leave the saying of Zayd bin Thaabit (R.A.)."

In the Fathul Baari on the authority (reference) of Thakafi the words of Ahlul Medina are reported thus: "You may give a verdict (Fatwa) or not. Zayd bin Thaabit says that a woman may not leave without performing Tawaaf."

In the Fathul Baari, with a reference to Musnad Abi Dawood At Tiyaalisi where Qatada (R.A.) reports the same incident in the following words: "The Ansaar said: 'We will not follow you in opposition to the saying of Zayd bin Thaabit' Ibn Abbas (R.A.) replied: 'Ask Umm Sulaym (if this Mas'alah is correct or not)'."

From this incident which occurred between the Ansaar and Abdullah bin Abbas (R.A.) two things are evident: (a) that the Ansaar of Medina made Taqleed Shaksee of Zayid bin Thaabit (R.A.). They did not follow another person's verdict which was contradictory to his. (b) Abdullah bin Abbas (R.A.) did not object against the people of Medina as some people are fond of saying these days, that Taqleed Shaksee is Shirk fin Nubuwwah and Haraam.

It is also stated in the Fathul Baari that when these people reached Medina, they went to Umm Sulaym (R.A.) and inquired from her as Ibn Abbas (R.A.) had asked them to do. Zayd bin Thaabit (R.A.) was accordingly informed of this Mas'alah. After investigating many other Ahaadith, he accepted the verdict of Abdullah bin Abbas (R.A.), and changed his verdict from the one he had held previously.

From this we understand that a person who does not have a full knowledge of the Quran and Hadith, and follows an Imaam, verily it is permissible for him to do so, just as the Sahaabah (R.A.) had done.

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Continued from last issue

Three Universal Laws

There are three main laws in the Universe – the Law of Creation, the Law of Substance, and the Law of Evolution; so if we seek, as it were, to personify the Great Mysterious Power, and clothe Him with attributes that we mortal men can comprehend, we shall endeavour to visualise Him as Creator, Sustainer and Evolver.

The Arabic language has one word which comprises all three ideas – **Rabb-ul-Alameen**: the word Rabb signifying Creator, Sustainer and One Who has endowed every object with the capacity of ultimate development – thereby anticipating the doctrine of Evolution, many centuries before Darwin gave his theories to the world.

At every evolutionary stage of matter, however transient it may be, we find a course prescribed and an organisation preordained... Nature everywhere obeying the Law.

As the Holy Quran says: "And to Allah does abeissance whatever is in heaven and earth – willingly or unwillingly."

Over and over again, the Holy Quran lays down with great clarity, that a Reign of Law exists, dominating the whole material world; and every day fresh discoveries of science do but prove inspired accuracy of the Sacred Book. For, after all, this is the sum-total of all scientific discovery – **that all growth and all development of every element in Nature is under the Rule of Law.**

Is, therefore, this Reign of Law – this mechanism, as it were, of rule and regulation – intentional? Or is it accidental?

Call it machanism if you will; but can you dissociate

mechanism from the mind?

The machine itself cannot think; but what of the mind that made it? Mechanism cannot construct itself.

In all human mechanisms, we believe in the priority of laws and principles, on which certain mechanism is working. We acknowledge the pre-existence of the mind that devised the machine, and set it working.

Why do we hesitate when we come to the great mechanism of Nature? I suppose we are afraid lest, if we once make such an admission, we shall have to accept Law, as separate from Matter – to admit that Mind has priority over Substance.

The Atom

About seventy years ago the Atomic theory was the popular craze. The Atom was our great God, our first cause and origin; but later we found this god itself a slave to Law. It was found to be, not an origin, but a product of some electronic specialisation, which in its turn received its birth, not as an accident, but under a Law – the Law of Condensation – from the collocation of ethereal specks. But this ether as it is called, is, in its turn, a law-ridden

entity.

Ernst Haeckel and others, refusing to admit the priority of Mind to Matter, sought a way out by regarding matter and energy as one and the same thing, with "law-abidingness" as a permanent characteristic, and calling it Law-Substance. Law-Substance, therefore, is a first cause, self-created, and the creator of other things – self-existing and the maintainer of subsequent growth, omnipresent, and allpervading, indestructible and infinite; add to these the attributes of all-knowing and all-powerful, designer and regularizer, though you style yourself atheist or free-thinker, **you believe in the God of Islam.** As the Holy Quran says:

"And to Him doth

obey what is in the heavens and the earth. And a sign to them is the night: we draw forth from it the day, then to, they are in the dark; and the sun runs on to a term appointed for it; that is the ordinance of the Mighty and the Knowing. And as for the moon, we have ordained for it stages, till it becomes again as an old dry palm-branch. Neither is it allowable to the sun, that he should overtake the moon, nor can the night outstrip the day. All float on in a sphere." (36:37).

Thus is the whole Solar System under Divine Ordinance.

What was that Law –

the Law of Gravity – "evolved from accidence," that made the earth stand on its orbit, with its axis inclined?

What a contradiction in terms – LAW and ACCIDENT. To what lengths will we not go to avoid belief in the Divine Ordinance.

Is the camera an accident? The lens, the sensitive paper. The light regulating contrivance, and so forth, all suggest design and mind: and yet the camera is but the crudest copy of an eye which is, presumably,

a thing evolved at random. And what about the feeling that the image reflected produces? The lens of the camera reflects the image, but it does not see, it does not feel; whereas the

eye sends a thrill into the very soul when we see anything beautiful.

Can we give or receive a telephone message without an "exchange"? Some **design** to connect the giver and the receiver is indispensable.

The brain of an army-known in modern language as General Headquarters – is pre-eminently the product of design. Is the brain of man just a hap-hazard contrivance, meaningless in its inception.

We assign a distinct design to every one of the hundred and one pipes fixed in the machinery of an ordinary steam engine. Are the million and one nerves that work so miraculously in our bodies purposeless and without intent?

to be continued

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ISLAM AND PICTURE-MAKING

By SHAIKH MUSTUFAA HAMAMI (R) OF EGYPT

The Messenger of Allah said:

"The Angels do not enter a home in which there is a dog or a picture."

Imam Nawawi (R) writes in his Sharhul Mislim regarding the above-quoted Hadith:

"The Ulama have said that the reason for the non-entry of the Angels in a house wherein there is a picture is the fact that it (picture) is an open sin and in it is the imitation of Allah Ta'ala's creation. Some pictures are the images of objects which are being worshipped. And, the reason for the Angels' non-entry into a house in where there is a dog is the fact that a dog eats much najasat (impure things). The Hadith has referred to some dogs as Shaitaan. And, Shaitaan is the antithesis of Angels. Dogs have in them a very bad odour as well, and Angels detest bad odours. Keeping dogs is forbidden according to the Shariah. Therefore, the punishment for keeping dogs is that such a person is deprived of the visits of the Angels, the duas and the grace (Barakaat) of the Angels. And, the Angels do not ward off the mischief of the devils in the home of such a person (who keeps dogs)."

The Angels referred to in the Ahadith (i.e. those Angels who stay away as a result of the presence of pictures and dogs) are the Angels of Rahmat or Mercy, the Angels who make dua and Istighfaar on behalf of the inmates of the home. However, the Angels who are responsible for recording man's deeds do not separate themselves and they enter every home. The manner in which a Muslim may secure the visits of the Angels of mercy, dua and Istighfaar and the manner in which he may save himself from being deprived of the blessedness of the Angels is to rid himself of all pictures. If he desires that Angels of Rahmat enter his home he should destroy the pictures so that they do not resemble animate objects. This was the Fatwa (A.S.) or verdict which Jibraeel (A.S.) gave to our Nabi (S.A.W.). Imam Abu Hanifah, Imam Nisaai and Ibn Majah have narrated this Hadith. In his Musnad, Imam Abu Hanifah (R.A.) narrates the Hadith as follows:

"Hazrat Ali (R) narrates: In the home of Rasulullah (S.A.W.) there was a screen on which were some pictures. Jibraeel's visit was delayed for a long while (i.e. he did not visit Rasulullah (S) as promised by him). After a long while when Jibraeel came, Rasulullah (S.A.W.) asked the reason for the delay. Jibraeel replied that we do not enter a home wherein there is a dog or a picture. Have the screen taken down, cut the head off the picture and have the dog ejected."

Picture-making is Haraam (absolutely forbidden) according to the unanimous opinion of the Jurists of Islam. Making a picture by means of the hand or by means of the camera is

forbidden. Both occupy the same category of prohibition. There is no difference between the two methods (as far as the Law of Islam is concerned).

Readers may be of the opinion that since the people have accepted this practice of picture-making and are indulging in it profusely no advice will benefit them. Therefore, whatever I have said above is of no benefit and amounts to a sheer waste of effort. In this regard three factors have to be borne in mind.

(a) It is the compulsory duty of the Ulama to explain the Laws of Allah. And, this is especially so when people have become victims of neglect with regard to the Divine Laws. Therefore, regardless of whether people accept or reject, we have to discharge our sacred duty.

(b) It is false to say that all Muslims have degenerated to such a base level that they are not prepared to give a hearing when the Ulama explain the Laws of Allah and His Rasool (S.A.W.). We have firm faith in the fact that there are many Muslims who practise upon the Laws of Allah when they are explained to them. Hence, we are writing and explaining for such people (who desire to obey Allah).

(c) By writing this article at least people will come to know Allah's Law pertaining to pictures. And, knowledge is beneficial, for he who practises or indulges in a Haraam act knowing that it is Haraam, will likewise know that his action is Haraam and constitutes a sin. Because of this Allah may grant him guidance and the tawfeeq to repent. On the other hand, he who is ignorant of the Law he will indulge in Haraam labouring under the impression that it is Halaal (permissible). May Allah Ta'ala save us from ignorance and the mischief of the ignorant ones.

Someone may pose the question that today all — both learned as well as the general public — make and keep pictures without any hesitation. Is this general indulgence based upon some proof? This general indulgence conveys the impression that the prohibition of pictures has been abrogated, and now it is permissible. The answer to the foregoing question is:

The prohibition of pictures is so absolute (Haraam Qat'i) that consensus of opinion exists on this question. The negligence and the indulgence of the people of today can never constitute proof for the permissibility of pictures.

One should remember that today we are passing through an age of atheism in which no attention is paid to the dictates of the Deen. In fact, a deliberate shunning of the Deen prevails today. What more can you expect when you see that those who preach

the Laws of Deen are being mocked and jeered. It should also be remembered that there are certain groups who have eliminated those whom they considered to be in their path. They have killed them, and some have migrated in order to save their Deen. Yes, these people have exiled their very own, and if they did not migrate then they too would have been shown the grave.

(N.B. Shaikh Hamami (R) is here alluding to the persecutions and murdering of the true Ulama by certain governments of Muslim lands. When the true Ulama proclaim the truth which clashes with the evil desires of the un-Islamic officialdom ruling Muslim states, the un-Islamic authorities resort to persecution and murder of the Ulama.)

All this evil is today perpetrated by this Ummah who sometimes describes itself as, "Ummate Muslimah", which once was the refuge of Islam, the fortress of Islam and the sword of Islam. What? ... Shall we wash our hands of Islam because of the evil way of life adopted by these people? Shall we conclude that Islam has been abrogated? Shall we conclude that it is no longer the Deen of Allah? The abject degradation of the people today is such that they have no connection with Islam and its injunctions. Now ponder. Shall those who have divorced themselves from Islam be followed?

Leave alone what the Muslims are doing nowadays and grasp firmly onto the Truth. Do not attempt to learn Islam from the actions of the present day Muslims but, obtain the Deen from the Men and the treasure-houses of the Deen. In the Books of Deen the Laws are recorded. Ponder into these You will observe that the true Deen has been preserved in these Books without any addition or deletion.

Beloved Brother! Should you attempt to learn the Deen from the practices of present day Muslims, then you will regard open great sins as Halaal and the compulsory injunctions of Allah as Haraam. (May Allah forgive us.) Hence, no attention should be accorded to the action of any person if it conflicts with the Quran and the Sunnah.

... This, today, is the state of those Muslims who are negligent and indulgent regarding the matter of pictures. The negligence of the people with regard to this practice of pictures has reached such proportions that people labour under the impression that this strict prohibition has been cancelled. No. Never. Never. The prohibition of pictures has not been cancelled. The prohibition remains as severe as it was. The very same warning applies, i.e. whoever makes a picture will receive the severest of punishments. He has been warned of being flung into Hell. He will be required to give life in Hell to his pictures, but will be unable to do so. The picture-maker has also been told (by Rasulullah-S) that all the pictures he has made here will assume live forms in the Hereafter and these will collectively inflict upon him various types of tortures.

AND ALLAH IS THE ONE FROM WHOM AID IS SOUGHT.

Dayare Madina film attacked

IN a hard-hitting pamphlet, titled: **RELIGIOUS FILMS? the Jamiatul Ulama (Eastern Cape) criticizes the film, Dayar-e- Madina which was recently screened in Port Elizabeth. The text of the pamphlet is as follows:**

"A film bearing the title, DAYAR-E-MADINA is about to be screened in Port Elizabeth. This film has been variously dubbed: "one of the greatest Muslim motion pictures". Islamic film, Muslim film, religious film, etc. These epithets awarded to this film as well as other so-called religious films are cruel misnomers. It is the sacred duty of every Muslim and especially of the Ulama to inform the Muslim public of the deception employed to trick unwary Muslims into believing that a film could be accorded the laudable designations of "Islamic", "Muslim", "religious", etc. In terms of the Law of Allah these so-called religious films have no Islamic standard. The Shariah does not tolerate these films. These films are an affront and an insult against the Deen of Islam. It is indeed most incomprehensible how people who believe themselves to be MUSLIM could indulge, support, and encourage these films which are HARAAM. The production, the screening and the aiding of these vile films constitute a gross mockery of the Shariah. And, indeed it is most despicable for Believers in Allah's Law to accord co-operation to this baneful practice of making the Deen of Allah a mockery by way of vile screen entertainment.

In substantiation of their claim that this evil film is "Islamic", the protagonists of screen entertainment—the supporters of the immorality of bioscope—assert that:

- (1) Saudi Arabia has offered its co-operation in this film.
- (2) It was produced with the full blessing of the governments of Syria, Iran and Iraq.

Let it be clearly understood that Saudi Arabia is not the name of any Source of Islamic Law. The pract-

ices of Saudi Arabia do not constitute the Shariah. The lives of Muslims must be governed by the Shariah and not by Saudi Arabia. The "full blessing" of Syria, Iran and Iraq does not accord this film any Islamic status. The governments of those countries do not represent Islam. On the contrary they are more representative of the culture of the Kuffaar — the enemies of Allah. The "legalisers" of these highly un-Islamic films are always quick to quote these modern un-

Islamic so-called Muslim states in support of their claims. Why can they NOT quote the Quran, the Ahadith of our Nabi (S.A.W.) or the Ijma as proof for their claims? We state without the slightest fear of contradiction that these supporters of the immoral film industry can never substantiate their case on the basis of the Shariah. If they can, let them attempt it. They know full well that should they even attempt to justify these films on the basis of the Quran and the Ahadith, their arguments will be devastated and demolished on the basis of the Shariah.

It is the sacred duty of the Ulama to discharge their obligatory (FARD) duty to warn Muslims to desist from participating in these films which are cruel stabs being inflicted on the Heart of Rasulullah (S.A.W.). Those who support these so-called "Muslim" films, we say to them:

"We claim under oath that you are trampling on the heart of Rasulullah (S.A.W.). The consequences of your highly cruel and unjust manner of insulting Rasulullah (S.A.W.) will not be dismissed lightly by the Shariah. He who has even a spark of love for Rasulullah (S.A.W.) must as a matter of compulsion abstain from this evil film."



The great Mosque of Cordova, Spain, Built by Abdur Rahman in 785 A.D.

THE movement of Mirza Ghulam Ahmad furnished excellent spies, faithful friends and self-sacrificing agents to the British Government. Some of his followers did yeomen service to it, both in India and abroad and did not hesitate even to shed their blood for its sake, such as, Abdul Latif Qadiani who was an enthusiastic preacher of the Qadiani faith in Afghanistan and also did his best to refute the concept of Jihad. He was executed by the Afghan Government because it was feared that the kind of preaching he indulged in would drive out from the Afghan the spirit of valour for which they were known all over the world. In the same way, Mulla Abdul Halim Qadiani and Mulla Nur Ali Qadiani were executed in Afghanistan for certain papers were found in their possession which proved that they were the agents and spies of the British and their job was to conspire against the Afghan Government, as is apparent from the statement issued by the Minister of Interior of Afghanistan in 1925, and the official organ of the Qadiani movement, *Al-Fazl*, too, has published this statement in its issue of March 3, 1925 and displayed this event as an act of glowing self-sacrifice.

The Qadiani community, in sum, kept strictly away from all nationalist movements from its inception. It took no part in the struggle for freedom, neither during the lifetime of Mirza Ghulam Ahmad nor after his death. What is more, it took pleasure in the injustices and atrocities perpetrated by the Western Imperialist on the Islamic World. The Qadianis remained completely indifferent to all popular endeavours of the Muslims, and to the problems and movements which sprang from Islamic consciousness. Their sole concern was to engage in religious polemics and make minute distinctions in argument or issues like the death of Messiah, the life of Messiah, the descension of Messiah and the Apostleship of Mirza Ghulam Ahmad.

The time rolled on and the Qadianis remained engaged in their activities, giving rise to new mischiefs, holding polemics, sowing the seeds of doubt and disbelief and serving the cause

of British Imperialism. Their headquarters were at Qadian in the Gurdaspur district of the Punjab. They were carrying out their nefarious business under the protective umbrella of the British but it had never crossed their imagination that they would ever come to possess political power and to lay their hands on a State and enjoy a dominant position in its government and administration. Firstly, they had stayed away from the nationalist movement and the struggle for freedom, and secondly, their numerical strength was very weak and they were submergled by the Muslim majority. But, in 1947, the state of Pakistan suddenly came into being and the Qadianis acquired, without shedding a drop of blood, what they could never have dreamt of, i.e. power and rule. How did it happen? It makes strange reading but it is beyond the scope of our enquiry.

The Ulama and other men of thought and learning

in India viewed the Qadiani menace with profound anxiety and did their utmost to counteract it with the weapons of knowledge, tongue and pen. No greater action was, evidently, possible under a political system which was its originator as well as benefactor. Among these crusaders of Islam the four to play the most prominent role were: Maulana Mohammad Hussain Batalvi, Maulana Mohammad Ali Monghyri (founder of Nadwatul Ulama Lucknow), Maulana Sanaullah Amritsari and Maulana Anwar Shah Kashmiri (*Sheikhul Hadees* Darul Uloom, Deoband). Among the organisations, Majlis-i-Ahrir-i-Islam was in the forefront. Its President was Syed Ataullah Shah Bukhari, who also occupied a prominent place among the freedom-fighters of India.

The celebrated poet and thinker, Dr Mohammad Iqbal, also took a leading part in the refutation of the Qadiani creed. In some of his writings he openly de-

clared that Qadianism was a revolt against the Apostleship of Prophet Mohammad, a conspiracy against Islam, and an independent faith whole followers were a distinct religious community that had nothing to do with the greater Muslim *Millat*. The Qadianis were not Muslims by any means. And Iqbal was not a die-hard. He was included among the most educated and enlightened men of the World of Islam and was a passionate believer in Islamic unity, the main planks of which were tolerance and broadmindedness. But since Iqbal knew Mirza Ghulam Ahmad closely and was fully aware of his religious motives and mysteries, he felt compelled to expose the great harm he was doing to Islam. To him goes the credit of demanding, for the first time, the expulsion of the Qadianis from the fold of Islam and their being proclaimed as a separate religious community.

Once the 'Statesman',

leading English newspaper of India had raised the question of Qadianism. Dr Iqbal at once, issued a rejoinder in which he said that Qadianism was the name of an organised conspiracy to lay the foundations of a new community on an Apostleship that was parallel to the Apostleship of Prophet Mohammad¹⁰. Similarly, when a prominent Indian leader asked why the Muslims insisted on the expulsion of Qadianis from Islam while they were a sect among them like so many other sects, Iqbal replied that the Muslims insisted because the Qadiani movement was trying to carve out from the *Ummat* of the Prophet Mohammad an *Ummat* of an Indian Apostle. He, further, said that this movement was even more dangerous for the collective existence of Islam in India than the creed of Spinoza was for Judaism.

The Almighty had opened the bosom of Iqbal for the doctrine of the Termination of Apostleship and he was convinced that the idea of the finality of Prophethood held the key to the collective existence of Islam and the solidarity of Muslims. He was not prepared to tolerate the least repudiation of or deviation from it for it would amount to the destruction of the very fabric of Islam.

During the course of his letter to the Editor of the Statesman (referred to above) Dr Iqbal remarked: "The belief that Mohammad (Peace be on Him) is the Seal of the Prophets is the sole factor that draws a permanent line of demar-

cation between Islam and the other faiths which share with the Muslims the creed of Monotheism and also recognise the Apostleship of Mohammad but do not accept the termination of Divine communication and Apostleship, such as, Brahmo Samaj in India, and it is on the basis of it that it can be decided about any group as to whether it belongs to the fold of Islam or not. I do not know of any sect in Islam which may have tried to jump across this border line. The Bahai sect of Iran did renounce the concept of the finality of Apostleship but the Bahais also openly declared that they were an independent community and not Muslims according to common usage.

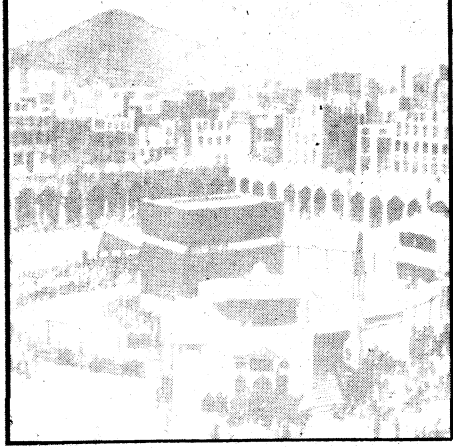
"We, of course, believe that Islam is a revealed faith but its existence as a society or an *Ummat* wholly revolves round the personality of the Prophet Mohammad. Hence, only two paths are open to the Qadianis: either they emulate the example of the Bahais and withdraw themselves from the Muslim *Millat* or give up the curious interpretation of the doctrine of the finality of Prophethood. Otherwise, these political interpretations candidly show that they want to remain attached to the Muslim community merely for the sake of the gains that go with the fact of being a Muslim. Without it, they will have no share in these privileges and advantages."¹¹

to be continued

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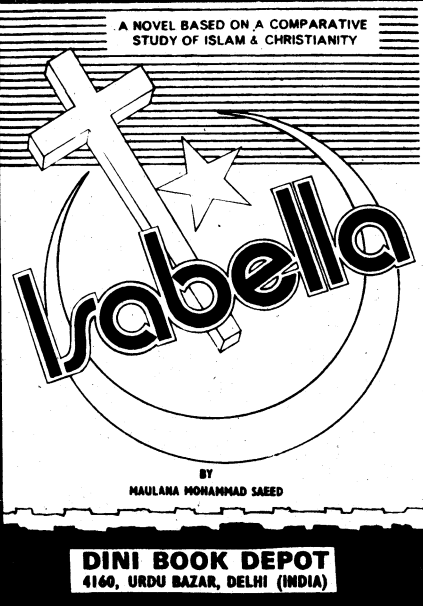
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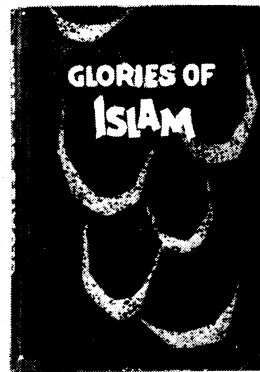
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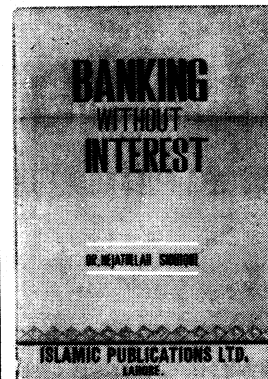
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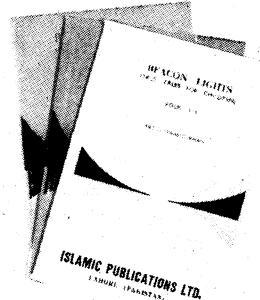
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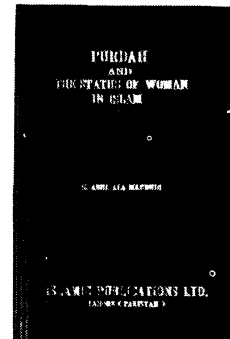


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THE MUCH MALIGNED PE

THERE is much talk in the air about the role of the Musjid. Much is being said of the "uselessness" of the Musjid in our times. The Muslim nation of the world has undergone a metamorphosis for the worse. Spiritually, morally, educationally and politically — in all fields — the Muslim nation is stuck in a quagmire of retrogressiveness. Our past great glory is dangling in front of us — in history books — like the bright moon on the fourteenth night. We look around us and we observe the colossal hopelessness of our position on all fronts of our existence. We search for the causes underlying the sordid mess of degradation in which we are grovelling, but our colossal ignorance and stagnated intelligence cannot fathom the real cause of our degeneration, albeit this cause is at the surface, open for all to realise and see. We, therefore cowardly look for scapegoats in order to absolve ourselves from responsibility and blame.

Our inflated egos and pride coupled with lack of true Islamic knowledge have discovered for us the desired scape-goat upon which we can heap all the blame for our parlous state. And, this scape-goat which has been discovered is the MUSJID, the IMAMS and the ULAMA. All the blame for the rot of the community is hurled mercilessly at the door of the Musjid and on the heads of the Imams and Ulama. Thus we find the Musjid being "lauded" with epithets such as:

"Let us look at mosques in our times. We fail to discern the old scenes. The role of the mosques kept on declining throughout the periods of decadence..... Now we see activity in our mosques restricted to the five daily prayers and they remain invariably locked at all other times."

"Those who occupy the offices of Imams, preachers, and instructors have almost all become incapable of facing the challenges of our age and of solving the problems of our time in the authentic terms of Islamic thought."

Those who shun responsibility and who desire an easy exit from the great task of reforming "the self" — the Nafs — those who have no desire to wage the "greater Jihaad" (in the words of Rasulullah — S.A.W.) against their own lowly desires, those who are not prepared to make sacrifices of wealth, property, comforts, luxuries, life and blood in the Path of Islam have indeed found a snug corner wherein to off-load their own ills and abuses. They blame the Musjids for their weaknesses. They blame the Imams and the Ulama for their decadence. But, what about themselves? They have arbitrarily exculpated themselves of all guilt in their own supreme courts of their imagination. They proudly endeavour to exhibit the results of their forms of "scientific investigation". Yet, we ask, how much "scientific investigation" did they apply to the thesis which purports to have established the causes of the Ummah's present decadent position? The result of their studies is indeed a poor reflection on their method of "scientific investigation", for we see their total inability to locate and pin-point the true

causes of Muslim degeneration and retrogression. Since, their "scientific investigation" has found it fit to lay the blame for the Ummah's decadent position at the door of the Musjid, let us briefly examine their statements.

They say that the "old scenes" can no longer be discerned in the Mosques of our times. Now we ask: Why are the "old-scenes" no longer discernible? If the "old scenes" are missing, why blame the Musjid? Why blame the Imam? Like you are part and parcel of the decadent Ummah, of the sick Muslim nation of today, the Imams and the Ulama too are. The entire Muslim nation is SICK. And, you, the modernist, the so-called intelligentsia do not alone constitute the Ummah. The Imams, the Khatiebs, the Ulama, the man in the street, the professional — all are cogs in the same machine. And, all are SICK — spiritually sick. The entire Muslim Nation has strayed from the Path of Islam — from the Path of Rasulullah (S.A.W.). And, the Musjid of today is a reflection of that SICK SOCIETY of today. Mutual

recriminations are of no avail. The general Muslim public is to be blamed for the degradation of Muslims; the Ulama are to be blamed just as well. All members of the Ummah must share this blame — not only the Imams, the Khatiebs and the Ulama. It must well be remembered that the little of what is left of true Islam is to be attributed to the sterling and sincere efforts of small pockets of uprighteous Ulama which are found scattered through the World of Islam.

And, the cause of our fall from our former pedestal of glory is not the "meaningless preachings devoid of any effect" of the Imams and Khatiebs — the cause of our fall is not the Musjid. The Musjid is rather the mirror which reflects our "ugliness". How "scientific" is it to blame the mirror for the "ugly" form reflected in it. If Musjids are locked, the Imams and the Khatiebs should not be blamed. The overwhelming majority of the Musjids are in the control of unscrupulous "trustees" who have nothing in common with the Musjid or with the Imams. These trustees who are in control of the Musjids

are not the Imams or the Ulama — most "trustees" of Musjids do not even perform Salaat regularly, but they are part and parcel of the SICK MUSLIM NATION of today. Locked Musjids are a blot — a bad reflection of the community responsible for such "locked" Musjids. The community has the means and the ways of procuring at high cost — at any cost — all its material requirements to satiate its taste for comfort and luxury, sin and vice. But, it does not possess the means to "unlock" a "locked" Musjid. The reflection is on the community — on the irreligious "trustees" of these Musjids — not on the Imams and not on the Ulama.

It is often gorged out:

"The Musjid today is a place which is restricted to the five daily prayers."

This is the cry of those who have no real respect for Salaat. This is the cry of those who perform Salaat as an empty ritual, devoid of any spirit. This is the cry of those who are not regular and punctual performers of Salaat. Any Muslim who knows the real value of Salaat — any Muslim who knows that after Imaan nothing is of such vital importance as Salaat, will never have the audacity to belittle the institution of Salaat — the life-blood of Islam —. Let it be clearly understood that the prime purpose — the only purpose for which a Musjid was built and is built is for the Remembrance of Allah in the form of the five daily Salaats. Precisely for this reason does Allah Ta'ala declare in the Holy Quran:

"Verily, Musjids belong unto Allah, therefore, do not call unto anyone with Allah."

No person can claim that a Musjid was built or is built for any purpose other than

Salaat. It is quite another matter that other Islamic activities are allowed to be carried on in the Musjid if these do not interfere with the dignity and sanctity of the Musjid. Our Nabi (S.A.W.) said:

"A Believer who performs a perfect Wuzu and goes to the Musjid for ONLY the purpose of Salaat, his rank is raised with every step he takes (towards the Musjid), and for every step he takes a sin is obliterated. And, when he engages in Salaat, the Angels make dua for him as long as he is performing the Salaat...."

There are numerous Ahadith of our Nabi (S.A.W.) which explicitly tell us that the purpose of the Musjid is SALAAT. Musjids were not erected to house invalids or wounded persons. Musjids are not hospitals where the sick and wounded have to be brought; where operations have to be performed. Musjids are not universities where biology, physics, chemistry, etc, have to be taught; wherein laboratories have to be housed. Musjids are not club-houses or recreational facilities which could be defiled with mundane talks, unruly behaviour, worldly discussions and laughter. Musjids are not prisons wherein criminals and convicts have to be housed. NO! A Musjid is the House of Allah — a place dedicated for the Remembrance of Allah, mainly by form of Salaat. And, above all, Musjids are Houses of established chiefly for the five daily Fardh Salaat. The very term, "MUSJID" is derived from the etymon or root word, AS-SUJOOD which literally means "to prostrate" and technically, "to perform Salaat". Hence, a Musjid means, "a place to perform prostration or Salaat".

Attempts are being made

to subvert the true function and purpose of the Musjid (which is Salaat) and to convert the Musjid into a venue catering for mundane activities for which the Musjid is totally unsuited — practically and logically. In support of the scheme to convert the Musjid into a club-house it is said that Rasulullah (S.A.W.) received foreign diplomats in the Musjids; he awarded leadership banners to army leaders in the Musjid; the Caliphs used to receive the allegiance of the people in the Musjid; the Caliphs declared their policies to people in the Musjid; judicial matters were decided in the Musjid; some wounded were cared for in the Musjid; etc.. In answer to these claims, let it be reiterated that the PRIME PURPOSE of the Musjid is the performance of the five daily Salaats. Any other activity besides Salaat, which happened to have been carried out in the Musjid during the time of our Nabi (S.A.W.) was dictated by circumstances and not design. And, even today, if circumstances warrant the execution of activities other than Salaat in the Musjid, it will be permissible.

Circumstances compelled the housing of wounded in the Musjid during the battle and not design — i.e. the Musjid was not designed and built for this purpose. Should such circumstances arise, no Alim will say that this is not permissible. The Ulama do not claim that it is forbidden to award leadership banners in the Musjid. But, it must be added that the Musjid was not built for this purpose, i.e. to award banners and titles. If the occasion arises and if it is in the interests of Islam the Ulama will not forbid it. But, it cannot be allowed that the Musjid be utilized as a platform for the tin-top, puny, irreligious and un-Islamic leaders of

today gain p aggrand The because insuffic ledge a situatio life rea in an a They t the var today comple to exec is just comple of life man in far cry and ir great C like a Sayyid; Khattal interview school by me appoin of Islai foreign turn a meet in Islam, with snoozin the Mu Sayyidi of Mu'min the wo life du Islam a Salaat easily carried without sanctity Allah. today The prepar pany e religio so com not be Musjid of the strictly Confer Raabit which was so The Rabita

HEART TRANSPLANTS?

GRIM WAIT TO 'GRAB' HEARTS

"I will never participate in such surgery."

This is what Dr Jacob Zimmerman, the American heart surgeon of New York's St Barnabas Hospital told reporters and his colleagues from Switzerland and Great Britain.

"It is medically and morally wrong for us as doctors to stand by a dying patient's bedside hoping he will get it over with quickly so we can grab his heart", said Dr Zimmerman at an international panel of heart surgeons' meeting at New York to thrash out the ethical implications of heart transplants. Dr Zimmerman envisioned a despotic ruler, with a diseased heart ordering that a political enemy be executed to obtain his heart for transplantation.

WHEN IS THE HEART FATALLY DAMAGED?

Dr Ake Senning, the Swedish-born surgeon of Zurich who, has repaired defective valves, joining the heart's left ventricle with the major body artery, the aorta, using connective tissue from the hip said that he was most concerned about the physical judgment as to when a patient's heart is fatally damaged or defective.

THE HOLY PROPHET (S.A.W.) SAID:—

"For every ailment there is a cure"

CANADIAN SURGEON OPPOSES HEART TRANSPLANTS

Dr John C. Callaghan, chief of Thoracic and Cardiac Surgery at Edmonton's University Hospital who has led or collaborated in developing major heart research breakthroughs, including the electric pace-maker heart device, said in a lecture sponsored by the Alberta Association of Registered Nurses:

"There is no such thing as a miracle in medicine."

His opposition to heart transplants has earned him wide criticism. He was among the first heart research scientists who opposed heart transplants as premature.

GERMAN SURGEON CONDEMNS HEART TRANSPLANTS

Sunday Times News Magazine of 14th April, 1968 reported that a German surgeon described Dr Barnard's operation as a "crime". In the same report, the paper said that a New York biologist said that Dr Barnard should, in fact, be "disbarred" for life.

Many doctors questioned whether heart transplantation should be done at all, said the Sunday Times report.

TO DERIVE GAIN FROM HUMAN ORGANS IS NOT PERMISSIBLE

(Fatawa Alamgiri)

AND,
NO SOUL
SHALL DIE, BUT
AT THE APPOINTED
TIME WITH THE
PERMISSION OF
ALLAH
(QURAN)

POSITION OF THE MUSJID

— as a platform to publicity and self-organization.

modern critics of wholly ignorant Islamic knowledge refuse to view the life of our present-day Muslims realistically. They dwell on a state of self-deception. They fail to discern that the various agencies of life have become so complex and involved that the simple life in Musjids is not practical. The complexity of the modern life of even the simple street today is a far cry from the simplicity of the life of the conquerors and rulers. Amirul Mu'mineen, Imam Umar Ibn al-Khattab (R). Today an ordinary man with an executive or a principal is obtained through a pre-arranged appointment. In the Days of the Prophet's glory and power, deputations would be announced to the great Ruler of the world and would find him in a simple, worn garment sitting under a tree in the Musjid yard. That was the life of Amirul Mu'mineen, Imam Umar (R), Ruler of the Islamic world. The simplicity of the early era of Islam was such that extra-activities could be accommodated and carried out in the Musjid without interfering with the duties of the House of But, this is not so

the elaborate nature and complexity of the modern life which accommodate strictly Islamic—affairs today are so complex that these could not be carried out in the Musjid. A classic example of the complexity of even Islamic affairs is the case of the late Imam al-Alami (at the role of the Musjid loudly trumpeted). The complexity of the modern conference arrange-

ments was such that the conference could not be held in a Musjid. Why did they not hold their conference in the Musjid? Much is said about the "dormancy" of the Musjids by the modernists, but when it comes to giving practical expression to ideas and preachings then you will witness the "dormancy" and the utter hypocrisy of these modern preachers. The very "novel", "modern" and "most up-to-date set-up" manner of the Rabita's Conference was so complex that the conference could not be held in a Musjid. This shows up beautifully how the simplicity — the original simplicity — of Muslim life has been overtaken by modern complexities. Complexity has become an inseparable attribute of all walks of modern life. Here we find a conference of only 400 persons discussing only the Deen—discussing and speaking about the "Musjid—the role of the Musjid—complaining that "the old scenes" are missing from the Musjid — complaining that the Musjid is restricted to the five daily prayers—advising the world that the Musjid must become the centre, the hub-hub of Muslim life — here we have a conference of Islamic personalities, luminaries and dignitaries saying that the Musjid should be a venue for "foreign diplomatic missions"; for "leadership banners" to be awarded; for "political policies" to be discussed and declared; for the Musjid to be converted into "cultural", "social" and "recreational" centres, yet this very CONFERENCE TO DISCUSS ISLAM could not find its way clear to use a Musjid for its venue. Could this Conference which discussed the role of the Musjid not find any Musjid to accommodate its delegates? Why did the

conference delegates bypass a Musjid and choose to convene their meeting in the luxury of air-conditioned halls? According to their own logic the Musjid should be the most appropriate venue for a conference, especially so when the conference is an Islamic one. How ironical?

Today, whatever life remains in the Musjids is due to the efforts of the Imams, Khatibs, the Ulama and the Tabligh Jamaat. Credit must be given to these much maligned agencies who are responsible for instilling life into the deserted Musjids. Neither the Ulama nor the Tabligh Jamaat have maintained that the Musjids must be restricted to the performance of Salaat although it is stressed that the most important purpose of the Musjid is Salaat. Besides Salaat, the Ulama use the Musjids as a platform to propound the Word of Allah. In many places Madressa classes are conducted in the Musjids; adult classes as well; the Tabligh Jamaat uses the Musjid for even eating and sleeping purposes in its endeavour to propagate the Sunnah of Rasulallah (S.A.W.). Their eating and their sleeping in the Musjid for this purpose is thus an Ibadat as these activities are carried out in the service of the Deen. Yet, we do find many of those who are so vociferous in raising the slogan of the "Role of the Musjid" condemning the Tabligh Jamaat for sleeping in the Musjid. They call for the Musjid to be a "cultural" and a "social" centre, but decry the "social", "cultural" and Islamic activity of the Tabligh Jamaat in the Musjid. But, then of course, those who raise the slogan of "the role of the Musjid" have their own fanciful definitions and ideas for the terms, "social" and

"cultural". We shall not dwell on their conception of "social" and "cultural" as the scope of this article does not afford the opportunity to do so.

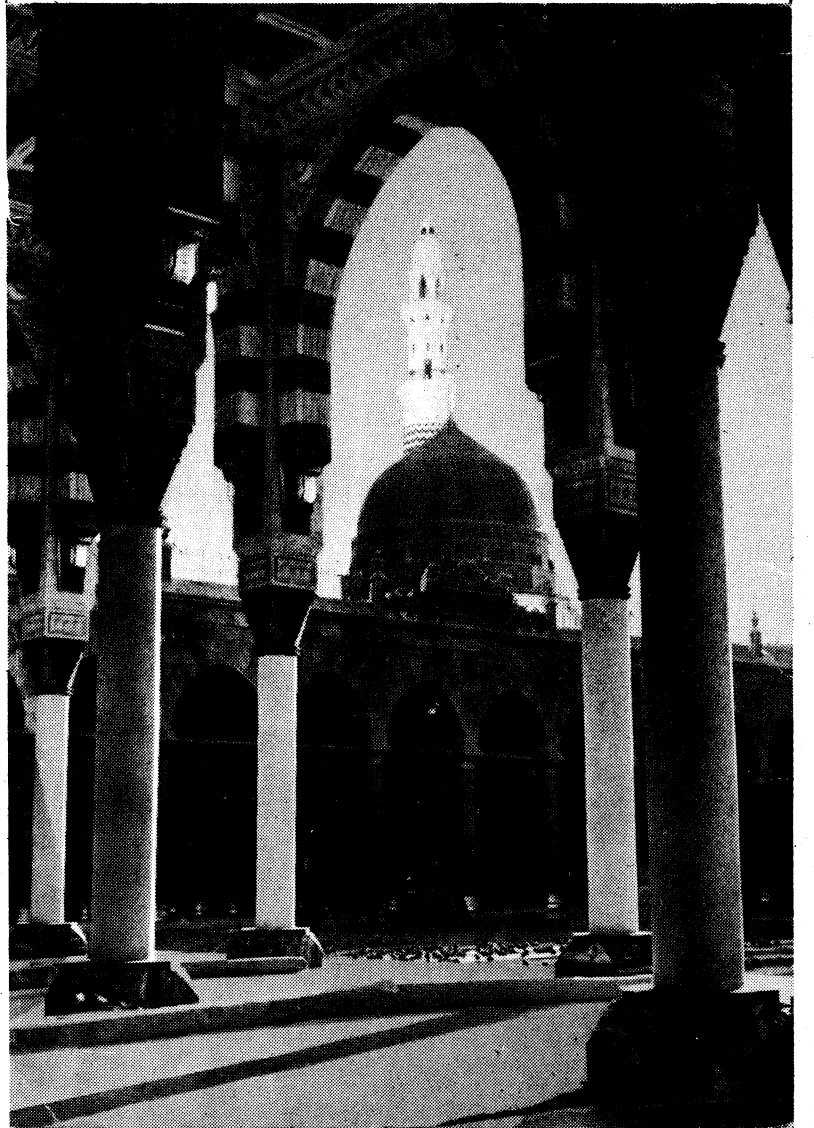
To round off this article — the blame of the present decadent position of Muslims is not the Musjid nor the Imams or the Ulama. The Imams and the Ulama are inseparable units of a degenerated Muslim Nation — the Muslim Nation of today. The Musjid and the weak political position of Muslim states are in reality mirrors of our decadence and degeneration. No amount of "scientific investigation" will pin-point or establish the causes of Muslim degeneration. In fact, "scientific investigation"—whatever that may mean—is not at all necessary because the cause of Muslim decline and fall is only one and simply detected. The cause of our degradation is not multiple. It is the result of weakness of Imaan which in turn is the effect of our shunning the Quran and the Sunnah. Rasulallah (S.A.W.) said:

"I have left two things among you. You will not go astray as long as you cling to these—the Quran and the Sunnah."

Therefore, understand well that the cause of our fall from glory is our neglect of the Quran and the Sunnah. But even the meaning of the term, SUNNAH is unknown to us. Everyone has coined his own definition for the Sunnah. Every group has its own conception of the Sunnah. The meaning of the Sunnah is suppressed in the maze of desire, whim, ego and ignorance of the Deen which today grips the whole Ummah. May Allah Ta'ala have mercy upon the Ummah.



THE GREEN DOME AT MEDINA MUNAWWARAH



Continued from last issue:

The World of Islam Today

By Maulana Sayid Abul Hasan Nadwi, Rector of Nadwatul Ulama, Lucknow, India.

openly or through subterfuge. The recent Arab-Israel war has proved conclusively that no Muslim state or community can afford to rely on the friendship of a Western Power. The Muslims must learn to depend solely on God and on their own strength in whatever they do.

□ The leaders of the Muslim countries ought to realise that whatever good the reckless imitation of the West may do them for the time being it will ultimately rock the foundations of the Islamic Millat and bring it to ruin.

In spite of all their faults and shortcomings, the vital religious feeling, the readiness to strive and suffer in the cause of God and the spirit of earnestness, fidelity and love that have become extinct among the materialistic nations of the West can still be seen in the Islamic countries. The Muslim peoples, their appalling ignorance and backwardness notwithstanding, are the raw material from which the

finest models of humanity can be made. Their greatest asset is their faith and their simplicity, earnestness and enthusiasm. In the past, the Muslims have worked wonders by drawing upon these matchless reservoirs of power and, in moments of crisis, it is these very qualities that have come to the rescue of the Islamic countries. Even from the purely utilitarian point of view, the rulers of Muslim countries should appreciate the latent spiritual vitality of their people and regard it as a most valuable instrument for the defence of national freedom and solidarity which can also enable them to play a role worthy of their great past

on the stage of history. But, thanks to the all-pervading curse of Westernisation, the Muslim masses are being robbed of their spiritual vigour and they are developing a moral cancer against which nothing can avail.

Taking into consideration the irrefutable educational and industrial superiority of the West there are only two courses open to Muslims. One is that they make a complete submission to it, accept its philosophy of life, its concept of the universe and its spiritual convictions and ethical standards in toto and try to cast their entire existence into its mould. But such a course, apart from the fact that it will amount to gross apostasy, moral and intellectual harakiri and shameful betrayal of humanity whose only hope or redemption rests

with this very community, raised up as it was, by the last of the Prophets, can end up only in relentless bloodshed and chaos within the Islamic fraternity. It will be like pulling down a well-conditioned building in the absurd hope of raising upon its ruins a structure for which neither the right kind of technical skill nor building material is available and which will neither be suited to the climate of the place nor be in harmony with the environment. Whenever such an attempt has been made in the Islamic world it has resulted in failure. The Muslim masses have rejected it firmly as soon as an opportunity to freely express their opinion has come their way. The same is happening in Turkey today and is going to happen soon in Syria and Iraq too.

To be continued

SO far as the West is concerned it can never be genuinely sincere or sympathetic towards the Islamic countries. Its malevolence is, partly, the outcome of history with the memories of the Crusades and the bloody and long-drawn strifes between the Ottoman Empire and the European nations still fresh in the minds, and, partly, it is dictated by commonsense for the Muslim World alone possesses the potential strength and capability to constitute a danger to the universal ascendancy of the West or to confront it with a new Power Block based on a different philosophy of life and a call that transcends the limitations of race and geography. It is strengthened, further, by the realisation of the worth and importance of the vast mineral wealth and other natural resources lying within the Muslim lands which can be of a decisive consequence for the West, both economically and strategically. And, finally, there is the traditional weakness of the human nature that when a person is afflicted with an incurable disease he, sometimes, begins to derive a sort of morbid satisfaction from the desire that the others may also become like him so that there could be nothing to distinguish the healthy from the sick. Only those can remain immune from this failing or overcome it successfully who are endowed with a genuine fear of God, and love for humanity, but these noble qualities can be developed only through the teachings of the Holy Prophets. This wealth was, sadly, lost by the West ages ago. The entire history of its rise shows that the countries that came under its sway could scarcely save themselves from catching the infection of moral debasement the Western empire-builders invariably carried with them. As some of the more honest and objective Western scholars themselves have admitted, movements for the propagation of agnostic ideas have deliberately been set afloat by Western Imperialists in the Eastern countries as a part of their political policy. However apathetic the West is towards Christianity and to whatever limits of irreligiosity its craze for rationalism and free thinking may have reached at home, all its broadmindedness and liberality of outlook evaporates into thin air when it comes to the World of Islam. The Christian West can forgive the Jews, but not the Muslims. The anti-Muslim sentiment has become a part of its being. Innumerable instances can be cited to show that in the event of a quarrel between a Muslim and a non-Muslim country the West took the side of the non-Muslim country either

THE INTERMINGLING OF SEXES — A GATEWAY TO IMMORALITY

By MAULANA ILYAS TARAPURI (Tanzania)

Segregation of the sexes constitute a fundamental aspect of the Islamic idea of MODESTY AND CHASTITY. In the Holy Qur'an the Almighty Allah commands:

- (1) "Say to the believing men that they should lower their gaze and guard their modesty: that will make greater purity for them: And Allah is well acquainted with what they do." (Sura Noor - verse 30).
- (2) "And, say to the believing women, that they should cast down their gaze and guard their modesty; that they should not display their ornaments except what (must ordinarily) appear thereof: that they should draw their veils over their bosoms and not display their beauty except to their husbands. . . .! and that they should not strike their feet in order to draw attention to their hidden ornaments. And, O ye believers! Turn ye all together towards Allah, that ye may attain Bliss." (Sura Noor - verse 31).
- (3) "O, Consorts of the Prophet! Ye are not like any of the other women: If ye do fear (Allah) be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech that is just." (Sura Ahzab - verse 32).
- (4) "And stay quietly in your houses, and make not a display like that of the former times of Ignorance." (Sura Ahzab - verse 33).
- (5) "And recite what is rehearsed to you in your homes, of the signs of Allah and of His wisdom: For Allah understands the finest mysteries and is well-acquainted (with them)." (Sura Ahzab - verse 34).
- (6) "And when ye ask his (Muhammad's (S.A.W.) ladies for anything ye want, ask them from before a SCREEN: that makes for greater purity for your hearts and for their hearts." (Sura Ahzab - verse 53).
- (7) "O Prophet! Tell Thy wives and daughters and the believing women that they should cast their outer garments over their persons. . . ." (Sura Ahzab - verse 59).

The abovementioned are verses quoted from the Holy Qur'an. We shall now proceed to enumerate what our noble Prophet (S.A.W.) has said in connection with the Islamic demand of PURDAH (segregation of the sexes and seclusion)

- (1) Hazrat Umar (R.A.) reported that the Prophet said: "Whosoever dons clothing of pride in this world, Allah will cause to wear garments of disgrace on the Day of Resurrection." (MISHKAATH - Ahmad and Abu Dawood).
- (2) Abu Musa (R.A.) reported that the Prophet (S.A.W.)

said: "A woman who applies perfume and goes to a gathering is like an adulteress." (MISHKAATH - Abu Dawood and Tirmizi).

- (3) Abu Usaidul Ansari (R.A.) reported that once whilst the Prophet (S.A.W.) was coming out from the Mosque He (the Prophet, (S.A.W.) saw men and women mingling in the street. The Prophet (S.A.W.) then ordered the women to separate from the men and walk along the sides of the street (in order to avoid mingling with the men-folk). (MISHKAATH - Abu Dawood and Bahqi).
 - (4) Ibn Umar (R.A.) reported that the Prophet (S.A.W.) forbade that a man should walk between two women. (MISHKAATH - Abu Dawood)
- Furthermore said the noble Messenger of Allah: "The best Masjid for a woman is the innermost recess of her home."

We have quoted sufficiently from the Qur'an and the sayings and commands of our noble Prophet (S.A.W.). From these quotations every Muslim can conclude for him or herself that without the slightest shred of doubt the intermingling of men and women whether in public or in private, is strictly forbidden by Islam. The Islamic demand for separation of the sexes, for modesty, for purity, for chastity and for moral decency is being nakedly abused by our persistence in this highly revolting practice of intermingling. The open transgression of the Islamic laws of PURDAH is a gross affront to the divine commandments of Allah.

Under the flimsy and baseless pretext of "equality of the sexes" western man has let loose the waves of sexual passion. In order to satiate its inordinate lustful cravings the western mind has invented this highly pernicious and dangerous practice of the intermingling of sexes. This practice of men and women mixing freely has only succeeded in plunging mankind in a vast conflagration of unspeakable immorality. The western press bears ample testimony to this fact.

Western parties and gatherings, dances, mixed picnics and co-educational institutions are a shocking revelation of the sexual misdemeanours perpetrated under the guise of the "equality of sexes". In reality the western slogan of "equality of sexes" is nothing but a carnal ruse to lure men and women into the pits of unbridled sexual desire and lust. In fact, up to this day the west has not yet given equality to its women-folk for the simple reason that they have yet been unable to understand what is actually meant by the equality of sexes.

For the benefit of the human race and for the healthy development of society Islam has decreed the separation of the sexes and strictly forbidden any unlawful association between them. One of the direct causes of adultery and fornication so rampant in "modern" society, is the free intermingling of the sexes. Immodesty, immorality, illegitimacy and divorce cases, all result from this baneful practice.

The modern protagonists of "sex-equality" are endeavouring to mislead men and women by advancing perverted definitions of this term. . . "sex-equality". To them "sex-equality" means the gratification of inordinate carnal desires. They have no true desire for equality. How could they possibly desire the equality of the sexes when they themselves are completely unaware what is actually meant by this term. Their only aim is sexual laxity which is being preached under the garb of sexual equality. In his book, "The Future of Marriage in Western Civilisation" Dr. Westmack says:

"But even if public opinion would, in the future, grant complete sexual freedom to the unmarried of either sex, the indulgences in it by girls would still be attendant with serious disadvantages already pointed out. There would undoubtedly be exploitation of women by men; girls who remain virgins would still be preferred as wives, and the others would run the risk of being used for temporary purposes. Feminists advocating

equal freedom for men and women seem to overlook the benefits that the men would derive from it: they would find it easier to gratify their desires in a more agreeable manner than through intercourse with prostitutes, and at the same time to acquire sexual experience considered useful for their future marriage. When speaking of the 'injustice' of different moral demands on man and woman, those advocates also fail to notice that this difference is ultimately due to a difference in the sexual instincts of the two sexes."

The only Civilization which honestly propagates true equality of the sexes is Islam. No other pattern of life, be it Westernism, Communism, Fascism, or any other 'ism' has ennobled the elevated womanhood to such a high pedestal of respect and reverence as Islam. All the other systems of life have enacted a multitude of reforms and laws under the lauding banner of "EQUALITY OF WOMEN". But, in reality, these so-called reforms were only enacted for the perpetration of sexual offences.

It is a proven fact that the promiscuous association of the sexes is one of the root causes for the many divorce cases, immodesty and unchastity so rampant in "modern" society. Immodesty and unchastity in turn have a serious effect on married life. Conjugal infidelity which the intermingling of sexes causes gives rise to one of the most destructive of human passions, i.e. jealousy. On this point, Dr Westermack writes:

"The jealousy of a man, particularly of a civilized man, differs from that of a male animal, apart from any feeling of injured rights - ownership or any other right. It is coloured by the nature of his love. It is accompanied with humiliation, because the loss of possession to which jealousy refers, or the failure to obtain it, is of such a nature as carries with it a lowering of man's self-valuation. There may also be envy of what the other has obtained by depriving him of it. There may be fear of another man's offspring being born into the family. But there is one characteristic common to sexual jealousy in all its forms, namely, that it is an angry feeling aroused by loss, or the fear of loss, of the exclusive possession of an individual who is the object of one's sexual desire. It is impossible to suppose that the feeling of anger will ever disappear, however ugly and useless it may be. How violent. . . it sometimes is among ourselves is illustrated by the fact that in analysing 188 murders committed by some persons in England, a prison commissioner recently found that the highest number, 46, were due to jealousy."

"But even when the infidelity of a husband or wife does not give rise to the angry feeling of jealousy it causes deep sorrow; and I think it can be demanded of a spouse to consider whether he or she has a right to inflict such suffering upon the other party. Helene Stocker observes that the refined feeling of love implies instinctively an obligation to avoid, as far as possible, making the beloved person feel pain."

Islam, in order to regulate sex and family life which are essential constituents of a healthy, stable and progressive civilisation, has laid down certain restrictions which men and women must observe. Islam strongly disapproves of any social pattern which desires woman to neglect their primary and essential functions and indulge in other activities which cannot but be highly detrimental to their primary duties. The verses of the Qur'an and the Sayings of the Prophet (S.A.W.) leave no doubt as to the restrictions demanded by Islam. Further sayings of the Prophet (S.A.W.) in this regard are:

"Do not go near women when they are alone." Someone asked the Prophet (S.A.W.): 'What about the husband's elder and younger brothers?' The Prophet (S.A.W.) then said: "Intimacy with them is to be avoided as death."

"If a person touches a woman with whom he has no legitimate relation, his hands will be burnt on the DAY OF JUDGMENT."

In one of the verses of the Holy Qur'an quoted elsewhere, Almighty Allah commands the wives of the Prophet (S.A.W.):

"... be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire. . ."

The indulgence in soft alluring speech is a cause of raising amorous hopes in the listener, as speech even, is an important source of sexual excitation. Van de Velde in his book, "Ideal Marriage" states:

"The tone-colour of a voice, and the intonation of a single word—and it may be a word of no special meaning or association in itself—may excite incredible intensity of desire. The unique and precious significance that a woman's voice can give to 'you' or 'thou' can suffice to overwhelm a man's powers of endurance and control. . ."

Islam has, hence, forbidden its women to speak in a soft and sexually sweet tone.

If anyone is aware of the springs of sex-psychology he will clearly see the justification for Islam's restriction of the free intermingling of the sexes. The Islamic teachings regarding sexual purity are saturated with wisdom and display great insight into sex-psychology.

Even a superficial examination of the teachings of Islam regarding modesty and chastity will reveal that Islam is categoric in its prohibition of the intermingling of sexes. The untrammelled freedom of immodesty following in the wake of western culture is intolerable to Islam. It is evident from the many restrictions imposed by Islam on the movement, dress, etc. of men and women that it views with disgust the joint participation of opposite sexes at social functions, etc. Yet, today, Muslims have taken it upon themselves to legalise mixed parties, picnics and other social functions.

In Islam segregation of the sexes is strictly enforced even in religious worship and prayer, which are the highest duties of Muslim men and women. How simple is it then to understand, that if Islam has banned men and women mixing even in prayer, then it is unthinkable that intermingling of sexes with its accompaniment of all the agents of vice, is permitted in other matters.

Islam has therefore rightly condemned this practice of "intermingling" in order to bring about a morally healthy spiritual and social life without which a nation is bound to succumb to the dictates of the animal passion, thus relegating man to be just one other member of the family of lowly beasts.

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Errors of Yusuf Ali's commentary on the Quran

"And remember, when Ibrahim said: O My Creator! Show me how You give life to the dead."

He (Allah) said: Take four birds and let them become inclined towards you. Then place on every hill a portion of them. And, call to them; they will come to you with speed.

Know that Allah is Majestic and Wise."
(Quran- Surah Baqarah)

The above verses of the Holy Quran mention the incident when Nabi Ibrahim (A.S.) requested Allah Ta'ala to reveal to him the mystery of resurrection - how Allah will bring to life the dead. The manner by means of which Allah Ta'ala showed Ibrahim (A.S.) how He resurrects the dead is briefly referred to in these verses. The full explanation of the episode was given by Rasulullah (S.A.W.).

Yusuf Ali in his commentary of the Quran states his views as follows:

"A portion of them: Juz-an. The received Commentators understand this to mean that the birds were to be cut up and pieces of them were to be put on the hills. The cutting up or killing is not mentioned, but they say that it is implied by an ellipsis, as the question is how God gives life to the dead. Of the modern Muslim Commentators, M.P. is non-committal, but H.G.S. and M.M.A. understand that the birds were not killed, but that a "portion" here means a unit, single birds were placed on hills and they flew to the one who tamed them. This last view commends itself to me, as the cutting up of birds to pieces is nowhere mentioned, unless we understand the word for "taming" in an unusual and almost impossible sense."

It is clear from the above that Yusuf Ali accepts the view expounded by Mohammed Ali who is (upon Yusuf Ali's own admission) one of the "modern Commentators". Besides being one of the "modern" so-called commentators, Mohammed Ali was a Qadiani as well. Now according to Yusuf Ali and the Qadiani Mohammed Ali, the birds were not killed and cut up as is reported by the great Authorities of Tafseer (the Mufasssireen of Islam), but a live bird was placed on each hill, and these live birds flew to Ibrahim (A.S.) when he called to them. The Tafseer of these verses of the Quran given by the great Mufasssireen-right from the Sahabas-is rejected by Yusuf Ali in the words:

"The cutting up or killing is not mentioned, but they say that it is implied by an ellipsis, as the question is how God gives life to the dead."

Every Muslim will accept that the greatest Mufasssir or Commentator of the Holy Quran was our Nabi Muhammad (S.A.W.), and after him comes the rank of the great Companions of our Nabi (S.A.W.). And among the Companions of Rasulullah (S.A.W.), Hazrat Ibn Abbas (R) is known as Ra-eesul Mufasssireen or the Leader of the Commentators. The Sahabas (R) acquired their knowledge of the Quran sitting at the feet of Rasulullah (S.A.W.).

Hence, no person's view, opinion or interpretation could be acceptable if these contradict the opinion and interpretation given by Rasulullah (S.A.W.) and his illustrious Companions (R).

The interpretation of the verses offered by Yusuf Ali, the Qadiani Mohammed Ali as well as their brand of "modern" commentators is in direct clash with the interpretation expounded by Rasulullah (S.A.W.). Therefore, every Muslim will automatically reject the baseless interpretations of Yusuf Ali and the "modern commentators". In order to give credibility to his personal interpretation of these verses of the Quran, Yusuf Ali very subtly attempts to discount the Tafseer of the great Mufasssireen of Islam by claiming that they have based their interpretation on an "ellipsis". For the benefit of our readers we tender the definition of the term, "ellipsis". Ellipsis means:

"The omission from a sentence of word(s) needed to complete the grammatical construction or fully express sense."

In other words: The verses of the Quran pertaining to this particular incident do not explain the episode fully and in order to present a complete and meaningful picture, the Mufasssireen deduced and inferred that the birds were killed, cut to pieces and put on various hills. We must say that, on the contrary, it is Yusuf Ali who arrived at the opinion by means of deduction and inference, and not the Mufasssireen. The Mufasssireen did not interpret these verses in accordance with their fancy. They merely reported in their great Works the explanation given by Rasulullah (S.A.W.). But Yusuf Ali discounts the authoritative interpretation of the Mufasssireen and accepts an "opinion" which sounds more "rational" to the "modern mind". In fact, Yusuf Ali commits a travesty of the truth by brazenly claiming that the "received Commentators" (the noble Mufasssireen, among whom are great Sahabas) based their Tafseer merely on an "ellipsis". He alleges: "...they (the Mufasssireen) say that it (the killing of the birds) is implied by an ellipsis..." How Yusuf Ali could believe that the view is expounded by the Mufasssireen is on the basis of an implication, defies one's com-

prehension. It is very difficult to accept that Yusuf Ali was ignorant of the source, of the basis upon which the Mufasssireen offered their explanation of the verses in question, because in his Introduction to his commentary he states:

"Let me set out the most important Tafsirs, especially those to which I have from time to time referred."

He then proceeds to enumerate these "most important" Tafseers, and his list includes:

Tabari, Mufradat, Kass-haf, Tafsir Kabir, Baidhawi, Ibn Kathir, Itqan fi Ulumil Quran, Jalalain and Haqqani.

Yusuf Ali claims to have referred to all these important Books of Tafseer, yet he alleges that the Authors of these great Books of Tafseer arrived at their explanation on the basis of only an "ellipsis". Indeed, Yusuf Ali is guilty of a grave injustice rendered to these great Mufasssireen from whose Works he benefited so much. He simply brushes aside the divine interpretation of these verses by stating:

"The received Commentators understand this to mean..."

Every unbiased Muslim who has direct access to the original Books of these great Mufasssireen will know that the Mufasssireen did not "understand" the verses to mean what they stated, but that they merely reported what the Sahabas (R) heard from Rasulullah (S.A.W.).

Even if we had to assume that the Mufasssireen did in fact base their interpretation on the basis of only an "ellipsis", then too, their view, would be more convincing and in accord with reason, logic, coherence and the general context, flow and trend of the verses under discussion, for Ibrahim (A.S.) requested Allah Ta'ala to demonstrate how the dead is raised up again, hence he says:

"Rabbi arini kayfa tuhyii MAUTTA."
("O My Creator! Show me how You give life to the dead.")

The mere answering of trained birds to the call of their master is no demonstration of the raising of the dead. Ibrahim (A.S.) did not doubt in the least Allah Ta'ala's power to give life to the dead. What he desired was to witness the mystery of giving life to the dead. Killing the birds, rendering them to pieces, mixing up the various pieces, putting portions of the "mixture" on various hill-tops, commanding the dead birds to come to life by the Permission of Allah, and their immediate coming to life is a real and apt demonstration of Allah's power to give life to the dead. However, as stated earlier the explanation of the verses given by the Mufasssireen of Islam is not based on any "ellipsis" or any assumption.

The Quran is the Revealed Word of Allah. The opinions expressed by individuals cannot be accepted if these are in opposition to the opinions of Rasulullah (S.A.W.) and his Sahaba (R). Rasulullah's interpretation of the verses must be and is regarded as Divine by all authorities of Islam. Allah Ta'ala states in the Quran:

"And, he (Muhammad) does not speak of desire. It (what he says) is such Wahi which is revealed."

Let us now see what the authoritative Mufasssireen have to say about these verses of the Holy Quran.

TAFSEER IBN KATHIR

"Hazrat Ibn Abbaas (R) narrates a Hadith that Allah Ta'ala instructed Ibrahim (A.S.) to take four birds - a pigeon, fowl, peacock and a crow -, slaughter them and cut them into pieces."

"In another Hadith it is stated that Ibrahim (A.S.) was commanded to keep the birds with him for a while (and train them). Thereafter he had to slaughter the birds and render them into pieces which had to be mixed together. The "mixture" had to be divided into portions and one portion had to be placed on each hill (four or seven hills). The heads of the birds Ibrahim (A.S.) kept with him. Then, with the Permission of Allah, Ibrahim (A.S.) commanded the birds to life. Which-ever bird he called, its dismembered and scattered parts and organs would re-assemble into the original bird and come to Ibrahim (A.S.). Ibrahim (A.S.) then offered the head of another bird to this body, but the body would reject the head. When its own head was offered it was accepted. In a similar manner the other birds were called to life."

TAFSEER BAIDAWEE

Tafseer Baidhawee offers the very same explanation.

TAFSEER JALALAIN

Offers the same interpretation as outlined above.

MADAARIK

Same interpretation as above.

TAFSEER MAZHARI

Same as above. It is also stated:

"Ibn Juraij and Sadi reported this interpretation."

"And, Ibn Jareer narrated that Ibn Ishaq reported from Ibn Abbas (R) and Qatadah (R) that every bird was divided into four parts and on each hill one fourth of each bird was placed."

KHULASATUT TAFSEER

The same interpretation given above. The basis of this interpretation is also attributed to Ibn Abbas (R) in this Tafseer.

TAFSEER HAQQANI

Same explanation as above. This is the Tafseer about which Yusuf Ali says:

"I have derived much instruction from it and have used it constantly."

Commenting on the interpretations of these verses, the Author of Tafseer Haqqani observes:

"The materialistic commentators have rejected both incidents (i.e. the cutting up of the birds into pieces and the story of Uzair (A.S.) sleeping 100 years). They are faithful to their old habit of disgracefully attacking the Mufasssireen and they have offered baseless interpretation of these verses..."

"In rejecting the (reality of these) stories these materialist commentators are merely imitating the atheists. They are unable to advance any narration (Hadith, etc.) or any reasonable argument in substantiation of their claim."

TAFSEER RUHUL

MA'ANI

This Tafseer also gives

the very same view outlined above, and adds that Ibn Munzir narrated it from Hasan (R). Mujahid and Zuhhaq as well narrated this interpretation according to Tafseer Ruhul Ma'ani. Rejecting all other interpretations as baseless, the Mufasssir states:

"Verily, this (the other views which are not backed by Rasulullah or the Sahabas) contradicts the Ijma' (Consensus of Opinion) of the Ummah. These other views are nonsensical. The learned and pious men of the Deen do not incline towards it..."

The proper thing to do is to follow the Jamaat, for the Protection of Allah is with the Jamaat (the Ahle Sunnah Wal Jamaat)."

To sum up:

The interpretation of these verses advanced by the authoritative Mufasssireen, right from the time of the Sahaba (R), is not based on an "ellipsis", nor is it the deduction or inference of the Mufasssireen. The interpretation recorded by the Mufasssireen in their Books were narrations of the "Sahaba" which were transmitted most authentically, and the Sahaba did not offer their own versions or deductions, but reported what they heard from Rasulullah (S.A.W.). On the other hand, the interpretation given by Yusuf Ali is not based on any narration or Hadith of Rasulullah (S.A.W.) or of the Sahaba (R). The view expounded by Yusuf Ali is based on conjecture and cannot be substantiated on the basis of the Shariah. There does not exist a single Authority in Islam who agrees with the opinion expressed by Yusuf Ali. And, the "modern commentators" are no authoritative exponents of the Shariah, hence they have to be dismissed as a danger to one's Imaan.

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THEY SAY:

THE WORLD'S FOOD PROBLEM
IS A RESULT OF OVERPOPULATION!

TOO
MUCH
FOOD,
BUT
NOT
ENOUGH TO EAT...

PRETTY soon now, a car will set out from Perth, Western Australia, on the 4 023km (2 500-mile) journey to Brisbane on the opposite coast. Scarcely an event to raise the eyebrows you might think... except that the car will be running on a spirit distilled from agricultural grain.

Surprisingly, perhaps, the sole purpose of the experiment is not to show the world that here is a remarkable petrol additive. Rather it is because Australia is finding it so difficult to sell her crops because of a global glut, that she is seeking other ways to put her vast surplus of wheat grain to practical use.

Most of the leading agricultural nations this year are praying for poor harvests... because they already have such vast stockpiles, they are at a loss as to how to get rid of their grain profitably.

Canada and Australia are bulging at the seams with stored grain... and Japan has so much rice that it will take years to clear it out.

Sadly, though 60 per cent of the world's underdeveloped countries are suffering from malnutrition, and 20 per cent are constantly facing severe undernourishment, it seems there will be nothing for it but to destroy a great deal of this surplus.

Governments and charity organisations already move vast amounts of food into the hungry nations... but still there isn't enough to go round.

And the tragedy is that though the food is there for the asking, there just aren't the funds to meet the high cost of transportation to move any more... with the result that milk and other vital commodities are literally being poured down the drain.

Ironically, other steps that have been taken to reduce the world's hunger problem have had a marked bearing on the current glut.

For the 'green revolution'—a desperate agricultural crusade to help

poor nations grow enough food to feed themselves—has paid off sufficiently to mean that markets, once open to the huge grain producers of the world, have shrunk.

Special strains of grains, which provide the staple diet for hungry nations, have been developed... and these varieties, adaptable to the varied climates and terrain of vastly differing lands, have succeeded in diminishing the threat of global starvation, but with it, the markets.

The development of high-yield wheat strains has already produced abundant harvests in Mexico, India, Turkey and Pakistan, and this wheat is also being sold in other parts of the world.

In addition, Russia has switched from being an importer to an exporter, hitting valuable Canadian markets in Eastern Europe.

India, once dependent on good sales from the West, is rapidly becoming self-sufficient as a food producer and is also confident of becoming a major grain exporter soon.

The implications are only too obvious. By the end of the 1969-70 crop year, Canada alone will have a wheat surplus of 1 000 million bushels. Her ports are brimming with stored grain from the rolling plains of the Canadian west where farmers are storing the stuff in everything, including tents, and facing economic ruin.

It is perhaps small wonder that both Canada and Australia are considering ways to bring production under tight control to stabilise world markets.

One Canadian economist

has suggested that the huge wheat-producing prairies be reduced by as much as one third, and the land turned over to the production of livestock and livestock feed grains.

Meanwhile, the other big problem is to clear existing stocks. Japan, for example, has almost six million tons of rice in store... and is planning to get rid of a large part of it in the next few years by feeding it to millions of children at school dinner tables in place of bread.

It is estimated that about 200 000 tons of rice will be used in schools this year... and another 50 000 tons fermented and processed into the national Japanese wine, sake.

In addition, almost 1½ million tons will be turned into animal foodstuffs, and a further 250 000 tons will find its way into Japanese shops as processed food.

The surplus problem for Japan has been partly created by the farmers' reticence to diversify their crop programmes. Falling exports have done the rest.

One reason for this is that Asians don't like Japanese rice. Since last year

about 85 000 tons of Japanese rice has been exported to Asia, some of it in the form of commodity loans to be repaid in kind, but because of Asian tastes, future prospects look gloomy.

So now Japan is placing its main hopes of reducing its growing rice stockpile on persuading farmers to grow other crops or leave their fields fallow.

If this pays off Japan could cut rice output this year by a million tons—but it is a big if.

To tempt farmers to make the change, the authorities are offering R69 for every quarter of an acre that is turned over to the growing of another commodity.

Meanwhile, in Western Australia, the scientists are turning their wheat into car fuel additive. And experiments so far have been sufficiently successful for Perth to set up a local committee charged with publicising the breakthrough.

According to the committee, a dash of corn whisky—grain alcohol in a car's petrol tank gives the vehicle a real boost.

THE HOLY
QURAN SAYS:

*“Eat and drink and
do not waste.”*

*‘There is no living
— creature on earth,
but its sustenance is
the responsibility
of Allah.’*


(QURAN)

*‘Verily, Allah is
the provider of
sustenance the one
who is full
of power.’*

(QURAN)

MILK
DOWN THE
DRAIN

*‘Verily, the wasters are
the brothers of Shaitaan’*
— QURAN —



(EASTERN PROVINCE HERALD)
OCTOBER, 1970

Continued on Page 11

and His noble companions.

To give a guiding hand to the Muslim public in their problems and to give a just and fair ruling regarding the permissibility and prohibition of certain actions and deeds according to Islamic Law, a genuine need was felt all along for an office of the Jamiatul Ulama. This dream of the Jamiatul Ulama Natal was fulfilled with the official opening of its first office, by the President Moulana Abdur Rahman Ansari Saheb at 225 Sayani Centre, Corner Queen and Grey Streets, Durban, on the 23rd June 1975.

The opening of the office was welcomed from different quarters and letters of enquiry on various issues were received and people from different walks of life called at the office with their problems. With the establishment of the office no miracles are promised, however an endeavour would be made to consider each case on its merits and to assist to the best of our ability.

The Jamiat is still experiencing a teething problem of having the office open at all hours of the day, as Members of the office staff are engaged in other Educational activities during the afternoons when most of the Madressas are operating classes. The general public is therefore informed that at present the Office of the Jamiat is open daily from 9.00 a.m. to 12.30 p.m. After hours please contact Moulana A.R. Ansari at the West Street Mosque.

The Sharee Committee (Judicial Council)

Women who were not being given the Sharee Talaq despite a judicial separation after a court hearing and other women who were suffering at the hands of inconsiderate husbands, welcomed the formation of the above committee as a sign of relief for their problems. This committee consists of a group of Ulama and three members of the legal profession. Besides domestic cases the Committee would also listen to disputing parties in other matters and give a just and fair ruling according to Sharia.

Alhamdulillah, members of the Jamiat were able to reconcile the parties in most of the cases registered. After a hearing on the 17.8.1975 at the first sitting of the Committee, judgment was given in those cases where reconciliation had failed.

The Muslim public is hereby informed that the closing date for all cases which would be dealt with at the next sitting of the committee is the 30.4.1976. The date and venue of the next sitting would be announced thereafter.

The Jamiatul Ulama Natal wishes to make it very clear that it does not possess any legal force to implement its decisions and is helpless if the parties concerned wish to take

trivial matters for a court settlement and waste hard earned money.

We also wish to inform Muslim husbands to take the matter of Talaq or divorce seriously and to exercise this right only after all hopes of reconciliation fail. Await an article on the issue explaining the correct procedure of giving Talaq in Islam, with a warning to husbands that going against the laid down procedure of the Holy Quran would cause them to suffer the consequences, Inshallah, this article would remove doubts created in the minds of the Muslim public, that three talaqs in one sitting are not valid. The validity of the Talaq and the incurring of sin by not following the Quranic procedure are two different issues. Here we quote just one Hadees on the issue. For full details await our article now under preparation.

Hazrat Abdullah ibn Omar (R.A.) divorced his wife whilst she was in her menstrual state. (On being informed about this) the Holy Prophet (peace be upon Him) said "you have committed a sin take her back. Hazrat Abdullah further enquired "Oh, Messenger of Allah if I had given her three talaqs would it be permissible for me to take her back?"

"No, for that would be irrevocable talaq and giving three talaqs once would be a sin." replied the Holy Prophet (peace be upon Him).

Subsidies to Madressas.

An announcement was made in three local newspapers, requesting Societies running Madressas in those localities which could not afford the required amount for the payment of salaries to staff, to apply to the Jamiatul Ulama Natal for a subsidy. All applications received by the closing date were considered on their merit and yearly subsidies were granted.

Bursaries to Students

Eight matriculated students, four from the Cape and others from Natal applied to the Jamiat for bursaries to pursue Islamic studies at institutions in India and Pakistan. After an interview all applicants were granted scholarships which would cover all boarding, lodging and travel expenses for the duration of the course.

The Zulu Quran

Demand for an authentic Zulu translation of the Holy Quran has increased. As a result Moulana C.M. Sema has been given the task of supervising a thorough check of the translation which was undertaken by him some years ago, under the auspices of the Washbank Islamic Institute. Five Chapters have already been checked and if the present rate of progress is maintained it is hoped that the translation would be ready for printing and publishing in another years time.

Islamic Literature

The Jamiat has printed and distributed free Islamic

literature on various topics over the past years. Last year articles on Zakaat in Islam, Eid, Sacrifice of animals in Islam and a scholarly article by the renowned writer of Pakistan, Moulana Amin Ahsan Islahi on Hijab and Purdah in Islam were printed and distributed by the thousands. With the launching of this paper "The Majlis" by a group of Ulama from the different provinces articles of interest to the Muslim Public would now appear in its issues. An appeal is made to Muslim businesses to advertise in the Majlis and thereby serve a worthy cause.

HALAAL CERTIFICATES

To prevent abuse of the term Halaal, the Jamiatul Ulama warned manufacturers using this term that action would be taken against them if they did not possess a valid Halaal Certificate, issued by a recognised Muslim body. Firms in Natal, were requested to apply to the Jamiatul Ulama, which only issues a certificate if the firm agrees to comply with certain strict terms and conditions.

Although the ingredients and processing details of those products for which a Halaal label has been sought, are being investigated by the Jamiat, only Rainbow Chickens of Hammarsdale, Natal and Perks Products of Mobeni, Durban, hold Halaal Certificates issued by the Jamiat, at the time of going to press. No other firm has been issued a Halaal certificate by the Jamiatul Ulama Natal.

At Hammarsdale, all chickens are slaughtered by hand according to Islamic rites by Sixteen Muslim slaughterers, under the supervision of two full time inspectors appointed by the Jamiat. Furthermore frequent inspections are made by the members of the Jamiat.

Perks of Mobeni were issued a letter certifying their products as Halaal, after extensive investigations and an assurance by the firm that they would comply with all the conditions laid down by the Jamiat. Nevertheless the Central Islamic Trust of Transvaal brought to the notice of the Jamiat that its Certificate was displayed in the Transvaal. This was a violation of one of the conditions which restricted the use of the certificate to Natal. Furthermore another term of the agreement was also not complied with, due to which the Jamiatul Ulama Natal has decided to withdraw its Halaal Certificate. You are hereby informed that as

from the 30.3.1976 the validity of the letter certifying Perks Pies as Halaal would cease. All firms displaying the letter are warned that they would be committing an offence if they continue to display the letter after the 30.3.1976.

The Jamiat has received a number of enquiries concerning the products of firms holding a Halaal Certificate issued by other Muslim Organisations. Concerning these products the Jamiatul Ulama Natal, does not take the responsibility

of certifying them as Halaal, as the Jamiat is not aware of the method and manner of supervision adopted by these societies.

AN APPEAL FOR FUNDS

The Jamiatul Ulama Natal desperately requires your assistance to enable it to carry out its objects, and expand its activities. Funds are required for maintaining the bursaries granted to the students undertaking Islamic Studies at overseas institutions, to continue to subsidise the funds of deserving Madres-

sas, to pay the salary of the Zulu Teacher employed in the checking of the Zulu translation of the Holy Quran and thereafter its publication costs, to inspect and supervise the Educational progress at the Madressas under the wing of the Jamiat and to carry out all other activities necessary in the service to the community.

Please send in your contributions clearly stating Lillah, Zakaat etc. to The Treasurer, Jamiatul Ulama Natal, 225 Sayani Centre, Grey Street, Durban. Natal.

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THIS IS TELEVISION

The scientists and the experts define TELEVISION as: "TELEVISION IS THE ELECTRICAL TRANSMISSION OF PICTURES IN MOTION ..."

And about PICTURES of animate objects, Rasulallah (S.A.W.) said:

"The severest punished people on the Day of Qiyamah will be the picture-makers."

"Every picture-maker will be in the Fire."

"They (the picture-makers) are the worst among Allah's creation."

The Angels of Mercy do not enter a house wherein there are pictures."

(BUKHARI, MUSLIM, ABU DAWOOD, TIRMIZI, IBN MAJAH, MUATTA IMAM MALIK.)

WATCH OUT FOR THE MUJLISUL ULAMA BOOKLET: TELEVISION AND ISLAM

which will be released for distribution soon.

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LEBANON

The Syrian initiated peace in the Lebanon has come disastrously unstuck. Over a week ago the military commander of Beirut went over the air to announce that he has appointed himself the Military Governor of the country. Brigadier Abdel Aziz Ahdab, a sunni Muslim said that he took this move for 'corrective measures!' He immediately ordered the resignation of President Franjich. The Lebanese Parliament joined in the call for the president's resignation. However, the president has adamantly refused to step down from office although according to his statement he will only step down if the Parliament says so.

This latest development has led to fighting in and around Beirut. Forces opposed to Franjeh's resignation clashed with Ahdab's supporters. Meanwhile Ahdab's supporters are on the increase: Muslim officers and soldiers are rallying around him. Two columns, one heading from the south and another heading from the north have been stopped on the outskirts of Beirut by the Palestinian Liberation Army.

The plush beach front hotel area has once again turned into a battlefield, however, it was not for long. Latest reports have it that Christians and supporters of Franjeh have abandoned their last fortress to the Muslims. Muslims took over the last and remaining stronghold, the giant Holiday Inn Hotel, and are continuing their drive into the city's commercial districts to flush out the Christians. The fighting in the Capital has overshadowed the fighting in the north, that has been going on for the second week.

Meanwhile Damascus has become the focus point on the Diplomatic front. Talks are continuing in Damascus on ways and

means to bring about an early political settlement. Muslims led by the Grand Mufti of Lebanon and Premier Rashid Karami have had intermittent discussions with Syrian president Hafiz Asad. The Christians led by Saib Salam also had talks with Hafiz Asad. Rashid Karami said that he is optimistic of a political settlement soon.

Aqsa desecration

Violent Demonstrations have shaken the West Bank of Jordan for the past seven weeks. The protests began when an Israeli court ruled that Jews could pray in the Har'm of the Aqsa Mosque. This ruling has been condemned throughout the Islamic World.

The demonstrations in the occupied territories have taken a turn for the worst with school children joining in the demonstrations. Three children were shot by Israeli soldiers, one seriously. In Ramallah and Tulkarem scenes of violent clashes between Zionist security forces and students a total curfew has been imposed for the first time since the 1967 Israeli aggression. Mayors of the five biggest towns in the West Bank have handed in their resignations in protest. In one instance the Zionist forces broke down the doors of the Beesa town hall to arrest stone throwing students. The Mayor condemned this act and resigned.

Muslim countries in the United Nations called for an urgent meeting of the Security Council. In a speech by the P.L.O. representative the measures were described as 'Hitlerite'. The Egyptian representative said that the Israeli were using brutal oppression against the civilians. This is the first time the Israelis have sat with the P.L.O. at the same table in the Security Council.

The Islamic Practice of giving Azaan in the ear of the new-born babe

IT is an Islamic practice — the Sunnah of our Nabi (S.A.W.) — to recite the Azaan in the right ear of the new-born baby, and the Iqamat in the left ear. In the Hadith of Rasulullah (S.A.W.) it appears that Shaitaan interferes with the new born babe. When the Azaan is sounded in the ear of the baby, shaitaan takes flight.

The Azaan, which is a Proclamation of Imaan, is an apt way of introducing Islam to the new-born baby as well as calling to attention the mind of the baby to the sacred Pledge which all souls gave to Allah before appearing on earth. This Pledge was taken from all souls after the creation of Adam (A.S.). According to the Quran, Allah Ta'ala addressed the vast assembly of "the progeny of Adam (A.S.)" and said:

"Am I not your Creator?"

In unison the great assembly replied: "Yes!" (Thou art our Creator).

This sacred Pledge is embedded within the soul of every human being, hence the Azaan administered to the new-born strikes a responsive chord somewhere in the mind or subconscious mind of the babe. The Azaan called out to the baby stirs up in the baby the memory of that sacred Pledge of Imaan given to Allah so long, long ago in another sphere.

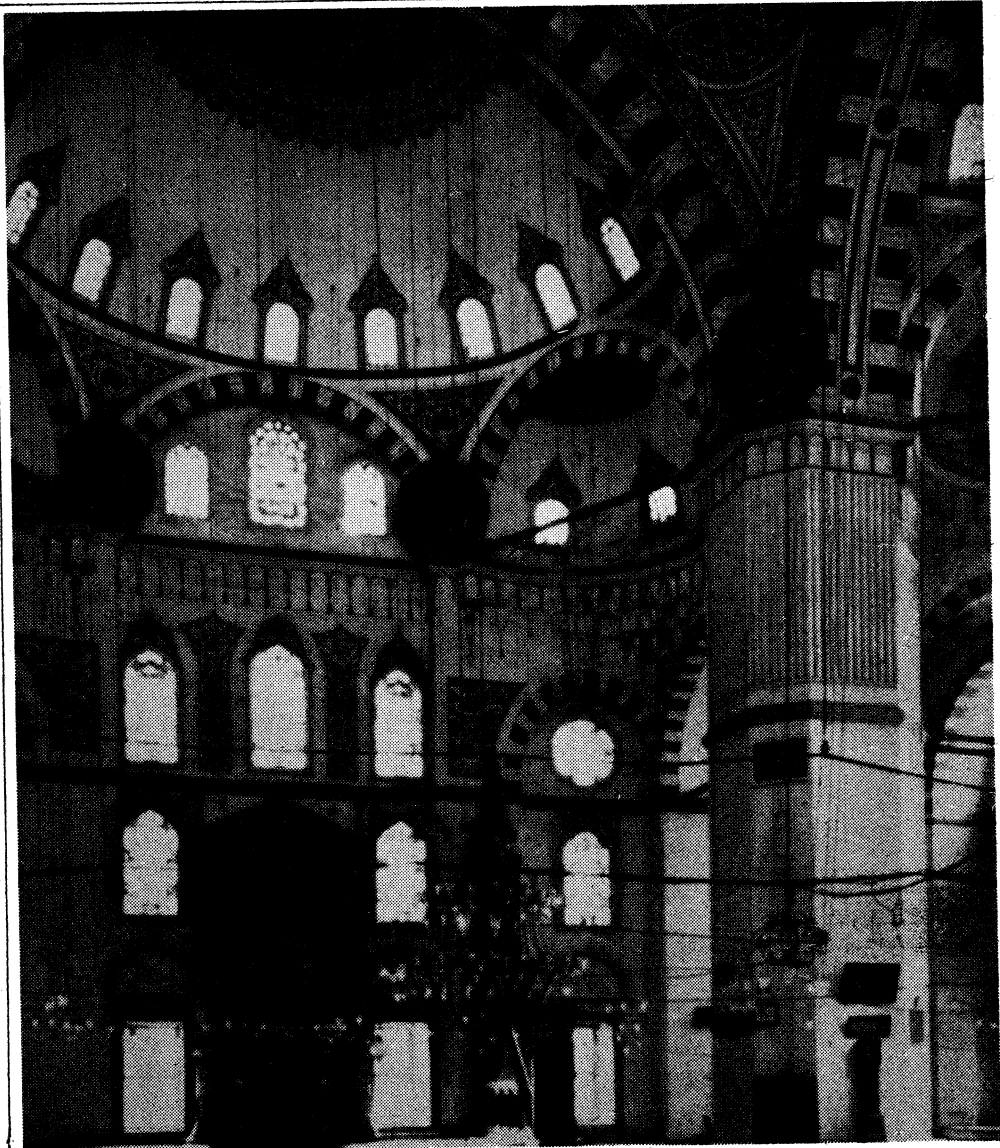
Some may argue the "logic" of sounding the Azaan to a baby who is helpless and understands nothing. What can a helpless new-born baby conceive? New-born babies are not so helpless as they look. Psychologists have established by research that the brain or mind of the baby is capable of "sophisticated mental functioning," says Dr Roger Lewin. Psychologists have demonstrated experimentally that babies possess the ability of recognition. Recognition, despite it seeming a simple procedure is in fact a complex process. A number of stages are involved in the process of recognition.

Dr Roger Lewin describing the stages of recognition established by

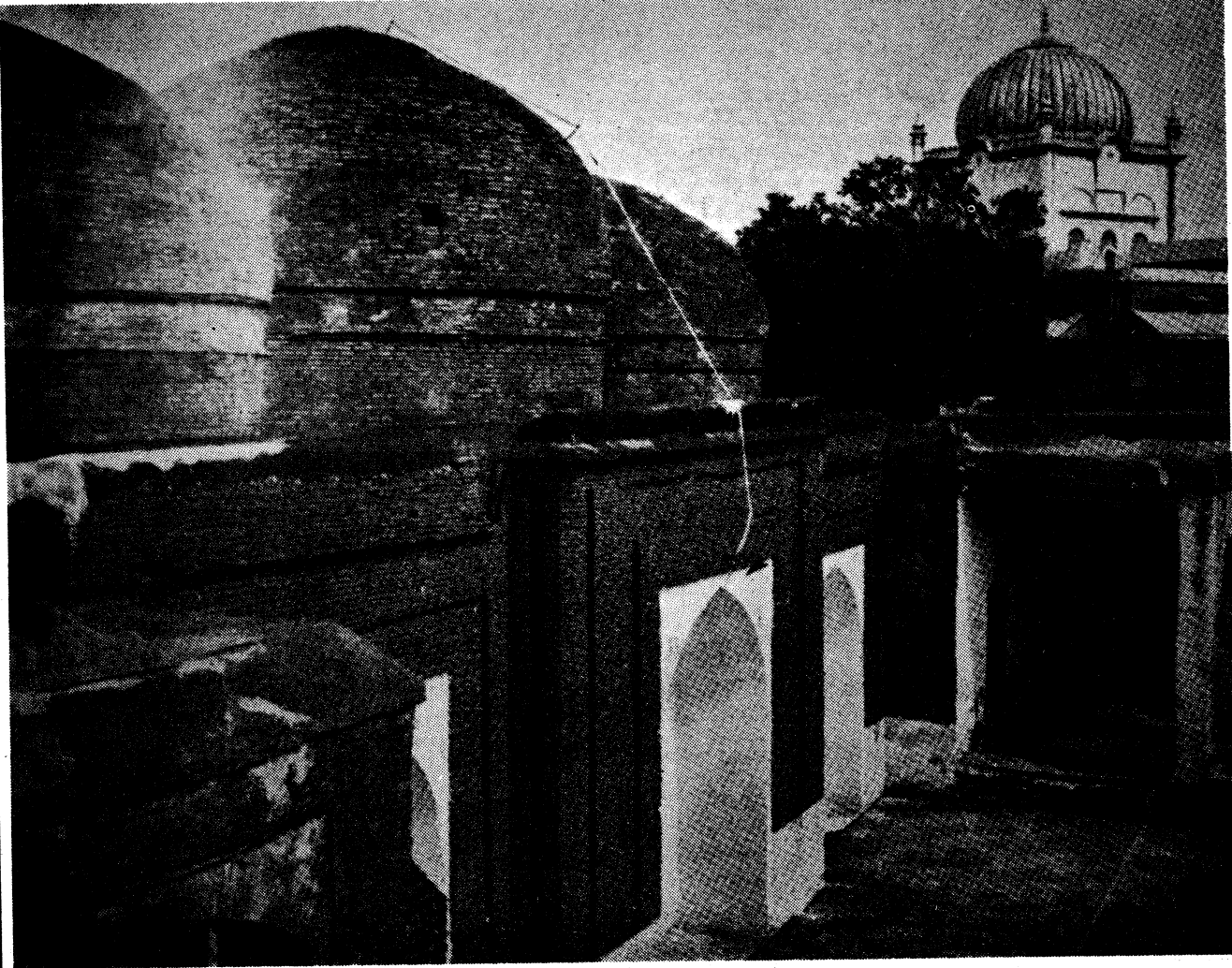
newly arrived information (hearing the mother's voice) with all the internally stored pictures to see if any match. When they do, that is recognition.

Another research by a psychologist, Dr Genevieve Carpenter at England's Belmont Hospital in Surrey has established that "very young babies are able not only to recognize voices and faces, but they can associate one with another."

These psychological research results have been mentioned to show to the reader that the mind of the baby is highly developed, therefore, the recital of the Azaan in its ear ordained by the Shariah is not "meaningless" to those who are not grounded in Islamic knowledge and culture. For those who are grounded in Imaan, no involved and detailed explanation is necessary in order to understand the benefits and value of Islamic practices. The very fact that Rasulullah (S.A.W.) ordered a practice is sufficient proof of the value and benefit of that practice. Human intelligence cannot understand fully the Divine Wisdom underlying the revealed practices of Islam. The Mu'mim, therefore accepts all true Islamic practices with firm faith.



THE SHAHZADA MOSQUE ISTANBUL TURKEY



CHATTA MUSJID

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Vol. 1 No. 3

"VOICE of ISLAM"

ULAMA'S REPLY TO STER

The Mujlisul Ulama, in a letter replying to the views and allegations of Sterfilms states:

I have carefully, noted the points raised by you. I regret to say that you do not understand the reasons for our objections although these have been explained to you in previous letters.

Your main contention in defense of the film seems to be that the film has not yet been seen by anyone, hence it cannot be condemned as being sacrilegious. I shall again endeavour to explain to you the reasons for our condemning and damning the film despite the fact that we have not seen it yet nor do we ever wish or intend seeing it.

Mr Maude, please remember that the film is not to be justified because a "Moslim directed" it with "Muslim money". This is no basis for claiming its stability for the film and justification for screening it. The overwhelming majority of the learned men of Islam, the world over, has condemned and damned this film as being sacrilegious despite the fact that they did not see it nor do they intend seeing it. The actions and opinions of individual Muslims and Muslim governments do not constitute the Religion of Islam. Islamic Law is not to be determined by the acts of individuals and governments. Therefore, please do not offer us the story of Akkad and Gaddafi. There are many things, opinions and acts of Gaddafi and Akkad which you will not accept or condone or share. Both Akkad and Gaddafi are condemned in the eyes of Islam.

Islam proscribes picture-production in its entirety. Picture-making of animate objects are strictly forbidden by the Religion of Islam. The Islamic prohibition of pictures does not distinguish between good and bad pictures. All pictures of human beings and animals are considered bad, evil and crime in Islam. Since Islam is our Religion — the Sacred Law of Almighty Allah — it does not behove anyone to instruct or advise us what stand we should adopt in this matter. If Islam ordains something for us we accept it as the Law of Allah. And, our acceptance of Islamic Law does not take into consideration the comprehension of non-Muslims of such laws. In other words, what Islam ordains for us is Allah's Law and in accepting it we do not care one iota whether non-Muslims understand or accept the reasons underlying such laws.

Famous paintings worth millions of rands to non-Muslims and which are considered masterpieces of art are branded by Islam as evil. In terms of Islamic Law all those who produce pictures and who are

associated with these are among the worst offenders and Islam threatens picture-producers with dire chastisement in the Hereafter. This is Islamic Law which you may not understand. But your not understanding it does not mean that it is not the teaching of Islam. You as a Christian believe in the Trinity. We as Muslims reject the Trinity, but our rejection does not mean that your religion does not preach Trinity. You as a Christian believe in the doctrine of Atonement and in the doctrine of Original Sin. Islam rejects these doctrines. But we cannot argue that because we reject these doctrines they do not constitute Christian teaching. Similarly, Mr Maude, is the case with your film. You have no right to assert that Islam does not condemn this film, that our Religion does not damn this film because you reject the grounds for such condemnation. It is simple to understand. Our Law — Islam — states that this film is sacrilegious and blasphemous. What then are your grounds for opining to the contrary? The verdict of Islamic authorities is final on matters of our Faith, and not your opinions or the opinions of any lay Muslim or any Muslim government.

The Verdict of Islam with regards to this film is not dependent on first viewing it. Islam does not condemn certain parts of the film. We do not say that certain parts in the film are blasphemous. We say that the film in its entirety is sacrilegious. The Law of our Faith does not permit us to see the film — publicly or privately. Even if the respect which people accord to God Almighty is shown to our Prophet in the film, then too, Islam brands the film as sacrilegious. Hence, no benefit could be derived by viewing this film. As has been stated, Islam strictly prohibits picture-production of animate objects, but his prohibition is emphasised to a greater degree when the pictures involve the sacred and the

pious personalities of Islam. Besides the aspect of picture-production, there are other Islamic factors as well which do not allow this film to be produced or screened. But, these Islamic factors are too fine and difficult for you to comprehend. It suffices to convey to you that Islam regards this film as sacrilegious.

For your information we enumerate here some of the respected and most authentic Islamic authorities and sources which condemned, branded and damned this film as sacrilegious, blasphemous and a mockery and an insult of Islam and of our Holy Prophet (O.W.B.P.).

- (1) The Rabitah or the World Islamic Congress at Mecca which consists of hundreds of Muslim Theologians and academics from all over the world.
- (2) The Rector of Egypt's Islamic University, Al-Azhar which is the largest Islamic institution in the world.
- (3) The Rector of Darul Uloom, Deoband or the Islamic University at Deoband in India. This is the second largest Islamic Institution in the world.
- (4) Majmaul Buhuthul Islamiyya of Egypt — the respectable Council of Muslim Theologians.
- (5) The Rector of Medina Islamic University.
- (6) The Rector of the Islamic University of Karachi, Pakistan.
- (7) The Rector of the Islamic University of Saharanpur, India.
- (8) The Grand Mufti (Chief Jurisconsult) of Pakistan, Maulana Mohammed Shafi.
- (9) The Chief Jurisconsult of India.
- (10) The Mufti of Damascus.
- (11) The Rector of the Islamic University of Rander, India.
- (12) The Jamiatul Ulama of India (The Council of Muslim Theologians of India).
- (13) The Jamiatul Ulama of Transvaal (South Africa).
- (14) The Jamiatul Ulama of Natal.

Saudi Arabia Renews Objection to Film

THE Egyptian Middle East News Agency reported that Saudi Arabia has once again taken strong objection to the production of the film, "Mohammed — Messenger of God."

According to Riyadh Radio, Crown Prince Fahad Ibn Abdul Aziz voiced his country's objection to any filming of the life of the Holy Prophet of Islam.

(15) The Jamiatul Ulama of Cape.

(16) The Mujlisul Ulama of South Africa.

Besides the abovementioned Theological and Islamic Law institutions, hundreds of

To Page 2

Sterfilms states its case

MR Maude, public relations officer for Ster Films alleges that Muslims are guessing when they claim that the film on the life of Rasulullah (S.A.W.) is a mockery. Mr Maude says that we are expecting too much by demanding a cancellation of the distribution of the film which has created massive uproar, indignation and protests all over the world of Islam.

In a letter to the Mujlisul Ulama, Ster states:

"...I have stressed the point that we at Ster Films have not as yet seen the film. How could we, when it is not yet completed. For this reason no one has seen the film and with respect — not even your committee of priests. So how can you expect my company to make a statement involving hundreds of thousands of rands, to the effect that the movie will be banned, when all we have to go on is a handful of threatening letters?"

"How do you know the film is a mockery? How do you know the film is sacrilegious? No one as yet has seen it.

With deep respect and a high regard for all you stand for, I fail to understand how you as a follower of a much respected religion with high ethical teachings can completely condemn and damn something on no evidence whatsoever — except possible hear-say and a title.

Not having seen the film, are you guessing when you say it's a mockery?

Advance literature advises us that the film is being produced and directed by a Moslim and financed with Muslim money. For this reason, only when we have given the film a fair and just trial by looking at it and consulting those learned and dedicated followers of the Muslim faith who, by the tone of their letters, have indicated a sincere concern for finding the truth and understanding. Only then will a decision be made — and not before."

Hazrat Allama Binnuri calls for supreme sacrifice against film

"Film is conspiracy by enemies of Islam"

HAZRAT ALLAMA YUSUF BINNURI, RECTOR OF THE ISLAMIC UNIVERSITY OF KARACHI, PAKISTAN, AND ONE OF THE GREATEST AUTHORITIES ON ISLAM, IN A MOVING CALL TO THE NATION OF ISLAM EMPHASISED THE ISLAMIC OBLIGATION TO SUFFER THE SUPREME SACRIFICE — SACRIFICE OF LIFE AND BLOOD — IN THE FIGHT AGAINST THE SATANIC FILM WHICH HAS BEEN MADE ON THE LIFE OF THE PROPHET OF ISLAM. ALLAMA BINNURI'S CALL HAS BEEN WIDELY DISTRIBUTED THROUGHOUT THE WORLD OF ISLAM. IN HIS CALL, MAULANA BINNURI SAID:

"The opinions of the learned men of Islam have already been presented. But, I have to add that this issue does not call for logical disputation and academic proofs. This is an issue of love and emotion; faith and honour. Let them advance even a thousand so-called advantages of this film, we shall not accord it the slightest attention. At this critical stage the obligation of the Nation of Islam is:

- (1) Every Muslim-adult and child should become a bastion of powerful protest and opposition against this plot of the enemies of Islam. No Muslim should rest until such time that this conspiracy has not been buried.
- (2) Protest telegrams should be sent to Gaddafi of Libya.
- (3) Resolutions should be adopted in Mosques and forwarded to the government as well as to all influential bodies and organizations throughout the World of Islam.
- (4) Protest meetings and demonstrations to be organized.
- (5) Deputations should be despatched to meet the High Commissioner of Libya to voice opposition and protest against this film.
- (6) All international organizations should be notified of the results which will follow in the wake of the screening of this conspiracy.
- (7) All political and religious organizations throughout the Muslim World should raise their voices in powerful protest.
- (8) All Muslims, especially Islamic governments, should make it clear to Gaddafi that should he not dissociate from this plot of the enemies of Islam, his image will be irreparably tarnished in the World of Islam and he will find himself cut off from the rest of the Muslim Nation.

To Page 3

AL-AZHAR CALLS FOR BAN ON FILM

"AL-AZHAR, LAST MONTH ISSUED A STATEMENT ALSO OBJECTING TO THE PRODUCTION OF THE FILM AND URGED ISLAMIC STATES TO BAN ITS DISTRIBUTION."

(Evening Post, 19th April, 1976)

PERKS PIES HARAAM

THE HALAAL CERTIFICATE ISSUED TO PERKS PRODUCTS OF MOBENI HAS BEEN WITHDRAWN BY THE JAMIATUL ULAMA — NATAL. MUSLIMS MUST ABSTAIN FROM PERKS PRODUCTS.

HIRE **A** BAKKIE FROM MIDWAY ♦ TEL. 888789

ULAMA'S REPLY TO STER

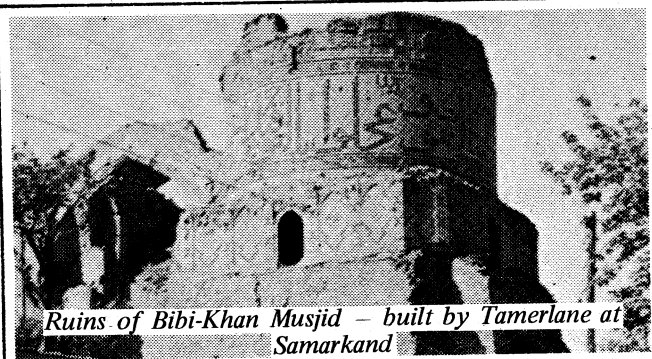
from Page 1

other Muslim organizations and the millions upon millions of Muslims all over the world condemn this film. Mr Maude, surely all these cannot be mad. Surely, you can at least understand that the Islamic authorities understand Islamic Law better than you. Surely you can at least concede that you do not know Islam better than the qualified theologians of Islam.

You state in your letter that you will consult "learned and dedicated followers of the Muslim faith" when the film is seen. We fail to understand your logic and reasoning. Whom you are referring to we do not know. We have just informed you that the learned authorities of Islam of the world reject this film. And, in the Republic the learned men of Islam are the Ulama and not

some modernist Muslims who think like you. Your brand of "learned and dedicated" Muslims have no right to issue any verdict or decision on behalf of Islam. It will not be accepted. Even if your "learned and dedicated" type of modernist Muslim should "sanction" your sacrilegious film, you will still have the problem on your hands. You will still be trampling on our Faith. You will still be insulting our religion.

Now, Mr Maude, if you wish to adopt the intransigent stance which you have spelled out in your letter by the closing, underlined sentence of your letter, you are at liberty to do so. But, then remember THAT YOU, MR MAUDE AND YOUR COMPANY BEARS FULL RESPONSIBILITY FOR THE INSULT TO ISLAM."



Ruins of Bibi-Khan Masjid — built by Tamerlane at Samarkand

Qadianism — A Critique

By Maulana Sayid Abul Hasan Ali Nadwi — Rector of Nadwatul Ulama, Lucknow, India

THE stand taken by Dr Iqbal was not at all unreasonable. The Qadianis had themselves declared on more than one occasion that the entire Muslim community was non-believer according to their faith. Mirza Ghulam Ahmad and his disciples had plainly stated that the Muslims who did not accept the Qadiani religion were Kafirs behind whom it was not allowed to offer Namaz nor was it lawful to give them one's daughter in marriage. Writes Mirza Bashiruddin Mahmud, the son of Mirza Ghulam Ahmad and the second Khalifa (Leader) of the Qadiani community, in Aina-i-Sadaqat.

"All those Muslims who have not been integrated in the oath of fidelity to the Promised Messiah, regardless of whether they had heard his name or not, are Kafirs and outside the fold of Islam."

The same Khalifa, while giving evidence before a Court of Law, said:

"Since we regard Mirza Ghulam Ahmad to be a Prophet and the Non-Ahmadiyas do not regard him to be a Prophet, and according to the teachings of the Quran to reject any one of the Prophets is apostasy, the non-Ahmadiyas are Kafirs."

Dwelling, on another occasion, upon the differences between the Qadianis and the Muslims, Mirza Bashiruddin Mahmud quotes the following from his father:

"We differ with them with regard to the Being of Allah, with regard to the Prophet Mohammad,

with regard to the holy Quran, and with regard to Namaz (prayer), Roza (fasting), Zakat (poor-due) and Haj (pilgrimage); in short, in each and every thing we differ with them."

These were the reasons that plunged the Muslims of Pakistan deep into anxiety. They saw that a sword was hanging over their heads, a British outpost has been established in the heart of their country, the edifice of Islam was being demolished slowly and stealthily and which posed the greatest danger to their existence as a religious community ever since Islam had made its debut in the world.

They realised that the only solution to the difficulty lay in the ejection of the Qadianis from the Muslim Millat and their being treated as a non-Muslim minority. There was nothing new in this demand. It was the same that had been voiced, first of all, by

Dr Iqbal and raised and propagated by him forcefully in his speeches and writings. He had emphatically said:

"Qadian is far more removed from Islam than the Sikhs are from the Hindus yet the British Government has declared the Sikhs to be a non-Hindu minority though there obtain numerous social, religious and cultural ties between them. They even intermarry while Qadianism holds it unlawful to have matrimonial relations with the Muslims and to make them their sons-in-law and its founder has declared all sorts of relations with the Muslims to be illegitimate by saying that the Muslims were like decomposed milk whereas the Qadianis were like fresh milk."

Unfortunately, there are still persons who have not yet realised the true significance of the problem of Qadianism and the menace it represents. They do not see that Qadianism is not the name of a creed or religious sect but a conspiracy against the solidarity of Muslims and a revolt against Islam. It is inimical to the Faith brought by the sacred Prophet and seeks to set up hindrances to it at each step. It wants to replace Islam in the domain of belief, thought and feeling and to divert towards itself the respect

and reverence in which it is held in the world. It clearly declares that Mirza Ghulam Ahmad is not only superior to the holy Companions, Renovators, saints, divines and theological doctors but even to many prophets. There is no difference, according to it, between the Companions of the holy Prophet and those of Mirza Ghulam Ahmad. The status of Mirza Ghulam Ahmad is equal to and even higher than that of the Prophet Mohammad. His deputies are of the same rank as Khulfa-i-Rashideen (the rightly-guided Caliphs of Islam). Its own, Qadian, enjoys same sanctity as Mecca and Medina. and the pilgrimage to it is in no way inferior to the Pilgrimage to Mecca.

Take, for instance, Haqiqat-un-Nabuwat written by Mirza Bashiruddin Mahmud Qadiani. About Mirza Ghulam Ahmad he says in it that he has excelled some of the Divine Apostles. In the official mouthpiece of Qadianism, Al-Fazl it is stated that "he was greater than many Prophets, maybe, than all of them." In its issue of May 28, 1918, it is said, while declaring that the Companions of the holy Prophet and of Mirza Ghulam Ahmad were equal in rank that "it is wrong to distinguish between the two groups and to hold one of them to be superior, in totality of their attributes,

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M.J.C. Condemns sacrilegious film

IN A STATEMENT TO "THE MAJLIS" SHAIKH NAZEEM, PRESIDENT OF THE MUSLIM JUDICIAL COUNCIL SAID THAT HIS ORGANIZATION ALIGNS ITSELF WITH THE ULAMA OF THE WORLD IN THEIR STAND AGAINST THE SACRILEGIOUS FILM, TITLED, MOHAMMED: MESSENGER OF GOD.

Shaikh Nazeem said: "The Muslim Judicial Council will under no circumstances accept this film or any other film which is insulting to the Holy Prophet (S.A.W.) or the Sahaba (R)."

According to Shaikh Nazeem the Muslim Judicial Council convened a Special Meeting to discuss this controversial film. The statements and opinions of the various Ulama Organisations of the world as well as those of other Islamic agencies throughout the world have

been carefully studied. At its Special Meeting the Muslim Judicial Council decided to fully back the stand adopted by the Ulama of the world in condemning the film and calling for a ban on it.

This decision of the Muslim Judicial Council, aligning itself with the Ulama of the world in condemning the film, has now effectively sealed off any speculation about the permissibility of the film which certain quarters entertained. Besides the authoritative decision of the top Ulama of the world rejecting the film, all the Ulama organizations of South Africa viz., Jamiatul Ulama (Transvaal), Muslim Judicial Council (Western Cape), Jamiatul Ulama (Natal), Muslim Judicial Council (Eastern Cape), Jamiatul Ulama (Eastern Cape) and Mujlisul Ulama of South Africa, are unanimous in their rejection of this insulting film.

Hazrat Allama Binnuri calls for supreme sacrifice against film

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(9) And, lastly, are the words of the Organization, Islaahul Muslimeen of Pakistan: "We resolve to eliminate this plot of the enemies of Islam. We shall reduce to ashes any cinema screening this film and along with the cinema, the cinema-owner will be obliterated from the surface of the earth."

Concluding his Call, Hazrat Maulana Binnuri made a stirring appeal to the Muslims of the world.

"The Muslims of the world must unite and proclaim to the enemies of Islam that the choice is between the film and our lives. Either we live and the film die, or the film lives and we perish. The accursed enemies of Islam are operating an international movement to discredit the Holy Messenger of Allah. It is therefore, the obligatory and holy duty of Muslims, the world over, to initiate an international struggle to annihilate the unholy conspiracies of the progeny of satan. If we fail to protect the honour and the dignity of the Holy Prophet (S.A.W.), our existence on earth cannot be justified. If we fail in this duty, our existence will be a curse.

Will the 800,000,000 Muslims of the world rise to the occasion to defend the honour of our Prophet (S.A.W.) against the plots of the enemies? The answer to this question has already been given by our demonstrations of protest. If need be, we shall answer with our blood which will dye the surface of the earth", said the Rector, Hazrat Allamah Yusuf Binnuri.

Book Review

By Nadwatul-Ulama, Post Box 119, Lucknow (India) SAIYID AHMAD SHAHID —His Life and Mission — is a memoir of the life, work and achievements of the founder of the greatest revivalist movement known to Indian history. It is the first comprehensive study in English language, documenting the vast material existing on the subject in Persian, Urdu and English. The Jihad movement of Salyid Ahmad Shahid, popularly known as the Indian Wahabi Movement has, however, been the subject of much controversy and polemical wranglings in the past, and has very often been presented by the erstwhile British rulers of India, oriental scholars and historians as well as certain sections of the Muslims as a heretical deviation from the conventional faith. The author treats the matter in its origin and development within the context of religious, social and political conditions obtaining in India at the close of the eighteenth century in order to highlight the true character, aims and achievements of the movement.

The life and mission of Salyid Ahmad Shahib unfolds the fascinating story of unprecedented popular enthusiasm generated among the masses for reverting back to the original faith of Islam, the country-wide organisation built up to oust the foreign rulers of India and the heroic efforts made to re-create Khilafat-e-Rashida —the right-guided Caliphate on the pattern of early Islam — in the last century on the fringe of powerful empires. The narrative also covers the period subsequent to martyrdom of the Saiyid at Balakot in 1831, which shows how this great revivalist movement kept alive the spirit of revolt in the Indian Muslims and succeeded within a few years after the holocaust of 1857, to array the whole of Muslim India against the British rulers of the country. The author offers

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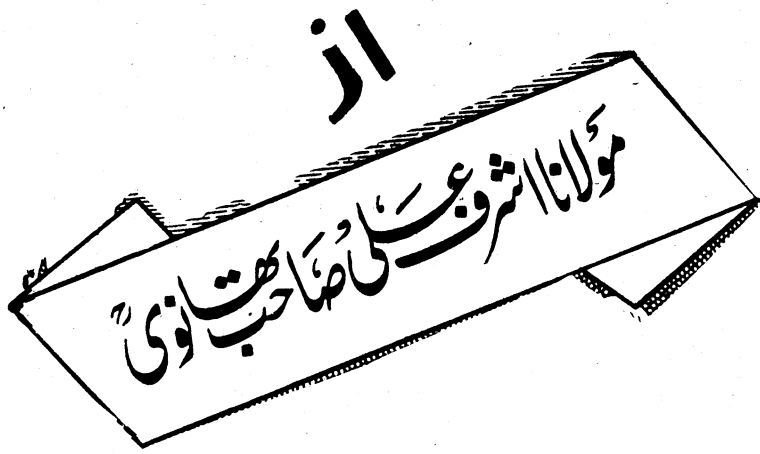
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يَا رَبِّ كَلِّبْنِي عَلَى أَقْوَبِ النَّظَرِ إِلَيْكَ —
یعنی خداوند مجھے اپنے آپ کے سیکھنے کا نزدیک رستہ بتا دیجئے

جواب ارشاد ہوا:

يَا بَا يَزِيدُ دَعْ نَفْسَكَ وَقَالَ
یعنی اپنے آپ کو چھوڑ دو اور آ جاؤ !
مولانا اسی کو فرماتے ہیں:

قرب نزدیک بستی ببالارفتن است
قرب حق از قید ہستی رستن است

”از قید ہستی رستن است“ کے معنی یہ نہیں کہ منکھیا کھا کر مر جاؤ، بلکہ اس کے معنی یہ ہیں کہ اپنے اوپر نظر نہ کرو، اپنی ذات کے مطالعہ میں مشغول نہ ہو، اپنے ارادہ و اختیار کو فنا کر دو، دعوئے اور پندار کو مٹا دو، اپنے علوم پر نظر کرنا یہ بھی اشتغال بنفس ہے، جس میں علماء کی جماعت زیادہ مبتلا ہے،

حجاب انانیت

Allah Ta'ala says in the Holy Quran:

“Verily, among His servants, only the Ulama fear Allah.”

Rasulullah (S.A.W.) said:

“Among the severest punished on the Day of Qiyamah will be the Alim who did not benefit from his Ilm (Islamic Knowledge).”

Mansur Ammaar (R) said:

“Zikrullah inspires wisdom (Hikmat) in the hearts of the Ulama.”

“Humility and obedience to Allah are beautiful garments, and the garment of the Ulama is Taqwa.”

“Whoever embroils himself in the concern (fikir) of the world will remain aloof from Zikr.”

“The protection of the soul lies in opposing one's lowly desire (Nafs).”

WHO IS THE MOST LEARNED PERSON AND THE MOST IGNORANT?

Once the Khalif, Haroun Rashid asked the great saint, Mansur Ammaar (R):

“Who is the greatest learned person on earth and who is the most ignorant?”

On hearing this question, Mansur Ammaar (R) immediately withdrew from the presence of Haroun Rashid. After a short while he returned and said:

“O Ameerul Mu'mineen! Listen to the answer. He who on earth obeys and fears Allah is the most learned, and he who is disobedient to Allah and remains neglectful of his duties is the most ignorant in creation.”

RASULULLAH (S.A.W.) SAID:

“THE ALIM WHO CARRIES OUT THE INJUNCTION OF AMR BIL MA'ROOF-NAHI ANIL MUNKAR WILL BE DETESTED IN HIS COMMUNITY MORE THAN A DEAD ASS.”

PIOUS MEN

Mansur Ammaar (R) said that pious men are classified into two groups.

(1) Those who are obedient to Allah Ta'ala. This group in terms of the Shariah is considered pious and holy.

(2) Those who do not depend on creation in any way whatsoever because they believe firmly that whatever Allah Ta'ala has pre-arranged and fixed from eternity with regard to creation, sustenance, death, life, fortune and misfortune will come to pass. Such a person (who belongs to this group of pious men) remains dependent on Allah Ta'ala every moment of his life. His reliance is reposed on none beside Allah Ta'ala. The independ-

ence of such men (independence from creation) has reached the stage of perfection.

MANSUR AMMAAR (R) SAID:

“Most fortunate is he who rises in the morning in the following state:

(i) Ibadat shall be his occupation.

(ii) Yearns for piety.

(iii) Seclusion is his abode.

(iv) His gaze is fixed on the Hereafter.

(v) Makes preparations for death.

(vi) Resorts to Tauba (repentance) and remains hopeful of the mercy of Allah.”

THE HEARTS OF THE SERVANTS OF ALLAH ARE CELESTIAL AND SPIRITUAL. THE SPIRITUALITY OF THE HEART IS DARKENED WITH VEILS WHEN DESIRES OF THE WORLD FILL THE HEART.

(Mansur Ammaar)

TWO GROUPS OF MEN HARM THE DEEN MOST:

KINGS AND ULAMA-e-SOO

(Ibn Mubarak)

Qadianism — A Critique

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to the other. Both of these groups; in truth, belong to the same party. There is only a difference of time between them. They were the pupils of the First Prophetic Advent; these are the pupils of the second Prophetic Advent.”

In the same journal, it is proclaimed that “the Promised Messiah is Mohammad, the very Mohammad.” Likewise, Mian Bashiruddin Mahmud, a deputy of the Mirza, writes in Anwar-i-Khilafat that “I believe as a matter of faith, that in the Quranic verse His name is Ahmad refers to the Promised Messiah.”

Qadianism does not stop at it. It goes further and

claims for Mirza Ghulam Ahmad superiority even over Prophet Mohammad. The Mirza himself in Khutba-i-Ilha mia says:

“The spirituality of our Prophet (Peace be on him) appeared, with its brief attributes, and that time was not of the apex of its development, but the first step towards the highest point of its perfection. Then that spirituality revealed itself fully in the sixth millennium, i.e., at this time.”

The Mirza again says:

“For him (the holy Prophet) the moon eclipsed, and for me both the sun and the moon eclipsed. So, will they still deny?”

محققین کا قول ہے کہ حجاب علم حجاب پہل سے اٹھ رہے یعنی معنی میں اس قول کے،

اَلْعِلْمُ هُوَ الْحِجَابُ الْاَخْبَرُ

مواں میں ایک قید ہے، جس کو حضرت حاجی صاحب رحمۃ اللہ علیہ نے بیان فرمایا۔ حضرت کا ارشاد ہے:

اَلْعِلْمُ يُغْنِيكَ عَنْهُ هُوَ الْحِجَابُ الْاَخْبَرُ

یعنی جس علم میں غمیر اللہ کی طرف التفات و اشتغال ہو وہ حجاب اکبر ہے۔

اس سے علوم دہبیہ اور واردات قلبیہ خارج ہو گئے کہ وہ حجاب نہیں، کیونکہ ان سے غیر کی طرف التفات نہیں ہوتا بلکہ ان سے عظمت حق کا انکشاف ہوتا ہے۔ اسی طرح اگر کسی کو علوم ظاہر سے التفات الی الغیر نہ رہے وہ بھی حجابیت سے خارج ہو جائیگا، اور اگر کسی کو علوم دہبیہ واردات قلبیہ سے بھی محجب ہونے لگے اس کے لئے یہ بھی حجاب ہو جائیگا مگر اس کا ہوتا ہے، بخلاف علوم ظاہر کے کہ ان میں اکثر لوگوں کے لئے غرائل نفس زیادہ متمول ہیں غرض ہم لوگ رات دن اپنے نفس کے ماتم مشغول ہیں بلکہ کسی دوسرے کیساتھ بھی جو مشغول ہوتے ہیں وہ بھی اپنے ہی لئے، کسی سے مشغول بھی ہوتا ہے وہ بھی اپنے ہی واسطے ہوتا ہے، اگر کسی مدرسہ کی ترقی کی فکر ہے وہ بھی اپنی ہی غرض کے لئے، اگر دعوہ و درس کا مشغلہ ہے تو وہ بھی اس لئے کہ ہم داعیہ یا مدرسہ مشہور ہوں گے، چار آدمی ہماری تعظیم کریں گے، یہی ہے اصل حجاب اسی کے قطع کرنے کا خوب میں حق تعالیٰ نے حکم فرمایا کہ:

دَعْ نَفْسَكَ وَقَالَ

یہ انانیت بڑا حجاب ہے اور اس کا علاج بدول ذلت نفس کے نہیں ہو سکتا کیونکہ المبارک اس پر اتفاق ہے:

اَلْبَلَاغُ بِالْقِنْدِ

THREE ESSENTIALS TO ATTAIN PROXIMITY TO ALLAH

Hazrat Abu Hafs Haddaad (R) said that the three essential requisites for attaining proximity to Allah Ta'ala are:

1. Contentment in all states and circumstances.
2. Strict obedience to the Sunnah in all actions.
3. Securing a lawful earning.

Three Signs of Truthfulness

Hazrat Shah Shujaa Kirmani (R) said SIDQ (Honesty and Truthfulness) has three signs by means of which it could be distinguished or recognized.

1. The rank, importance and honour of this world should be eradicated from one's heart to such a degree that gold and silver is equal to ash in one's estimation.
2. No place should be accorded to creation in one's heart (the heart being the receptacle for the Zikr of Allah). The heart should be devoid of this world to a degree that praises and insults heaped on one seem equal — for neither do praises elevate one's rank nor do insults lower one's rank.
3. Lowly desires should be totally annihilated, and annihilation of lust and desire should be as pleasing to one as indulgence in lust is pleasing to those given to lowly desire (Nafs).

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Book Review

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a sympathetic yet critical appreciation of the contribution made by the jihad movement of the Saiyid in the making of present-day Islam in the Indo-Pak sub-continent. He successfully exposes the numerous charges laid against the jihad movement and clears the mist of misunderstanding created during the past one hundred years which had beclouded this great movement of religious revival and social reform.

An associate scholar of the Academy of Islamic

Research and Publications, Mohiuddin Ahmad has rendered into English the two volumes of the Saviours of Islamic Spirit, Religion and Civilisation. The Muslim and the Faith versus Materialism. Besides these, he has a number of Urdu and English articles to his credit which have been published in different journals.

THE HOLY MESSENGER OF ALLAH SAID:
“A WOMAN WHO APPLIES PERFUME AND GOES TO A GATHERING IS LIKE AN ADULTRESS”

Verily, in the creation of The Heavens and The Earth are signs for those who ponder (QURAN)

OUR galactic system contains some 200,000 million stars according to the scientists. Its diameter is 10,000 light-years (a light year being the distance traversed by light at the speed of 186,000 miles per second, in one year), which means to cross it from one end to the other end at the speed of 186,000 miles per second would take a thousand centuries. This is our galaxy, The Milky Way. Besides this galaxy the estimated number of similar galaxies in the known portion of the universe is more than a thousand million. And, the known portion of the universe may just be a speck in the vast boundless universe of which Allah Ta'ala is the Lord and Creator.

Verily, we did not create the Heavens and the Earth and what is in between in idle sport (QURAN)

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DISTRIBUTION OF WEALTH IN ISLAM

By Mufti Muhammad Shafi – Grand Mufti of Pakistan

The real Nature of Wealth and Property.

THE other fundamental principle which has a great importance with regard to the problem of the distribution of wealth is that, according to the elucidation of the Holy Quran itself, "wealth" in all its possible forms is a thing created by Allah, and is, in principle, His "property". The right of property over a thing which accrues to man is delegated to him by Allah. The Holy Quran explicitly says:-

"Give to them from the property of Allah which He has bestowed upon you." (24: 33).

Why this should be so has also been explained by the Holy Quran in another place. All that a man can do is to invest his labour into the process of production. But Allah alone, and no one else, can cause this endeavour to be fruitful and actually productive. Man can do no more than sow the seed in the soil, but to bring out a seedling from the seed and make the seedling grow into a tree is the work of some one other than man. The Holy Quran says:

"Have you considered what you till? Is it you yourselves who make it grow, or is it We who make it grow?" (56 : 63).

And in another verse:

"Have they not seen that, among the things made by Our own hands, We have created cattle for them, and thus they acquired the right of property over them?" (36 : 71)

All these verses throw ample light on the fundamental point that "wealth", no matter what its form, is in principle "the property" of Allah, and it is He who has bestowed upon man the right to exploit it. So, Allah has the right to demand that man should subordinate his exploitation of this wealth to the commandments of Allah.

Thus, man has the "right of property" over the things he exploits, but this right is not absolute or arbitrary or boundless – it carries along with it certain limitations and restrictions which have been imposed by the real owner of the "wealth". We must spend it where He has commanded it to be spent, and refrain from spending where He has forbidden. This point has been elucidated more explicitly in the following verse:

"seek the other world by means of what Allah has bestowed upon you, and do not be negligent about your share in this world. And do good as Allah has done good by you, and do not seek to spread disorder on the earth." (28 : 77)

This verse fully explains the Islamic point of view on the question of property.

It places the following guide-lines before us:-

- (1) Whatever wealth man does possess has been received from Allah – "Allah has bestowed upon you"
- (2) Man has to use it in such a way that his ultimate purpose should be the other world – "seek the other world"
- (3) Since wealth has been received from Allah, its exploitation by man must necessarily be subject to the commandment of Allah.
- (4) Now, the Divine Commandment has taken two forms:-
 - (a) Allah may command man to convey a specified portion of "Wealth" to another. This Commandment must be obeyed, because Allah has done good by you, so He may command you to do good by another – "do good as Allah has done good by you"
 - (b) He may forbid you to use this "wealth" in a specified way. He has every right to do so, because He cannot allow you to use "wealth" in a way which is likely to produce collective ills or to spread disorder on the earth – "do not seek to spread disorder on the earth."

These people used to consider their property as really theirs ("Our property"), and hence the claim of "doing what we like" was the necessary conclusion of their position. But the Holy Quran has, in the chapter "Light" substituted the term ("the property of Allah") for the expression ("our possessions"), and has thus struck a blow at the very root of the Capitalistic way of thinking. But, at the same time, by adding the qualification ("what Allah has bestowed upon you"), it has cut the roots of Socialism as well, which starts by denying man's right to private property. Similarly, ("thus they acquired the right of property over them" – a verse in the Chapter "Ya Sin", explicitly affirms the right to private property as a gift from Allah.

Now we are in a position to draw clear boundary lines that separate Islam, Capitalism and Socialism from one another:-

Capitalism affirms an absolute and unconditional right to private property. Socialism totally denies the right to private property. But the truth lies between these two extremes – that is : Islam admits the right to private property but does not consider it to be an absolute and unconditional right which is bound to cause "disorder on the earth."

ISLAMIC LAW PROPOSAL FOR EGYPT

A COMMITTEE was established some time ago in Egypt for the purpose of reforming the country's punitive legislation to conform to the demands of the Shariah of Islam. This Committee has held discussions with Saudi Arabia.

Dr Ismail Maatouq, member of the People's Assembly proposed amendments to a draft law which was submitted to the Assembly. Dr Ismail proposed that:

- (1) A bachelor guilty of fornication be given one hundred lashes and exiled. For the unmarried woman who commits fornication the punishment be one hundred lashes and confinement to her home.
- (2) Attempted seduction be punishable with sixty to ninety lashes.
- (3) Inciting, by word, to fornication be punishable with twenty to fifty lashes.
- (4) The hand be amputated for theft.
- (5) Highway robbery be punishable with death.

WESTERN CIVILIZATION IN ACTION

ROME— Thousands of schoolgirls marched through the streets here today to demand free abortion and contraceptives, sex education and birth control advisory centres in schools.

The girls, aged between 11 and 19, refused to permit any male students to join the demonstration, which threw Rome traffic into chaos.

Nevertheless about 1 000 male sympathisers walked alongside.-Sapa-Reuter.

(Evening Post. 19th February, 1976.)

Court refuses to dismiss case

THE application by Sheikh Abdullah Abderoef for the dismissal of a case brought against him by the board of Trustees of the Claremont Main Road Mosque congregation was refused by Mr Justice Watermeyer in the Supreme Court, Cape Town, today.

In a nine-page judgment, the judge said it was 'undesirable to grant absolution' at the end of the board's case.

The board, in its particulars of claim, stated it was the owner of the Claremont Main Road Mosque. Sheikh Abderoef was in possession of the property and either failed or neglected to vacate the mosque. The board sought an order ejecting the sheikh from the mosque.

ment the board became the owner in trust of the property and was empowered to administer the affairs of the mosque.

At the close of the board's case Sheikh Abderoef applied for the case to be dismissed because the board was not 'a successor in office to Imam Abdol Roef' and therefore did not own the property, and that the board had not shown it was the trustee of the property.

This application was dismissed by Mr Justice Watermeyer today. The hearing will continue at a later stage.

Mr H. Berman, assisted by Mr B. Kies and instructed by Omar and Co, appeared for the board.

Mr J. Dendy-Young, instructed by O'Sullivan and Kotze, appeared for the sheikh.

THE FALLACY OF EVOLUTION

EVOLUTION IS NOT A FACT

"How did life begin...? What is it that makes one collection of atoms and molecules into a living organism, such as a flea or a man, and another collection of atoms and molecules into an inanimate object like a rock or a bridge? The complete answer to this question has yet to be found.....

.....today the theories about the origin of life are more informed than ever before. But they are still only theories. The puzzle of life is enormous. As the physicist J.D. Bernal has pointed out, even stating this problem is beyond the reach of any one scientist.

At one time most thinkers in the West believed that Man was directly created, in the form that he has now, by God; in the nineteenth century Charles Darwin went to the amoeba for his starting point. This century, increasing knowledge has sent us back to molecules and atoms, and in the future the science of nuclear physics is likely to extend considerably our knowledge of the absolute beginning of life."

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"NOT everybody can draw conclusions from the Quran. Since even the mujtahid imams would not be able to draw all the conclusions in the Quran, Rasulullah had explained the rules in the Quran through his hadiths. As the Quran had been explained by Rasulullah only, so the hadiths could be understood and explained by the Ashabikiram and the mujtahid imams only. In order that they could understand them, Allahu ta'ala has endowed upon His mujtahid imams scientific and religious knowledge, strong comprehension, keen sight, superior mind, plus many more superiorities. Ahead of all these superiorities is taqwa. Next comes the Divine Light in their hearts. With the help of these superiorities, our mujtahid imams understood what Allahu ta'ala and Rasulullah meant in their words, and what they could not understand they communicated through *ijma* and *qiyas*. Each of the four aimmat

almadhahib informed that he did not speak out of his own opinion and said to his disciples, 'If you find a sahih hadith leave my word aside and follow Rasulullah's hadith!' Whom our aimmat almadhahib told this were profound savants who, like them, were mujtahids. These savants were the mujtahids of tarjih (ability to distinguish between) who knew the documentation of the four madhhabs. They studied the documents and the transmitters of the hadith on which the (madhhab) imam had based his ijihad and those of the newly encountered sahih hadith, and examined which dated later and many other conditions, thus understood which was to be preferred (tarjih). Or, because of the mujtahid imam (the imam almadhahab) decided about a problem through qiyas since he did not know the hadith which would solve (document) it, his disciples, finding out such a hadith, decided differently. But,

WHY TAQLEED?

By Huseyn Hilmi Isik — Turkey

while performing such an ijihad, the disciples do not go beyond the rules of the imam. Those mujtahid muftis who succeeded them issued fatwa in this manner, too. As understood from all of what has been written here, those Moslems who have been following the four a'immat almadhahib and the mujtahids who were educated in their madhhabs have been following the rules of Allahu ta'ala and His Messenger. The mujtahids understood those rules from the Quran and the Hadith which not everybody could understand and communicated what they understood, and, because Allahu ta'ala declared, 'If you do not know, ask those who know!' Moslems have been living up to what mujtahids understood and communicated from the Book and Sunna. (This

ayat shows that not everybody will be able to understand the Book and Sunna correctly and that there will be also those who cannot understand them. It commands those who cannot understand them not to try to understand from the Quran or hadiths but to learn by asking those who have understood them. If everybody could understand the meaning in the Quran and hadiths correctly, the seventy-two deviated groups would not have appeared. All of those who brought forth these groups were deeply learned, but none was able to understand the meanings in the Quran or hadiths correctly. Misunderstanding them, they deviated from the right path and caused millions of Moslems to suffer calamity. The Wahhabis were very excessive in giving wrong

meanings to ayats and hadiths so much so that they became as heretical as to call Moslems of the right path 'disbelievers' and 'polytheists'. In their book titled *Kashf ash-shubuhah*, which they have translated into Turkish and slipped into Turkey in an underhand way, they say that it is mubah (permitted) to kill those Moslems who have the Ahl-i Sunna belief and to plunder their possessions).

"Only on the Umma of His beloved Prophet did Allahu ta'ala bestow the fortune that the a'immat almadhahib would perform ijihad, establish their madhhabs and that all Moslems would come together in these madhhabs. Allahu ta'ala, on the one hand, created the imams of iman and prevented the deviated, zindiqs, mulhids and the human devils from defiling the knowledge of imam, and on the other hand protected His Sharia from being defiled by creating the imams of madhhabs. Since this blessing did not exist in Christianity and Jewish religion, their religions were defiled and were turned into toys.

"Islamic savants unanimously expressed that, after the four hundred years following Rasulullah's death, there has been no deep savant capable of performing ijihad. A person who says that it is necessary to perform ijihad now must be made or ignorant of the religion. When the great savant Jalal addin as-Suyuti said he had reached the grade of ijihad, other contemporary savants asked him a question, to which two different answers had been given, and inquired him to tell which answer was more dependable. He could not answer them. He said he was too busy to spare any time for it. Whereas, what he was asked to do was to perform ijihad on a fatwa, which was the easiest ijihad. Seeing that such a deep savant as as-Suyuti abstain from

performing ijihad on a fatwa, what shall we call those who force people to perform absolute ijihad, if we should not call them mad or religiously ignorant? Imam (al-Ghazali clearly, informed in his book *Ihya' 'ulum addin* that there was no mujtahid in his time.

"If a non-mujtahid Moslem learns a sahih hadith and if it becomes hard for him to do the way (that disagrees with the hadith) of the imam of his madhhab, he has to search and find within the four madhhabs another mujtahid whose ijihad was performed suitably with that hadith and do that affair of his in accordance with the madhhab that mujtahid belonged. The great savant Imami Nawawi explains this in detail in his book *Rawdat at-talibin*. For it is not permissible for those who have not reached the grade of ijihad to draw rules from the Book and Sunna. Now some ignoramuses claim that they have reached the grade of ijihad, that they can derive rules from the Book and Sunna and that they no longer need to follow one of the four madhhabs, and they abandon the madhhab they had been following for years. They attempt to refute the madhahib with their unsound thoughts. They say such stupid words as, 'We will not follow the opinion of a religious man who is ignorant as we are.' Deluded by the devil and provoked by the nafs, they claim superiority. They cannot realize that by saying so they reveal not their superiority but their stupidity and baseness. Among these, we see also those deviated ignoramuses who say and write that everybody should read and derive rules from tafsir books and the (*Sahih* of) Bukhari. Oh my brother-in-Islam! Avoid very much making friends with such idiots or supposing that they are religious men! Hold fast to the madhhab of your imam!

TAYSIDE MADRESSA

SINCE its inception in 1974 the Madressa Mohammediya at Tayside, a few miles from Dundee in Natal, has made exceptionally good progress in the field of imparting Islamic education. The well-organized Madressa is under the direct control and supervision of its Principal, Maulana Ismail Kathrada.

Originally, Mr Mohamed (Chota) Kajee to whom the property belongs, planned to establish a holiday resort on the site. This is the reason why the buildings on the site are so colourful. They were originally designed to fulfill the functions of a holiday resort. But, by the Grace of Allah Ta'ala, Mr Kajee directed his intentions, energies and resources towards the establishment of an Institution which would serve the Cause of Allah. This indeed, is a great blessing of Allah Ta'ala.

The commencement of the Madressa at Tayside was during January, 1974. Maulana Kathrada was the sole Ustad at the Madressa. This year the services of a second Ustad have been enlisted. The enrolment — forty students — is fully subscribed and the Madressa cannot accept any more students for another two years.

So far fourteen students have qualified in the Hafez course, and of these, five have proceeded to India for higher Islamic studies. At the moment the subjects being taught at the Madressa are (1) elementary Arabic and (2) Hifz. However, Maulana Kathrada has plans for expansion in the near future.

Part of the expenditure of the Madressa is met by the boarding and lodging fees of the students, but the bulk of the maintenance is subsidized by Mr Kajee.

Owing to the limited space at Tayside, Maulana Kathrada and Mr Kajee are contemplating an expansion programme. "Insha'Allah, if all goes according to plan, a new Madressa project at Glencoe will replace the institution at Tayside", said Maulana Kathrada.

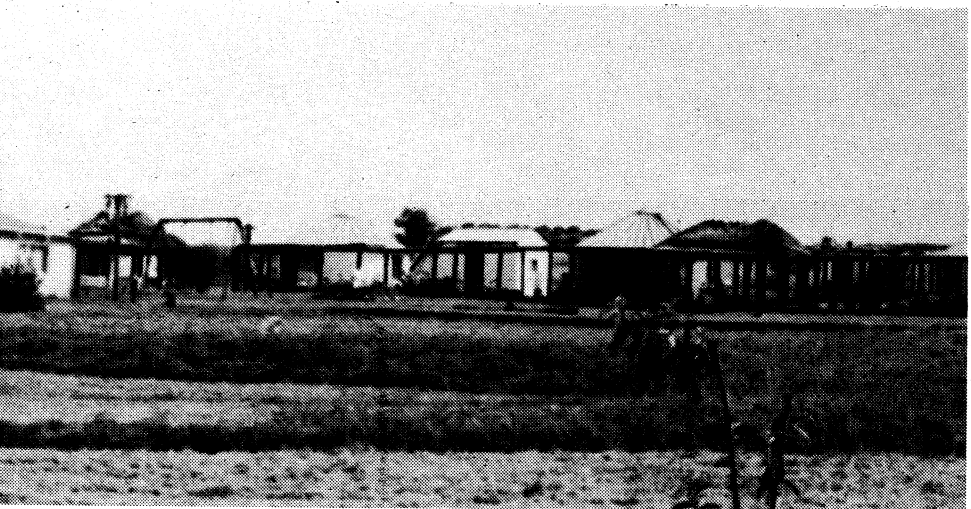
A branch of the Tayside Madressa has been initiated at the Dundee Indian Primary School, but this branch Madressa covers only a primary syllabus for school-going pupils. Hifz is not being taught there. The stress is on correct Quranic recital with Tajweed and Deeniyaat.



Neat rondavels serve as classrooms, library, and sleeping quarters.



A general view of the Madressa at Tayside.



A section of Madressa Mohammadiya — Tayside.

THE PILL

"TESTIMONY by Dr Wynn, one of the earliest researchers to document the Pill's ability to alter body chemistry, summed up the dire warnings, flat denials and carefully hedged maybes heard by the U.S. Senate Monopoly Sub-Committee during five days of hearing spread over two weeks.

Summarised by the parade of 18 witnesses were reports and studies linking the Pill to headaches, nausea, loss of hair, mental depression, liver damage, stroke, coronary disease, blood clots, vascular disorders, cancer of the breast, cervix and uterus." (EVENING POST)

PROFESSIONAL BLUNDERS

"I wonder how many common bile ducts have been cut simply because the surgeon presumed he could always remove a gall bladder in less than half an hour?"

(Professor Roy Calne, Surgeon and Specialist in kidney and liver transplants at Addenbrooke's Hospital, Cambridge, in *The Lancet*.)

BIOLOGISTS DISPUTED FOR NEARLY 200 YEARS ABOUT THE TRUE NATURE OF BACTERIA. (MIND ALIVE)

THIS IS TELEVISION ATROCITIES TV FILM UNCUT

SATV has taken a commendable and courageous decision. Episode 20 of its "The World at War" series, titled "The Death Camps" will not be cut, it was learnt today.

The episode, due to be screened on May 18, will be the most shocking horror film to be seen on TV screens here. It contains shots of hundreds of corpses bulldozed into mass graves and unrestrained nudity.

With its early evening presentation it is likely to become the most controversial programme to be seen since SATV's inception.

(Evening Post — 16/3/76)

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EDITORIAL

SUNNAH — CULTURE OF MUSLIMS

A business enterprise without any capital or which has depleted its capital due to inefficiency and lack of business expertise operates on borrowed capital, on loans; a building structure whose foundations have weakened or a roof caving in need to be supported with props-artificial props. Similar is the case of a nation which has no culture or a nation which has an inferior culture or a nation which has lost its own culture and its way of life. Such a nation, without any exception, always is constrained to accept or borrow a culture to fill the vacuum in its existence. A nation devoid of its own culture is prone to adopt the culture of a group or of a nation which in its estimation enjoys a higher or a superior culture. History bears a testimony that vanquished nations readily succumb and adopt the culture of the nation which dominates it, and which the rulers impose upon their subject citizens.

Firstly, the rulers initiate and bring into operation — sometimes by subtle persuasion and sometimes by brutal oppression — machinery which erodes and ultimately destroys the way of life — the culture of its subjects. The sole purpose for the desire of rulers to impose an alien culture on their subjects is to transform the way of thinking to destroy the ideology of the vanquished people so that the alien domination of the rulers could be readily accepted by the enslaved minds of the ruled-people. Once this mental slavery has been ingrained in the vanquished nation, the task of dominating and exploiting is accomplished with relative ease because a people whose mental process has been subjugated and beaten into subservience and submission could be ruled in a manner which is to the material benefit of its masters. This, today, is the condition of the Nation of Islam.

The Nation of Muslims, the world over, is gripped by intellectual slavery and stagnation. The progressive thinking power which Islam had injected into its adherents has been arrested and in many cases almost annihilated by a 'mentality' which is the product of centuries of alien domination. This 'mentality' is the slave-mentality which Muslims have inherited from the Kuffaar who have held sway over them for a long time. And, although the physical bonds of subjugation which anchored the Muslim lands to the non-Muslim imperialist powers have been severed long ago, the mental bond of serfdom — the inferiority inherited by adoption of the alien cultures — fetters the Muslim Nation to its former masters and rulers who succeeded in alienating Muslims from the culture of Islam — THE SUNNAH OF RASULULLAH (S.A.W.).

The anti-Sunnah disease or the indifference being shown to the Sunnah of our Nabi (S.A.W.) is not new. It is not something which came into existence overnight and spontaneously. It is not the product of "enlightened" thinking and "progress" as many would like us to believe. Rather, it is the product of the process of 'mental evolution' initiated by the Kuffaar who once held dominance over the peoples of Islam. In order to establish their rule among Muslims, the Kuffaar introduced means and ways which eliminated the subjugated Muslim citizens from their Islam Culture. The Islamic systems of education which were based on the Quran and the Ahadith of our Nabi

(S.A.W.) were destroyed as these constituted the gravest danger to any foreign domination. No nation can ever hold sway over the adherents of Islam as long as they (Muslims) govern their day to day life in strict obedience to the Sunnah of Muhammad (S.A.W.). Indeed, it is ironical that the Kuffaar have realised this truth, but Muslims of today have not. It was this realization which prompted the Kuffaar rulers of Muslim lands to break down that system which guards the Sunnah of Rasulullah (S.A.W.). Thus they devised such ways to divorce Muslims from the Culture of Rasulullah (S.A.W.). Once this was achieved, the alien culture of the Kuffaar found fertile ground to germinate.

The non-Islamic ways of life have permeated Muslim society so much that the intellectual faculty of the Muslim today is geared and conditioned to offer meek submission to the culture of non-Muslim peoples. This is the very reason for today's Muslims striving so laboriously to water down all such teachings and laws of Islam (i.e. the Sunnah) which conflict with western ideological thinking or "modern" theories. The grip of apologeticism has caused Muslims to embark on a process of "renovating" the Sunnah of our Nabi (S.A.W.) with the aim of striking some sort of balance or agreement between the conflicting cultures, viz., Islamic Culture and the culture of the Kuffaar. Thus we see that Muslims who are caught in this confused state ridiculing and rejecting without any qualms many of the teachings of our Nabi (S.A.W.) solely because these violently clash with the norms of western or "modern" culture.

The shunning of the Sunnah by many of the adherents of Islam — by those who profess love for Rasulullah (S.A.W.) — is perhaps not perpetrated with deliberate design and consciously by the majority of those who have discarded the Sunnah as an active force in life, but nevertheless, the consequences for the Ummah are dire and disastrous, immaterial of whether the Sunnah was thrown overboard by design or neglect. Muslims should take stock of their lives and seriously attempt to mould their lives in accordance with the Sunnah of our Nabi (S.A.W.), for the salvation and the success of the Nation of Islam cannot be realised by the insertion of artificial props in the structure of Islamic culture — the Sunnah. The Sunnah rejects all processes initiated to recast it. The Sunnah has already been established. It is our set way of life. We cannot mould it

to fit our circumstances. Rather, we have to mould our circumstances in a way that could be accommodated within the framework of the Sunnah.

The rapid rise to the pinnacles of glory and power — both spiritual and material of the Sahaba (R) and the early Muslims was not due to the adoption of any "culture" which was prevailing then. True, their rise was due to the adoption of a new culture which was alien to the unruly Arab culture of the time. But, the new culture which they adopted was Islam — Islam was personified by Muhammad Rasulullah (S.A.W.). The transformation which took place in the lives of the Sahaba (R) was singly due to the total obedience — to the blind following of the Sunnah of our Nabi (S.A.W.). In this very Sunnah lies our success and salvation in both worlds, Our establishment as a power, as a dominant force on earth, is possible only on the basis of the Sunnah. There is no other way for those who claim to be the slaves of Muhammad, Rasulullah (S.A.W.). All other ways will lead us into submission of the Kuffaar. We have substituted the Sunnah with some other alien way of life, therefore our power has been replaced with weakness and slavery of those who reject the Deen of Allah.

It is still possible for the Nation of Islam to extricate itself from the web of degeneration and degradation. But, this could only be achieved if we abandon the inventions and the theories of our intelligence — our imperfect and limited intelligence — and model our lives in accordance with the Sunnah of Rasulullah (S.A.W.). Educating ourselves of the lives of the Sahaba and the Auliya will show us what is the actual meaning of the Sunnah. There is no time nor any need to indulge in technical and academic disputation about the interpretation and meaning of the term, "Sunnah". Life on this transitory earth is short and the Meeting with Allah is close at hand. The need is to act and to practise the Sunnah of Rasulullah (S.A.W.). And, this practical lesson is amply illustrated by the life of the Sahaba and the Auliya who were the true exemplars of the Sunnah of Muhammad, Rasulullah (S.A.W.). The Sunnah is the life and practice of the Last Messenger of Allah. Allah Ta'ala says in the Holy Quran:

"Verily, there is for you a beautiful way of living in Rasulullah for those who have hopes in Allah and the Hereafter, and who remember Allah much."

WHERE ISLAM ONCE HELD SWAY

UZBEKISTAN

UZBEKISTAN today forms part of the U.S.S.R. It is one of the fifteen constituent republics of Russia. The greater part of Uzbekistan is a huge plain consisting chiefly of the Kyzyl-Kum (red sand) Desert. In the east, mountain ranges are found. The area of Uzbekistan is 159170 square miles.

It is situated in Central Asia. Bounded on the west and north by the Kazakh Soviet Republic, on the south by Afghanistan, on the southwest by the Turkoman Soviet Republic, and on the east by Kirgiz and Tadzhik.

The population is approximately twelve million. The population of Uzbekistan is concentrated in less than 1% of the total area. The Ferhana Valley is the largest oasis. Other oases of Uzbekistan are Tashkent, irrigated by the Chirchik and Angren rivers; Bukhara, irrigated by the Zeravshan; Samarkand, also irrigated by the Zeravshan; Khorzem, irrigated by the Amu Darya.

Uzbekistan has a continental climate with short, cold winters and long, hot summers.

The largest city and capital is Tashkent with a population of one million. Samarkand, Tamerlane's ancient capital, Bukhara which was the Islamic centre of Central Asia, Khiva, Andzhan, Kokand and Ferhana are important cities of Uzbekistan.

The people of Uzbek-

kistan consist mainly of Uzbeks who comprise 62% of the total population. The figures for the other groups living in Uzbekistan are:

Russians 13%, Tartars 5%, Kazakhs 4%, Tadzhiks 4%, Kara Kalpaks 2%. There are some Germans, Balts and Koreans as well. Uzbek (a Turkish dialect) and Russian are the official languages. About the Uzbeks, the Encyclopedia International states:

"The Uzbeks were formerly devout Muslims, but state and party opposition to organized religion and sweeping changes in the social and cultural life of the population have brought about a marked reduction in adherents. Women have been emancipated, although survival of earlier marriage customs and wearing of the veil still persist, particularly in rural areas.

.....most of the indig-enous population still cling to old ways."

Cotton is the chief agri-cultural product of the land.

Two-thirds of the U.S.S.R.'s total cotton output is produced in Uzbekistan. Cereal, rice, grains, sugar beet, flax, tobacco, and fruit are also produced in abundance. Cattle and goat-farming are important industries. Uzbekistan has ten million sheep and goats and three million cattle.

Heavy industry is concentrated in the Tashkent area. Coal, tungsten, molybdenum, uranium, copper, iron, gold, silver and lead are mined.

The original inhabitants of Uzbekistan are of Iranian stock. The Arabs conquered the territory during the 7th century and the inhabitants adopted Islam. The state of Khwarzim, centred at Samarkand, arose. Early in the nineteenth century Russia occupied the Kazakh Steppe. Russian forces clashed with the Central Asian state of Kokand, Bukhara and Khira and in 1865 occupied Tashkent, and in 1868 Samarkand. Bukhara and Khiva were made satellite states and Kokand was annexed in 1876.



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The Myth of over-population and poverty

OF all the "easy lies that comfort cruel men" the myth of over-population as the cause of poverty under capitalism is the grossest. Its modern vogue dates, as is well known, from the reactionary parson Malthus, who, indeed, came out with nothing new, but produced his theory appositely in 1798 as a political weapon (as the title of his work declared) against the French Revolution and liberal theories, and was rewarded with a professorship at the East India Company's college.

His theory "was greeted with jubilation by the English oligarchy as the great destroyer of all hankerings after human development" (Marx, "Capital", Vol. I, ch. xxv.), and, though laughed at by scientists and economists of all schools, has remained the favourite philosophy of reaction. Its argument rested on the assumption of placing arbitrary iron limits to the possibilities of productive development at the very moment when productive development was entering on its greatest expansion. The experience of the nineteenth century smashed it, when the expansion of wealth so glaringly exceeded the growth of population and revealed the causes of poverty to lie elsewhere. In the twentieth century, especially after the World War and with the world economic crisis, attempts were made to revive it. The existence of international statistics, however, killed it again; the fact that, despite the wholesale destruction of the war and after, world production of foodstuffs, of raw materials and of industrial goods showed a continuous increase far exceeding the growth of world population compelled men to look for the cause of their miseries in the social system. The ruling class began to find their problem how to restrict the production of wealth, and produced many ingenious schemes for this purpose; while in respect of population, their complaint became that the peoples of Europe and America were not producing enough babies for the needs of cannon-fodder. Less wealth and more human beings became the cry of the modern ruling class, reversing Malthus.

Driven from Europe and America, this discredited theory of old-fashioned reaction now tries to find its last lair in Asia. The poverty of India and China is solemnly ascribed, not to the social system, but to "over-population". The beneficent effects of imperialist rule, it is declared, having eliminated war from the Indian continent, have unfortunately removed the blessed "natural checks" to the growth of population and permitted the improvident and prolific Indian people to breed beyond the limits of subsistence. Hence the growing pressure on the land and semi-starvation conditions which are the inevitable natural consequence of the benevolence of British rule. These can only be changed when the Indian people learn to limit their rate of growth to something more like the proportions of the sensible European peoples.

What are the facts? In the first place, all the above arguments convey the picture of an enormously rapid increase of Indian population under British rule, extending far beyond the rate of increase of other countries, and therefore leading to a situation of

By R. Palme Dutt

extreme poverty owing to this abnormally rapid multiplication of population. How many realise that the actual facts of the history of India under British rule reveal the exact opposite?

The actual rate of increase of population in India under British rule has been markedly less than that of almost any European country, and is even near the bottom in the general scale of world increase.

For the period as a whole estimates only can be used, since the first census was not taken in India till 1872. The population of India at the end of the sixteenth century has been estimated by Moreland ("India at the Death of Akbar", p.22) at 100 millions. To-day the figure is 400 millions. This makes an increase of four times in over three centuries. The population of England and Wales in 1700, according to the first careful estimate (that of Finlaison, the Government Actuary in the Preface to the Census Returns of 1831), was 5.1 millions. To-day the figure is 41 millions. That makes an increase of eight times in a shorter period of two and one-third centuries. The increase in England has been at a rate considerably more than double that of India.

More important is the modern period, after the special expansion in Europe associated with the industrial revolution had begun to slow down. We may take first the comparison of India and Europe up to the war, in order to keep out of account with complications resulting from the war and the changes of territories in the European countries. Here are the figures for the rate of increase of population for India and the leading European countries between 1870 and 1910.

INCREASE OF POPULATION, 1870-1910

	Increase per cent
India.....	18.9
England and Wales....	58.0
Germany.....	59.0
Belgium.....	47.8
Holland.....	62.0
Russia.....	73.9
Europe (average).....	45.4

B. Narain, "Population of India", 1925, p. 11)
With the exception of France, the rate of growth in India was less than that of any European country.

Only in the recent period since 1921 has the rate of increase in India (10.6 per cent in 1921-31, as against 14.2 per cent for the United States in the same period and 17.9 per cent for the Soviet Union; and 15 per cent in 1931-41) been higher than that of England and the Western European countries. But the problem of poverty in India does not date from after 1921.

Summing up for the three decades 1900-30, Professor Thomas writes:

"Between 1900 and 1930 population in India increased by 19 per cent, but production of foodstuffs and raw materials increased by about 30 per cent, and industrial production by 189 per cent.

"All this indicates that population has not outstripped production... The alarm about population outstripping production is not supported by statistics. Those who are alarmed about the 'devastating torrent of babies' in India will do well to direct their attention to improvements in the distribution of national income in the quality of consumption, and in the geographical distribution of population, and to other allied matters."

(Professor P.J. Thomas, in The Times, October 24, 1935.)

The verdict of facts thus shows that the cause of poverty in India cannot be ascribed to the increase of population going forward more rapidly than the increase in the production of means of subsistence, since the latter increased more rapidly. The cause of poverty must be sought elsewhere.

This is not to say that the existing production of the means of subsistence, under the existing conditions of ownership, tenure, technique, parasitism and waste of the available labour forces of the population, is adequate for the needs of the population. On the contrary, it is grossly inadequate. Professor Radhakamal Mukerjee, in his book "Food Planning for Four Hundred Millions" (1938), has shown that, while existing food requirements in India may be estimated at a minimum daily ration of 2,800 calories per head, existing food supplies, on the basis of 1931 returns, give 2,337 calories. The total food requirements for all India in 1935 are estimated by him as 321.5 billion calories, the actual food supplies in the same year at 280.4 billion calories - a deficiency of 12.8 per cent, apart from the question of food exports and maldistribution.

These facts are an indictment of the existing social and economic organisation, which fails to utilise and develop the abundant natural resources of India to supply the needs of the population. But they are not a proof of over-population. On the contrary, it is universally admitted by the experts that a correct utilisation of Indian resources could support on an abundant standard a considerably larger population than exists or is in prospect in any near future in India. More than one-third of the existing cultivable area in India has not yet been brought into cultivation; the existing cultivated area is cultivated under such restricted primitive conditions as to result in a

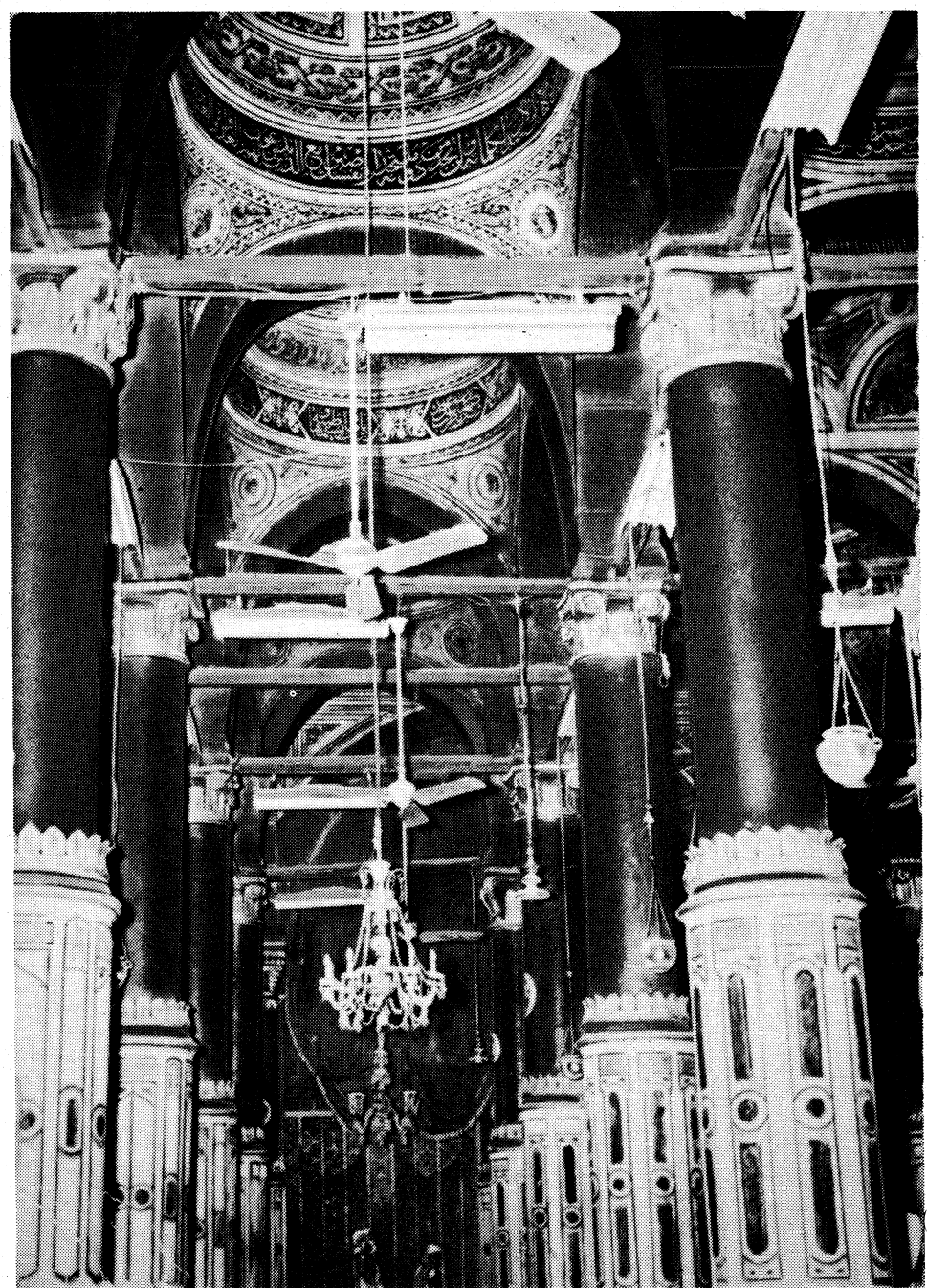
yield per acre about one-third of that obtained for a similar crop (comparing wheat yields) with less manpower in the United Kingdom. The overcoming of the obstacles which stand in the way of such a full utilisation of Indian resources is the real heart of the problem for overcoming Indian poverty.

The decisive difference between India and the European countries is not in the rate of growth of population, which has been more rapid in the European countries. What makes the difference between the conditions of India and

Europe is that the economic development and expansion of production which have taken place in the European countries, and have facilitated a more rapid growth of population, have not taken place in India, and have, as we shall see, been artificially arrested by the workings and requirements of British capitalism, driving an increasing proportion of the population into dependence on a primitive and overburdened agriculture. While the wealth of the country has been drained, while industrial and other outlets and development have been checked

and thwarted, the agriculture which has been made the over-burdened sole source of subsistence for the mass of the people has itself been placed under crippling conditions and condemned to neglect and deterioration.

Herein, and not in any natural causes outside human agency or control, nor in any mythical causes of a non-existent over-population, but in the social-economic conditions under imperialist rule, lies the secret of the extreme poverty of the Indian people.



Musjidun-Nabawi at Medina (Inside View)



Quba Mosque, Medina

Errors of Yusuf Ali's commentary on the Quran

In Appendix XII of his Translation and commentary of the Holy Quran, Yusuf Ali asserts:

"Our heaven is independent of Time, or Place or fleeting circumstance."

....But we must necessarily use terms that imply all these three conditions. Therefore they can only be expressed by allegory or imagery.

....Such allegory or imagery is supplied in abundance in the Quran. The simple and yet the most far-reaching allegory that we can employ is that of the Garden — the Garden of Bliss (Jannat or Jannatun-Na'im, V.68). The symbolism of Springs or Fountains and Cups of Drink or Wine is also worked in a beautiful way in S.IXXVI (Dahr)."

The above quotations as well as many other statements and views expressed throughout Yusuf Ali's commentary expound Jannat as a purely spiritual state devoid of any material constituents or attributes. Because of this spiritual concept of Jannat, Yusuf Ali was constrained to infer:

"Our Heaven is independent of Time, or Place or fleeting circumstance."

It has to be pointed out that the ONLY ENTITY or BEING independent of Time and Place is Allah Ta'ala. Everything else besides Allah is the creation of Allah Ta'ala. And, creation signifies origin in time. Therefore, everything which came into existence is NOT independent of Time. The very fact that a created object originated in Time proves that it is not independent of Time. If it was independent of Time its relationship would not have been associated with Time. A created object is a temporal object and as such it cannot be divorced from the circumstance of Time. Even the Angels who are purely celestial beings are not independent of Time since their origin was temporal, i.e. they originated in Time — their state of existence being preceded by a state of pure non-existence.

Now, Heaven or Jannat is an Abode or a Place in a realm known to us as Akhirat or the Hereafter, Akhirat or the Hereafter is a place which has already been created by Allah Ta'ala. Its description as "Akhirat" or "Hereafter" is a relative issue, it being described as the "hereafter" in relation to the reward or punishment which mortals will attain in that realm after death. Jannat is not a spiritual state which will come into existence at some future date as is the belief of Yusuf Ali. We may as well say that Yusuf Ali's belief is not original. This very belief is shared by the Mu'tazilah sect as well as the Greek philosophers of ancient times.

The true and correct belief of Jannat is the belief of the Ahle Sunnah Wal Jamah (comprising the four Schools of Thought which base all their beliefs and teachings on the Quran and the Ahadith of our Nabi —

(S.A.W.). This correct Islamic belief is given in the following extract:

"Jannat and Naar (Heaven and Hell) are true realities which have already been created. Both exist at present. The majority of the Mu'tazilah think that Heaven and Hell will be created on the Day of Qiyamah. Our (i.e. the Ahle Sunnah Wal Jamah's) proof that Jannat and Naar have already been created is:

(i) The story of Adam and Hawwa. They lived in Jannat according to the Quran.

(ii) The (many) clear verses of the Quran mentioning that both (Heaven and Hell) have already been prepared, e.g. "Heaven has been prepared for the pious." (Quran), and "Hell has been prepared for the unbelievers." (Quran).

SHARHUL AQAA-ID)

Besides the above-mentioned proofs as to the present existence of Heaven and Hell, there are numerous Ahadith of our Nabi (S.A.W.) categorically establishing that Jannat and Jahannam are places — material abodes — which have already been created. Jannat, since it originated in Time and because the Power and the Will of Allah can destroy it and relegate it into non-existence (although Allah Ta'ala will not do so as He has already promised Believers an everlasting Jannat), is not, independent of Time. Only eternal beings or entities are independent of Time. But besides Allah, nothing is eternal. Jannat is a temporal abode which will be everlasting, its perpetuity being assured by Allah Ta'ala.

Yusuf Ali, because of his opinion that Jannat is not an actual material place, says that Jannat is independent of place as well. This too is a claim unsubstantiated by Islamic facts. It is a claim which cannot be proved on the basis of the Shariah of Islam. The Quran and the Ahadith are replete with references speaking of the material attributes and qualities of Jannat. Mankind is not a purely spiritual creation and there exist no law which states that the spiritual progress and elevation of man hinges on the separation of the material from the spiritual or celestial. On the contrary man's spiritual progress is dependent upon his material body. Man attains the higher planes of spiritual progress by denying the dictates of his material body — his desires of the flesh — and not by separating his spiritual self (soul) from his material self (body). Whoever claims that material states do not exist in realms where spirituality will reign must produce Islamic proof to substantiate his claim. Matters of the Akhirat cannot be expounded on the basis of the imperfect intelligence and opinions of individuals. If the Quran says that Jannat is a material state, no man has the right to opine to the contrary on the basis of his opinion.

In this world of gross

materialism subjugated by lowly desire the spiritual self (soul) is controlled by the material (self). It is only by means of constant self-denial that the process is reversed here on this material world. But, in the Hereafter the world of "gross" spiritualism will hold sway over the material self. The material will be divorced from the lowly beastly or animal qualities which dominated it here in this lowly world. If the spirit (soul) can co-exist with the material in this material world, why can't the material exist with the spiritual in the Hereafter dominated by spirituality? It must be clearly understood that material is not the antithesis of spiritual. The one does not negate the other. Rather the one dominates the other. If they were self-negating then the co-existence of body and soul (material and spiritual) would not have been a possibility. But we do concede that on earth body and soul occupy a material realm, so there is no reason to believe that this is not possible in the Hereafter.

Yusuf Ali alleges that the material description of Jannat given by the Quran and by Rasulullah (S.A.W.) is merely allegorical and symbolical. He claims that the Jannat described and promised to us by Allah Ta'ala is not a real concrete Jannat as taught to us by the Quran and by our Nabi (S.A.W.) and as has been accepted by the Sahaba and the great Fuqaha and Muhadditheen throughout the history of Islam. Any view or opinion which clashes with the accepted view of Islam is rejected by Allah Ta'ala, hence He says in the Holy Quran:

"Verily, those who dispute in the Laws of Allah, after these have been accepted, their disputation is rejected by Allah. And, for them is a dreadful chastisement."

The material concept of Heaven is a belief which has already been accepted by the Sahaba and the Ummah of our Nabi (S.A.W.). Therefore, whosoever disputes this authoritative belief of Islam stands rejected by Allah Ta'ala in terms of the verse of the Quran quoted above.

Yusuf Ali's conception of Heaven is in direct contradiction to the accepted belief of Islam. Hence, it is of absolute importance to present his claim on a powerful basis. Yet, in defense of his views, Yusuf Ali has nothing but his own opinion to support him. He has not and he could not produce a single ayat or Hadith to substantiate his view of a spiritual Heaven which will come into existence in the future.

To be continued

"Whoever clings to my Sunnah at a time when my Ummah has become corrupt will receive the Reward of a hundred Martyrs." (Rasulullah- S.A.W.)

Important Earthquakes

28th December, 1908, Messina, Sicily. Approximately 80,000 persons killed. 98% of houses destroyed.

16th December, 1920, Kansu Province, China. 180,000 persons killed. 40,000 square miles affected.

1st September, 1923, Tokyo and Yokohama, Japan. 100,000 killed, 600,000 houses destroyed. 170,000 square miles disturbed.

31st May, 1935, Quetta, Pakistan. 20,000 killed. All buildings destroyed. Most violent shock lasted one minute.

27th December, 1939, Erzincan, Turkey. 23,000 killed, 29,000 houses destroyed.

1st March, 1960, Agadir, Morocco. 12,000 killed. 80% of city destroyed.

1st September, 1962, North West Iran. 10,000 killed and 10,000 seriously injured.

26th April, 1966, Tashkent, Uzbekistan. 10 killed. 300,000 rendered homeless.

WHEN THE EARTH WILL BE SHAKEN TO HER UTMOST, AND WHEN THE EARTH WILL BRING UP HER BURDEN, AND MAN WILL PROCLAIM — WHAT IS (WRONG) WITH HER. ON THAT DAY SHE (EARTH) WILL STATE HER TIDINGS, THAT YOUR CREATOR HAS INSPIRED HER. ON THAT DAY MANKIND WILL APPEAR IN GROUPS, SO THAT THEY MAY WITNESS THEIR DEEDS. THEN, WHOSOEVER PRACTICED A GRAIN OF GOOD WILL SEE IT AND WHOSOEVER COMMITTED A GRAIN OF EVIL, SHALL SEE IT.

(QURAN)

The Significance of Aql- intelligence

"And only those of intelligence ponder."

(QURAN)

Hazrat Abdullah Bin Abbaas (R) said that he questioned Aisha (R):

"O Mother of the Believers! Whom do you prefer — one who performs less (nafl) Salaat and sleeps much or one who performs much (nafl) Salaat and sleeps little?"

Hazrat Aisha (R) replied that she had posed the very same question to Rasulullah (S.A.W.) who replied that of the two the one who is more intelligent is preferred. In answer, Hazrat Aisha (R) said:

"O Messenger of Allah! My question concerns the worship of the two persons."

Rasulullah (S.A.W.) replied:

"O Aisha! Both will be treated according to the level of their intelligence. The one with greater intelligence will have significance over the one of lesser intelligence in the Hereafter."

(N.B. AQL or Intelligence here refers to what is known as "AQLE-MA'AAD" which means that faculty or capacity in man by means of which he recognizes Allah Ta'ala.)

Hazrat Wahab Bin Munabbah (R) said that Allah Ta'ala revealed to His Prophets:

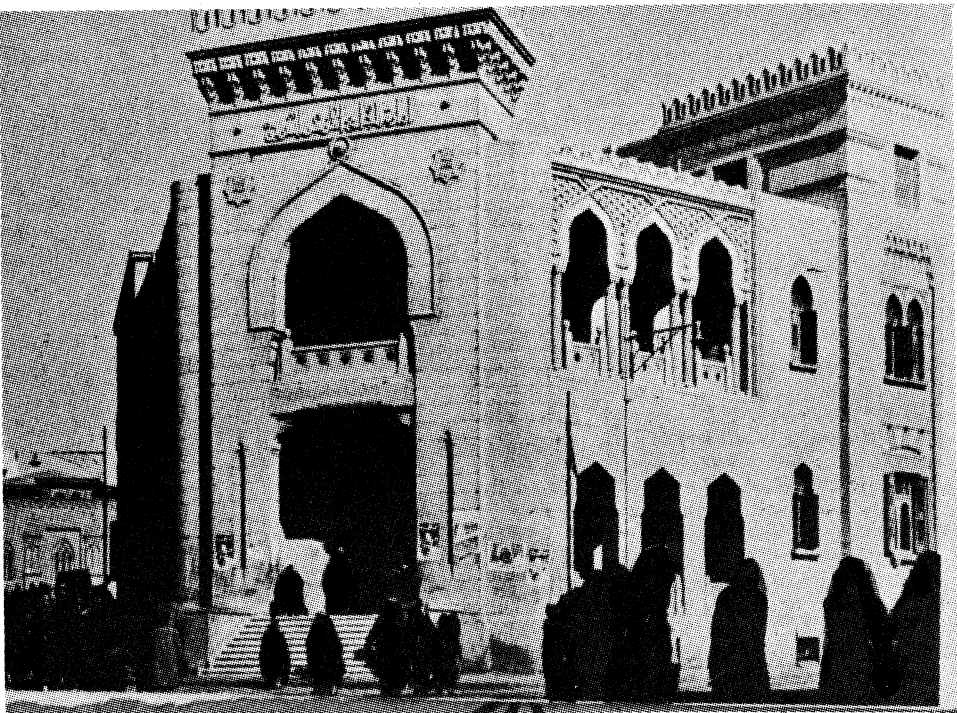
"Nothing is more difficult on Shaitaan than an intelligent (Aaqil) Believer. On the other hand, Shaitaan is able to handle a hundred ignorant persons. He subjugates them, leads them wherever he pleases and they render obedience to him (Shaitaan). When Shaitaan confronts an intelligent Believer he finds him extremely difficult and he fails in accomplishing his mission (of leading astray the intelligent-Believer)."

THE ISLAMIC CONCEPTION OF HEAVEN AND HELL

By Hazrat Shah Waliul-Lah (R.A.) — (English Translation by Professor G.N. Jalbani — University of Sind)

ON that Day, a complete manifestation (Sabugh) will be made towards it with the result that all those aspects will be represented and take a material form, save that the matter of this place will differ from the worldly matter in two respects which have already been mentioned. This complete manifestation will either be amiable (Jamali), which means the Paradise, or will be terrible (Jalali), which signifies the Hell. The reason of the manifestation of one rather than the other is the declaration of faith, such as, "There is only one God, and Muhammad is the Servant and the Apostle of God" and "I bear witness that there is no god save Allah, He is one, without any partner, and I bear witness that Muhammad is His Servant and His Apostle" or the denial of them both. The Holy Prophet occupies a very high rank in this respect. In Paradise, the amiable attributes of God will assume the form of desired women, pleasant foods, sweet drinks, splendid garments, and stately dwellings. It is so because, the forms of the allowed actions (Mubah) are to be excluded from the forms of other actions depicted in the Scrolls as is mentioned in the Third Stage, and only those forms of actions will remain which were firmly established (in the mind). The actions will then receive both the complete manifestations with the result that the good actions of the pious will take a material form for them and their actions included in general will completely disappear. (Similar would be the case of those who did bad actions). Those assumptions of material forms will be according to the various aspects and the deep relations of man's latent reality.

"Love of the world is the root of all evil." (Rasulullah S.A.W.)



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HIRE A BAKKIE FROM MIDWAY ♦ TEL. 888789

The Editor

The Majlis.

Dear Sir,
Please answer the following questions through the medium of the columns of "the Majlis".

Jazakumullah.

Yours in Islam
ABDULLAH
Cape Town.

QUESTIONS

- What is the definition in Islam of a Mosque?
- Is any special form of consecration required for a place to be declared as a Mosque?
- In the event a Mosque becomes secularized is any deconsecration required?
- If a Mosque is expropriated by a government agency does it cease to be a Mosque?
- Can a Mosque be donated to an individual or an organization?
- Can anyone be the owner of a Mosque?

ANSWERS

- A Mosque is a place which has been dedicated to the special worship (SALAAT) of Allah Ta'ala, by the person/s who is/are the actual owner/s of that place.

(b) The English dictionaries define the term, "consecrate", as: "Set apart as sacred; devote to purpose; sanctify." If by "consecration" the above-stated meaning is considered, then for a place to be a Mosque in terms of the Law of Islam, consecration is required. To have a better understanding of the consecration required by Islamic Law we shall explain in some detail the Islamic status of a Mosque.

A Masjid (Mosque) according to the Shariah (Islamic Law) is described as WAQF property. The Islamic definition of the term, WAQF (Appropriation) is:

"Definition of Waqf: According to the Jurisprudent, (Imam) Abu Yusuf (R) and Imam Muhammad (R) the definition of the term, Waqf in the Shariah is:

The appropriation of an object in a manner that ownership is vested in Allah Ta'ala and the benefits of the object are acquired by the Servants (i.e. Muslims). Hence, the Waqf property is absolute. It cannot be sold; It cannot be awarded as a gift, and, it is not inheritable.

(HIDAYAH - Islamic Book of Jurisprudence)

"It is reported in the Law Books of UYOON and YATIMAH that the FATWA (verdict of the Muslim Jurisconsults) is on the opinion of Imam Abu Yusuf and Imam Muhammad (R)."

(SHARHUSHAIKH ABUL MAKAAARIM LIL-NIQAAYAH Book of Islamic Law)

"The fundamental (Rukn) of Waqf are special statements indicating it (Waqf - i.e. statements which clearly indicate that the appropriated object has been devoted to the Cause of Allah.)"

(BAHRUR RAA-IQ, Islamic Book of Jurisprudence)

Now, since special statement are required to render the Waqf valid, Imam Abu Yusuf states:

"Ownership (of the Appropriator - the Waqif-) ceases with his statement: 'I have made this a Mosque'."

"And, the Fatwa is on the opinion of Abu Yusuf (R)."

(QUDURI - Islamic Book of Jurisprudence)

From the foregoing it is clear that the "consecration" which the Shariah requires is a statement by the person/s declaring that the place has been dedicated as a Mosque. Once the statement has been uttered, the place is formally consecrated according to the Shariah.

- There is no such thing as the secularization of a Mosque. Once a place has been consecrated as a Mosque it will remain a Mosque until the Day of Qiyamah. A Mosque can never be deconsecrated. Even if a Mosque falls into disuse, it will always remain a Masjid in terms of Islamic Law. Even if the building falls apart or even if it is demolished, the ground remains a Mosque, sacred and consecrated. No power on earth can deconsecrate it. No authority can "secularize" a Mosque. The right of ownership was relinquished by the Appropriator/s and vested in Allah Ta'ala. This is according to the Shariah. The Verdict (Fatwa) of the Shariah is that a Mosque shall remain a Mosque for all times regardless of the changing circumstances which may compel people to abandon the use of the Masjid.

"If a Masjid falls into neglect (or disuse) and the inhabitants of the area no longer use it, it (the Mosque) does not return to the ownership of the original Appropriator (Waqif)."

(MUZMARAAT - Islamic Book of Jurisprudence)

"It has been categorically stated in Shaami that the Fatwa (verdict of the Jurisconsults) is on the opinion of

Imam Abu Yusuf (R) in that the Masjid remains a Masjid for ever."

(FATAWAA DARUL ULOOM - Islamic Book of Jurisprudence)

"If a Mosque becomes dilapidated and there is none to repair it, and the inhabitants no longer use it because a new Mosque has been built.....then, Imam Abu Yusuf opines that it (the disused Masjid) remains a Masjid (Mosque) forever-until the Final Day. It is not inheritable nor is its transfer to another place permissible, regardless of whether people perform Salaat (worship) therein or not. And, this (Opinion of Imam Abu Yusuf) is the Fatwaa.

(AL-HAAWIYUL QUDSI and AL-MUJTABAA, Islamic Books of Law)

- If a government agency expropriates a Mosque, it will NOT cease to be a Mosque. As pointed out in (c) above, a Masjid once so consecrated remains a Mosque for all time to come. An expropriation by a government agency cannot abrogate the Ruling of the Shariah.

Six years ago the united front the Muslim community of South Africa offered to fight the Port Elizabeth City Council's expropriation of the Pier Street Mosque was a classic example of the perpetual nature of a Mosque. Because Islam decrees that once a place has been consecrated as a Mosque it will always remain a Mosque, we saw all the Ulama (Muslim Theologians and Religious Leaders) unanimously fighting the expropriation order, and by the grace of Allah we were successful in having the expropriation order cancelled.

- If by "donation" is meant - "making the individual or the organization of the owner of the Mosque" then such donation of a Mosque is not valid in Islam. No individual or organization can become the owner of a Masjid. The Law of Islam stipulates that ownership of the Mosque is vested in Allah Ta'ala. The individual or the organization can only hold the Mosque in Trust and administer its affairs in accordance with the rules prescribed by the Shariah. As was said above, a Mosque is classified in Shariah as WAQF property, hence no one, no organization or even the Muslim community as whole has the right to claim ownership of a Mosque. Such a claim is dismissed by the Shariah as null and baseless.

- The answer to this point has already been given in (e) above. No person can ever become the owner of a Mosque.

"AND ALLAH KNOWS BEST."

Answers furnished by Jamiatul Ulama (Eastern Cape)

Q. Does the flowing of blood nullify wudhu?

M. Patel, Johannesburg.

- According to the Hanafi Mazhab blood flowing from any part of the body will nullify Wudhu, but according to the Shafi Mazhab only blood flowing from the private organs will nullify Wudhu. Blood flowing from places other than the private organs will not nullify Wudhu.

Q. Why do the Molvis insist that we should keep beards?

M. Moosa, Vereeniging.

- Because the Messenger of Allah (S.A.W.) insisted that we keep beards, and because Allah Ta'ala commands Believers in the Quran:

"Whatever the Rasool brings to you, cling to it: And whatever he forbids you of, abstain from it."

Q. Why is it necessary to follow one of the Mazhabs?

Abdul Khalek, Durban.

- Read the articles, titled TAQLEED, which will appear in The Mujlis from time to time.

Q. Recently it was stated in a report in POST that one of the principles of the Tabligh Jamaat is to wear ones trousers four inches above the ankles. Is this a fact?

Yusuf, Germiston, Transvaal.

- Wearing the trousers above the ankles is not a principle of the Tabligh Jamaat. It is a compulsory teaching of Islam. Our Nabi (S.A.W.) commanded the Sahaba (R) to wear their trousers in this fashion, and on occasions when Rasulullah (S.A.W.) saw someone with his trousers below his ankles, he would express much displeasure. The Ahadith of our Nabi (S.A.W.) in this regard are many.

Q. Is the modern tooth brush an adequate substitute for the Miswak?

Yusuf, Germiston.

- If a Miswak is available and could be used, the tooth-brush will not be an adequate (Islamically speaking) substitute for the Miswak. If a Miswak is at hand, one will not obtain the Sawab of a Miswak by using a tooth-brush. Substitutes for the Miswak existed during the time of Rasulullah (S.A.W.) as well, but the Shariah did not put any of the substitutes such as tooth powder, cloth, etc., on par with the Miswak. Use of the Miswak is a constant practice of Rasulullah (S.A.W.), and should not be treated lightly. In the Books of Islamic Law it is stated:

"The use of Miswak is Sunnat, and to hold the belief that it is Sunnat, is Fard. And, to reject the belief of the Sunnat nature of the Miswak, is an act of Kufr (disbelief)."

(The Mujlisul Ulama (S.A.) will soon be issuing a booklet on the Miswak).

- Yes. In this case Sajdah Sahw must be performed. Remember that Sajdah Sahw is performed if any Wajib act of Salaat is omitted in error. We enumerate The Wajibbaat acts of Salaat:

- Reciting Surah Fatiha.
- To recite another Surah or at least three verses of the Quran after Surah Fatiha.
- To render the various constituent parts of Salaat in their proper order. This is known as Tarteef.
- In a four rakaat Fard and in a three rakaat Fard and Witr Salaat it is Wajib to sit in Tashah-hud in the second rakaat.
- To recite Attahiyaat (Tashahhud).

(vi) Reciting Qunoot in Witr Salaat.

(vii) To say Assala-Mu-Alaikum Wa Rahmatul-lah and turn the face in both Salaams.

Q. Is it permissible to eat rabbit?

Cassim Abdul, Uitenhage.

A. Yes, it is permissible.

Q. Could Zakaat money be used in paying the salary of a teacher in a Madressa?

Ahmad, Cape Town.

A. No. This is not permissible. Zakaat will be discharged only if paid to the classes stipulated by the Quran.

Q. President Gaddafi of Libya has allowed and supported the controversial film, Mohammed: Messenger of God, so why is there such a hue and cry over its screening in South Africa?

Mallik, Cape Town.

A. Gaddafi is not the name of any Islamic Source of Law. Gaddafi is not the Shariah. We follow the Quran, Rasulullah (S.A.W.), the Sahabah (R) and the Fuqahaa (Jurists of Islam). We do not follow Gaddafi.

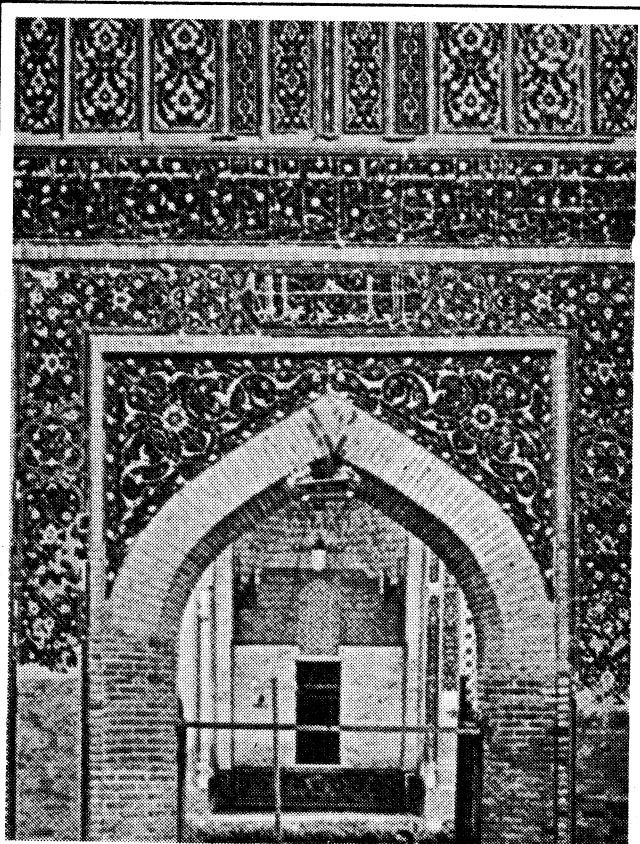
Q. The Holy Prophet does not appear in the film, so why object?

Mallik, Cape Town.

A. Why does he not appear? Even the ungodly and irreligious producers of this satanic film fought shy of portraying Rasulullah (S.A.W.) in picture-form. But the Sahabas (R) are being pictorially depicted. The very same reasons which caused the producers of this film to refrain from presenting Rasulullah (S.A.W.) in picture-form are applicable to the noble Sahabas (R) as well. If it is wrong and un-Islamic to depict Rasulullah (S.A.W.) on the screen then it is wrong and un-Islamic to depict Rasulullah's Sahaba on the screen as well. The Standard of judging the issue is the same.

Q. In Tashah-hud I recited Surah Fatiha instead of Attahiyaat. Do I have to perform Sajdah Sahu?

The Majlis, P.O. Box 3393, Port Elizabeth



Tamerlane's Tomb - Samarkand

Hazrat Hamdaan Qassar (R) said:

*"The root of all illness is overeating, and indulgence in nonsensical talk is calamitous for the Deen."
"Whoever embroils himself in the desires of this world is diverted from the Hereafter. He stands disgraced in this world and the next."*

Hazrat Abu Hafs Haddaad (R) said:

*"An intelligent person is he who desires freedom from the dictates of the Nafs (the lower, carnal self)."
"Sacrifice is to give preference to the requirements of believers over one's own needs."
"Graciousness is to leave material things of the world for those who are dependent on it and to divert one's attention (from the world) to Allah Ta'ala for one's needs."*

"The friendship of an ignorant person is of no value."

"The friendship of one who has a bad character is to be avoided as his bad habits are bound to affect others."

(Imam Al-Ghazali)

"The Seeker after the Truth should eat foods acquired lawfully."

"Abstinence reminds one of the sufferings of others and generates sympathy for them."

(Imam Al-Ghazali)

"The appearance of the sense of shame in a child marks the beginning of differentiation between good and evil."

(Imam Ghazali)

"One who loves Allah loves all His creatures, even sinners. He loves sinners for they are Allah's creatures though he hates their sins. He does not love anything which Allah detests."

(Imam Ghazali)

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THE ISLAMIC STATUS OF THE FRIDAY KHUTBAH

The Shar'ee Meaning of the Juma' Khutbah.

According to the Shariah of Islam the Friday Khutbah is not regarded as an ordinary "talk", "conversation" or "lecture". Allah Ta'ala refers to the Friday Khutbah as ZIKRULLAH. The verse in question is:

"O Believers, when you are called to Salaat on Friday, hasten towards the ZIKR (i.e. Khutbah) of Allah..."

(Surah Juma'-Qur'an)

Let us now see what the authorities of Islam have to say about this ZIKR mentioned in the aforementioned ayat of the Qur'an. Hazrat Sa-eed Bin Musayyib (R) states:

"IT (i.e. the Zikr mentioned in the verse) is the sermon of Imam, i.e. the Khutbah."

The author of Tafseerul Mazhari states:

"The best meaning (of the term Zikr mentioned in this ayat) is that it refers to both the (Juma') Salaat and Khutbah because the term can correctly be applied to both."

The author of Tafseerul Baidhaawi states:

"This Zikr is the Khutbah, and it has also been said that it refers to the Salaat."

"The Khutbah is a condition for the validity of Juma' according to the unanimous opinion (Ijma') of the ummat, because Allah Ta'ala states: 'Hasten towards the ZIKR (Khutbah) of Allah'."

(Tafseerul Mazhari)

SCIENCE IS NOT ALL FACT

From Atomism to Atomic theory — The changing "colours" of Science

1 The common-sense view that matter is continuous and not composed of indivisible particles, was supported by the arguments of the Eleatic philosophers and approved by Aristotle.

2 The Pythagoreans thought that matter consisted of an infinite number of monads — geometrical points which in some way 'flowed' into line, surface and solid.

3 It was Leucippus and Democritus in the fifth century BC who first suggested that nothing exists except atoms in empty space.

4 Epicurus, whose philosophy is known through the work of the Latin poet, Lucretius, endorsed the new atomism. He suggested that atoms forming solids are hooked together mechanically.

5 The ancient atomism did not develop further until the seventeenth century. Sir Isaac Newton suggested that atoms are linked together by a force analogous to magnetism or gravity.

6 John Dalton pictured solid spherical atoms surrounded by atmospheres of 'caloric' or heat.

7 In the nineteenth century, Lord Kelvin visualized a ring of electricity whirling through space.

8 Sir Joseph Thomson's atom, defined early this century, was a ball of electricity studded with sub-atomic particles called electrons.

9 In 1911, Lord Rutherford stated that the atom has a heavy nucleus surrounded by electrons.

(MIND ALIVE)

THE "unscientificness" of the Scientist, Dalton—propounder of the famous Atomic Theory.

The fifth of these assertions, known as the 'rule of greatest simplicity' was the hardest to accept for, unlike the others, it took matters a step farther than the experimental evidence allowed. But Dalton clung to it obstinately and insisted that water molecules consisted of only two atoms — one atom of oxygen and one atom of hydrogen. As a result he ran his theory aground on a reef provided by the French chemist, Gay-Lussac (1778-1850).

When this solution, known as Avogadro's Hypothesis, was resurrected in 1860 by another Italian chemist, Stanislao Cannizzaro, two of Dalton's assumptions were exploded: the unwary assumption that each of the particles composing a gas consisted of a *single* atom; and the 'simplicity rule' which had led him to insist (to the point of perversity) on his formula for water (HO).

MIND ALIVE

RASULULLAH (S.A.W.) ON HANDSHAKING WITH FEMALES

The Messenger of Allah (S.A.W.) said:

"Verily, I do not shake hands with women."

(Muatta of Imaam Maalik)

"Whoever shakes hands with a woman who is not lawful for him, will have burning coals placed in his hand on the Day of Qiyamah."

(Bukhari)

Aisha (R) said: *"I take oath by Allah that never did the hand of Rasulullah (S.A.W.) touch the hand of a woman (who was not lawful to him)."*

(Sahih Muslim)

Ibn Umar (R) said: *"The Messenger of Allah (S.A.W.) did not shake hands with women."*

(Musnade Ahmad)

"The Qur'anic ayat (NASS) establishes that it (the Khutbah) is a ZIKR for Allah Ta'ala says: 'And, hasten towards the ZIKR of Allah'."

(Shamsul A-immah Sarkhasi (R)—Mabsoot)

With regard to the meaning of the KHUTBAH, Allamah Sayyid Murtaza Zubaidi (R) states:

"...the Zikr which is described as the Khutbah."

"...the substantiation (for the view of Imam Abu Hanifah) is the term, ZIKR (which appears in the Qur'anic verse) for which hastening towards it has been commanded."

(Tajul Uroos Fi Sharhil Qamoos)

"The Khutbah being a SHART (compulsory pre-condition) for the validity of Juma' (Salaat) is among the factors upon which the Ijma' (Consensus) of the Ummah is registered. . .for, verily, Nabi (S.A.W.) said: 'Juma' Salaat has not been performed without the Khutbah (Baihaqi)'. Imam Zuhri (R) says that it has reached us that Juma' without Khutbah is not valid, and if the Khutbah was not a condition (for the validity of Juma') Rasulullah (S.A.W.) would have omitted it though even once in order to indicate that its omission is permissible."

(Umdatur-Riaayah)

The foregoing discussion establishes beyond any doubt that the Sahaba of our Nabi (S.A.W.) as well as the noble Fuqahaa of Islam are unanimous in their opinion that the Juma' Khutbah is a form of Zikr—a Fard Zikr—and that the term Zikr mentioned in the verse of the Qur'an decreeing Juma' compulsory covers and applies to the Friday Khutbah. Now that it has been established that the Friday Khutbah is a compulsory Zikr—a compulsory Ibadat like the Fard Salaat, you will readily understand and appreciate the following verdict of the Shariah:

"There is no doubt in the fact that the Khutbah in a language other than Arabic is contrary to the Sunnah transmitted from Nati (S.A.W.) and the Sahabas (R), hence, it (non-Arabic Khutbah) is strictly forbidden."

(Umdatur-Riaayah)

Now that it has been illustrated that the Friday Khutbah despite the fact that it contains some Naseehat (advice and admonition) is fundamentally a very great form of ZIKRULLAH which has been ordained obligatory by Allah Ta'ala, it logically follows that the form and manner of this Ibadat (the Friday Zikr or Khutbah) must have been demonstrated and explained by the Holy Messenger of Allah (S.A.W.) in the very same way in which He (S.A.W.) explained and demonstrated the other forms of Zikr and Ibadat such as Salaat, Haj, Fasting, etc. Rasulullah did in actual fact demonstrate and explain the meaning and form which this Friday Zikr had to assume. It is for this very reason that the Sahaba and the Fuqahaa are unanimous in their opinion that the Khutbah is a Zikr and it has to be delivered in Arabic.

The argument tendered by the anti-Sunnah crowd that the reason for the Khutbah being delivered in Arabic by the Sahaba was the fact that they were Arabs. There is no substance in this flimsy and false line of reasoning. After the demise of Rasulullah (S.A.W.) thousands of Sahaba migrated to various non-Arab lands and settled there. The Sahaba were responsible for the conversion to Islam of thousands upon thousands of non-Arabs. The Sahaba lived and died in these non-Arab lands. They learnt the languages of the people of these lands, yet they never delivered the Friday Khutbah in any language other than Arabic. Furthermore, many among the Fuqaha (Jurists of Islam) were non-Arabs, yet none of them advocated the delivery of the Juma' Khutbah in a non-Arabic language.

If the Friday Khutbah was a mere "lecture" there would have been no need for the stipulation of the many conditions and factors which are attached to the Khutbah.

Something to gripe about

GRIPE water, the age-old remedy for berping babies, contains twice as much alcohol as the average beer, according to British experts.

It may, they say, be turning adults on to alcohol when they are still in the cradle.

The Avon Council on Alcoholism says in a report that this was recently discovered when a 42-year-old mother who did not drink and belonged to a temperance movement started showing signs of alcoholism.

It was found she had taken her child's gripe water to cure indigestion and built up her consumption till she was drinking between four and six bottles a day. — Sapa-Reuter.

courtesy (EVENING POST)

"The Khutbah is comprised of Fard and Sunnah factors."

"The Fard factors of the Khutba are two; TIME and ZIKRULLAH. The Sunnah factors of the Khutba are FIFTEEN."

(Bahrur Raa-Iq)

If it was a mere "lecture" to the public it would have been on par with the other Islamic lectures given to the public. If it was a "lecture" the Juma' Salaat would have been valid without it.

"And among the conditions of Juma' (Salaat) is the Khutbah, because Nabi (S.A.W.) throughout his life never performed Juma' Salaat without it (the Khutbah)."

(Hidayah)

If it was a mere "lecture" it would have been permissible to deliver it any any time and not necessarily in the stipulated time, i.e. after Zawwaal (Mid-day).

"And among the conditions of the Khutbah is TIME. Hence, it is valid in the time of Zuhr." And, it is not valid after Zuhr time because of the statement of Rasulullah (S.A.W.) viz., "When the sun passes the meridian perform with the people Juma'."

(Hidayah)

If it was a mere "lecture" it could have been delivered on any day and not compulsory and only on Friday. Other lectures can be delivered on any day.

"O Believers, when you are called for Salaat on FRIDAY, hasten towards the Zikr (Khutbah) of Allah..."

(Qur'an)

If it was a mere "lecture" the Shariah would not have stipulated that its delivery in the presence of one or two persons is not valid and not permissible.

"If the Khutbah is addressed to one person, it will not be permissible."

(Bahrur Raa-Iq)

And according to Imam Shafi (R):

"A condition for the validity of the Juma' Khutbah is that it has to be addressed to forty persons."

(Minhaajut Taalibeen)

If it was a mere "lecture", it would not have been necessary to discharge it in two separate Khutbas.

"And, the Khateeb should deliver two Khutbas."

(Hidayah)

If it was a mere "lecture" it would not have been necessary to stipulate an interval between the two Khutbas and further add the stipulation of sitting between the two Khutbas during this interval.

"Two Khutbas should be recited. The interval between the two Khutbas should be with sitting (on the Mimbar). This is the Sunnah."

(Hidayah)

If it was a mere "lecture" there would not have been the stipulation that the interval between the two Khutbas be the duration of three verses of the Qur'an or the duration of one long ayat.

"...sitting pause, i.e. the duration of three verses."

(Umdatur Riaa-Yah)

If it was a mere "lecture", it would not have been forbidden to speak, perform Salaat, recite Durood, etc., while the Khutbah is in progress.

"When the Imam mounts the Mimbar, Salaat and talk are forbidden until he completes his Khutbah."

(Sharhul Wiquayah)

To be continued

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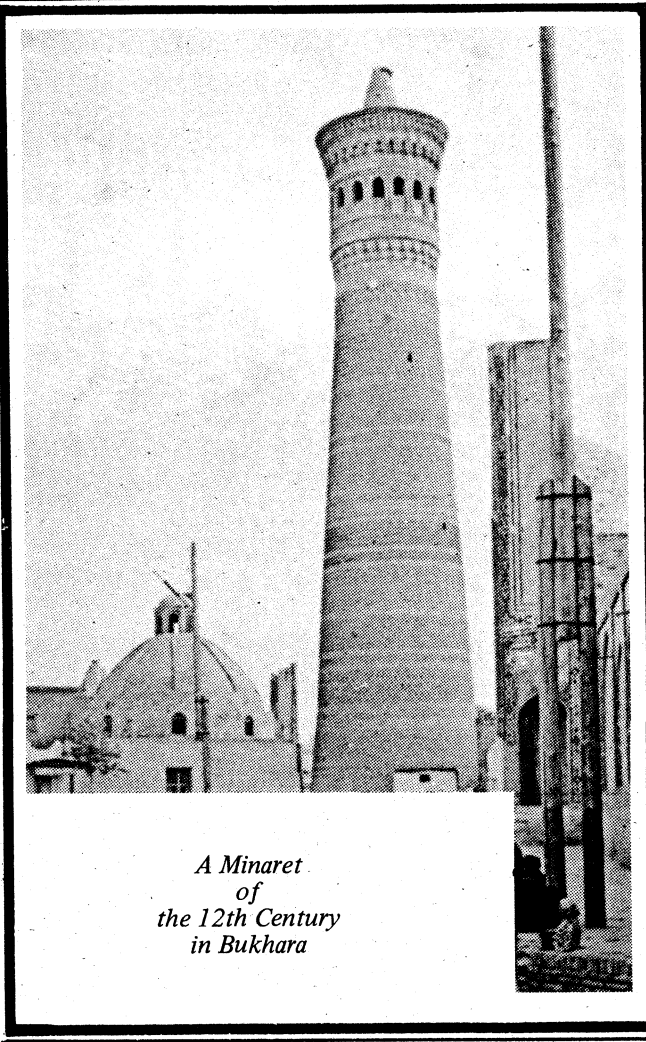
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News Briefs

Nouakchott

MUKHTAR Ouldada, the Mauritanian head of State said that the integration of western Sahara is complete. In an agreement with Spain The Islamic Republic of Mauritania gets the portion of former Spanish Sahara that is bordering on Mauritania and the other half goes to Morocco.

Benghazi. Angola's Lobo-di-Nascimento was one of those present to celebrate the abolition of British bases in Libya. Libya celebrated the sixth anniversary of the evacuation of British forces stationed in Libya.

Riyadh. In an interview with Cairo's Al Ghomhuria King Khaled of Saudi Arabia said that Saudi Arabia will utilise maximum efforts to solve three crises plaguing the Arab World. Saudi Arabia, he said, will do all it can to solve the crisis in the Lebanon, bring about reconciliation between Syria and Egypt and bring about understanding in the Moroccan-Algerian dispute.

THE SALAAT OF WOMEN

The Holy Messenger of Allah (S.A.W.) said:
"The best Musjids (places of worship) for women are the remotest corners in their homes."
(Imam Ahmad)

Hazrat Ibn Masood (R) said:
"I take oath by the ONE BEING that a woman has never performed a nobler Salaat than the Salaat she performs in her room."
(Baihq)

"It is forbidden for women to go to the Musjid because in their emergence from the home lies danger of mischief."
(Allamah Aini)

"Whoever dons clothing of pride in this world, Allah will cause him/her to be dressed in clothing of disgrace on the Day of Oiyamah."
(Rasulullah- S.A.W.)

FLASHPOINT — EAST MEDITERRANEAN

THE Middle East is virtually one giant powder keg. Staggering sums which run into billions of Rands are being poured on arms and ammunition. Every week passes sees a new arms deal being signed by the Arabs. How much of those purchases are genuine and guaranteed to explode is another story but putting a conservative figure of seventy-five per cent as genuine, the power if utilised to the full would cause a holocaust.

After the six-day-war and before the Ramadhan war of 73 Egypt was considered the most powerful nation outside the Nato and Warsaw pacts. Even if she hasn't replenished her arsenal after the Ramadhan war, as she claims, I would say she is still the most powerful outside the two eastern and western alliances. France has agreed to supply her with one-hundred-and-fifty of the latest in the Mirage series — the Mirage V jet fighters, most of them have been already delivered. During Sadat's recent visit France has agreed to supply her with all ground arms. In another deal Britain has sold Egypt eighty Jaguar jet-fighter-bombers and twenty Westland Lynx helicopters. The Italians did not lag behind, they are to supply her with the latest electronic gadgetry. The latest addition to their armoury is the acquisition of five giant Hercules C-130 transport planes worth more than 30 million Rands. According to many observers this latest deal will foreshadow future arms shipments from the U.S. to Egypt.

The Libyan arms build up is the biggest worry for the Israelis. A few months ago Gaddafi signed an astronomical 2 billion Rand arms deal with the Soviets. (South Africa's defence spending for 1976 is 1600 Million Rands). The Libyan list is staggering, over one-thousand T-62 amphibious tanks, twenty-four of the latest Mig 23's (excluding the eighty odd mirage fighters she already has) 800 armoured personnel carriers and fifty ground-to-air missiles. The Zionists claim that this is more than enough for Libya's needs and in any future war with the Israelis the other Arab states will draw from the 'Libyan arms bank'.

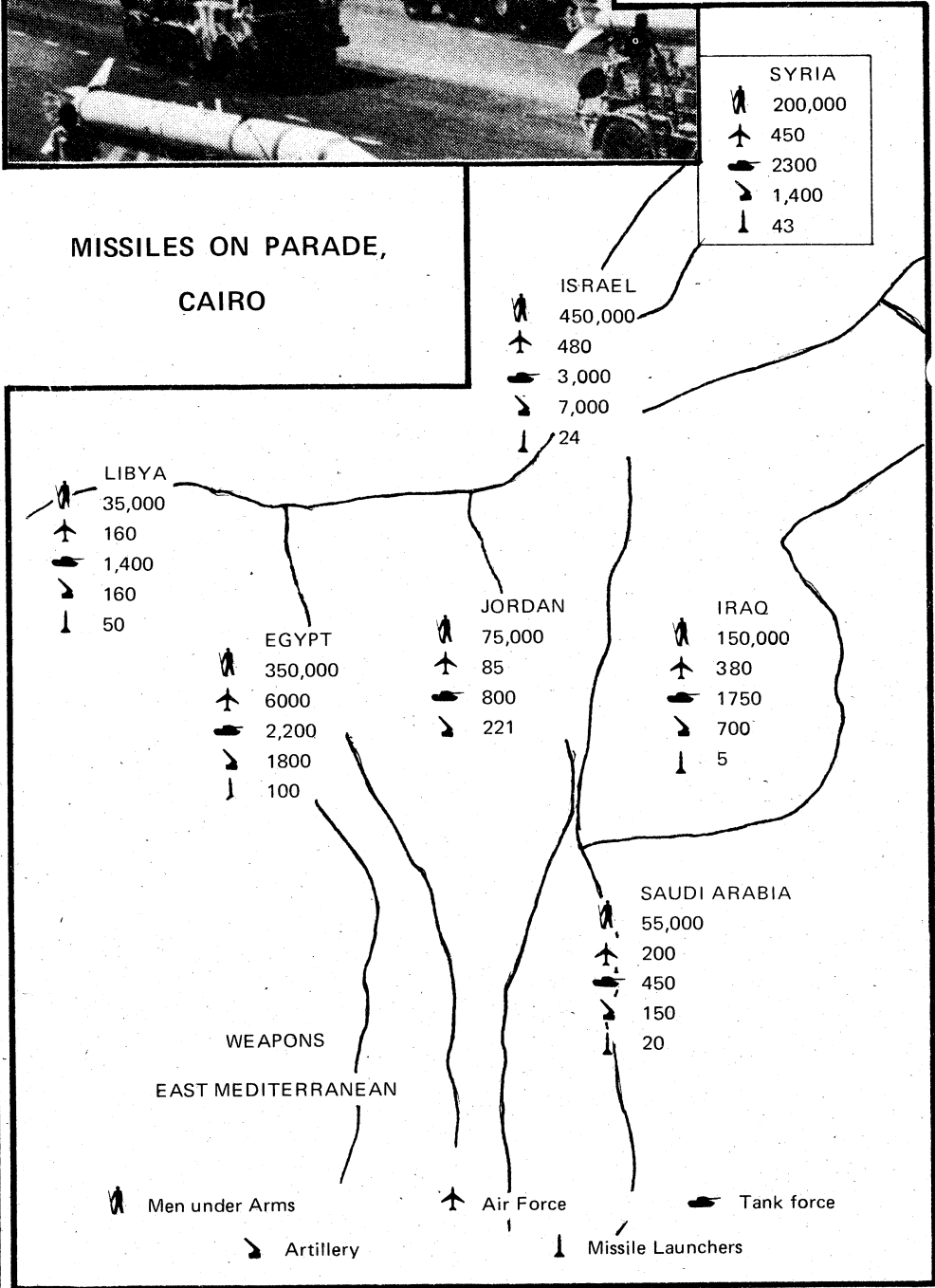
The Syrians are leading the arms race among the Arab states confronting Israel. Not only has she been able to replenish her losses in the Ramadhan war but has improved her arsenal with highly sophisticated military equipment. She has acquired some fifty Scud (Surface to surface) missiles which are capable of carrying a nuclear warhead. These missiles put all of Israel's major centres within reach. Her other additions are hundreds of the latest Russian amphibious tanks, equal number of SAM missiles, five squadrons of powerful Mig 23's fighter-bombers. Analysts believe that Syria is well equipped to go-it-alone against the Israelis, and this is what the Syrians want for in the past it was the Syrians on the northern front that caused the Israelis the biggest damage. The Zionist defence minister, Shimon Peres has warned that Syria might launch a surprise attack on Israel this year, possibly in May. The big powers are showing concern at the expiry of the peace keeping force on the Golan Heights. The expiry comes into effect at the end of May.

The recently formed Syrian-Jordanian military alliance is another knot around the neck of the Israelis. Although Jordan did not play a major role in the '73 Ramadhan war, her Army learnt a lot in '67. In any flare-up it wouldn't be another 'tourist ride' for the Israelis as Jordan is fast modernising her armed forces.

Everyone speaks of peace today, weren't they speaking of peace in Ramadhan 1973.
(Moulana) Faqih M. Khatib
Georgedale



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Vol. 1. No. 4

STER'S R100 000 OFFER REJECTED

REACTING to the R100 000 "Challenge" issued by Sterfilms to the Muslim community, the Mujlisul Ulama of South Africa roundly condemned and rejected the offer. In a statement released to the press the Mujlisul Ulama states:

"Sterfilms has proposed that the Muslim community of South Africa purchase the distribution rights of the offensive film for a sum of R100 000.

The Ulama of South Africa on behalf of Islam and the Muslim community reject this proposal made by Sterfilms. We wish to emphasise that we are not in the least bit-interested in this business offer of Ster. We are not waging any commercial war against Ster. Our fight against Ster is a religious one — an Islamic duty imposed upon us by the Law of Allah.

Ster should understand that its offer is in extremely bad taste and it smacks of disregard for the religious feelings of the Muslim community. In fact, Ster is rubbing salt in the raw wound which it has inflicted on the religious beliefs of the Muslim community by its adamant stand to distribute the sacrilegious film.

We are rejecting Ster's proposal on a sacred Principle, viz., OUR FAITH CANNOT BE CAPITALISED AND COMMERCIALISED. Even if Ster proposes that we secure the rights of this film for a nominal fee of one rand, then too we shall not accord it the slightest consideration. We simply are not interested in the business transactions of Sterfilms.

Sterfilms must realise — or be

made to realise — that it has a responsibility to shoulder like all citizens have. Its responsibility is to play its part in the maintenance of harmony and peace in this multi-racial, multi-religious land of ours. Ster has no right whatsoever to accord priority to its material and financial gains if these offend and insult the religious sentiments of a whole community of this country.

Besides the Principle involved, Ster's offer of R100 000 is highly unreasonable. Assuming that the Muslim community procures the rights of this evil film for the stated sum, an unwholesome

precedent would be established. Tomorrow Ster or someone else may again introduce a film which is offensive to our religion. We shall then again be required to purchase the rights from the film company so as to cancel its distribution. Indeed, it would be a lucrative trade for the film companies.

The financial aspects involved in this matter are not our concern. Ster has to worry about that. Our concern is the insult which Ster is hurling against Islam by its adamant attitude to screen the film. Ster shall be responsible for the consequences ensuing in the screening of the insulting film."

STERFILMS MOCKS AT MUSLIMS

MR Sandro Pierotti, head of Sterfilms in a sarcastic statement challenged the Muslim community to buy and burn the offensive film on the life of Rasulullah (S.A.W.) for R100 000.

The attitude of Sterfilms to the stand of Islam against the film is adequately summed up by Mr Pierotti, in his statement: "They can buy the movie for exactly what I paid for it. They can take over my contract, and perform a ceremonial burning of the movie if they like." "Now when it comes to paying, I want to see who brings the money."

Mr Pierotti said that he was "amazed" at the tone of letters

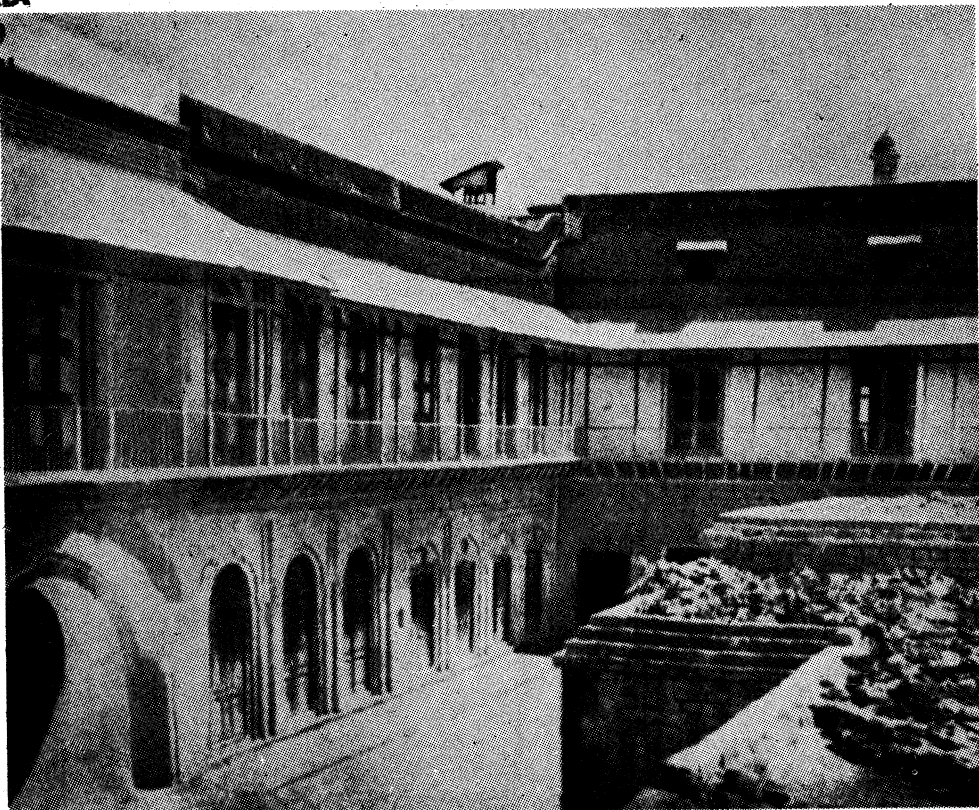
of protest sent to him by established Islamic organizations.

"I find it most surprising that these letters come from legitimate Islamic bodies," said Mr Pierotti. He adds:

"I just can't believe it. If I had to pass you some of these letters, you would find them absolutely hysterical."

Mr Pierotti said that he would never again accept another film on Islam.

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THE Grand library of Darul Uloom, Deoband. The spacious building of the Grand Library contains a collection of over 100 000 books.

THE Jamiatul Ulama Natal has been constantly asked, regarding the validity of the Halaal Certificates held by firms in Natal, issued by individuals on other Muslim Organisations.

The Jamiatul Ulama Natal announces, that terms for the issue of a Halaal Certificate by the Jamiat are very strict, to ensure that non-Halaal Items are not marketed by misusing the Halaal Certificates. Therefore up to this date only Rainbow Chicken of Hammarsdale have qualified for a Halaal Certificate of the Jamiat. A certificate issued to Perks Pies was withdrawn within six months of issue due to violation of a condition.

At Rainbow all slaughtering is done by sixteen Muslim Slaughterers under the supervision of two full time Muslim Inspectors appointed by the Jamiat.

Therefore the Jamiat appeals to the Muslims not to take risks by eating meat products manufactured by firms holding Halaal Certificates issued by individuals and other Organisations.

A letter written to the Majlis by Brother Hanif Mohammed outlining reasons for their resignation from Goldkist who hold a certificate issued by the Sydenham Muslim Association appears elsewhere in this issue.

Slaughtering and inspection at Eldorado Farms was found to be in extremely poor condition. They hold a certificate by some Mr Outbutdin.

Packo of Verulam who hold a certificate by Shaikh Najjar of Cape Town cannot claim to be marketing 100% Halaal items as the distance between Cape and Natal only permits a casual visit or

Muslims Beware

two during the year by Shaikh Najjar for inspection.

Bakers Ltd have applied to the Jamiat for a Halaal Certificate for their pies but they have not as yet accepted the conditions. Therefore no certificate has been issued.

Kentucky Chickens and others also are misleading

the Muslims by displaying Halaal Certificates claimed to have been issued by an authorised body.

Muslims should partake of only 100% Halaal foods and abstain from that which is Haraam or doubtful. Those who issue certificates merely for financial gain are betraying the Muslim Public.

HALAAL CERTIFICATE

THE Sydenham Muslim Association would not be certifying Goldkist Chickens as Halaal. Firms displaying the certificate as from 1st June, 1976 would be committing an offence. the 31st May, 1976 our (Moulana) Abdul Kadir Sahib.

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THE SIGNIFICANCE OF THE MISWAAK

ISLAM has accorded an elevated status to the Miswaak (a tree-twig used as a brush to clean the teeth). Its importance has been stressed in many Hadith of our Holy Nabi (S.A.W.). The statements and the example of the Sahaba and the Ulama of Islam regarding this practice bear testimony in abundance of the significance of the Miswaak.

THIS IS TELEVISION

Top music shows

MUSIC will play a big part in next year's television service when SABC hopes to bring the faces behind the world's greatest operas, operettas, ballets and serious music.

Mr. Ben Bierman, organiser for the TV's music department, said: "We have become so accustomed to hearing music on records, tapes and over the radio that artists have been divorced from the products."

"We have some interesting ideas for programmes and we hope to marry sound and vision successfully and bring back the artists and their music as a whole," he said.

A series of late evening concerts featuring short classical "hits" and lesser-known numbers have been planned.

"Our first aim is to present balanced fare for all tastes and to reach as many viewers as possible," said Mr Bierman.

SABC has already obtained performances on film of Yehudi Menuhin, Wilhelm Backhaus and Herbert von Karajan, and imported opera productions will include "La Boheme," "Zauberflaute," "Cavaleria Rusticana" and "Don Pasquale."

On the ballet side, films include top productions of "Firebird," "Giselle," "La Sylphide" and "Coppelia."

The first large local production, featuring a Leap Year symphony concert by the National Orchestra of the SABC, is scheduled for February 29. Others will highlight Sunday night viewing after that.

The Holy Messenger of Allah (S.A.W.) said:

"Music sows hypocrisy in the heart like water causes seeds to flourish in the soil."

"The evidence of a person who plays with a sitaar (or any musical instrument) shall not be accepted, nor the evidence of one who sings to people because he gathers people for committing a Kabirah (great) sin."

(HIDAYAH)

"Ibn Umar (R) narrates that Rasulullah (S.A.W.) said: Make a regular practice of the Miswaak, for verily, it is healthy for the mouth and it is a (way of gaining the) Pleasure of the Creator." (BUKHARI SHAREEF)

It is clear from this Hadith that two types of benefits accrue from the use of the Miswaak. These could be categorised as follows:

(1) UKHRAWI — or benefits which relate to the Hereafter.

(2) DUNYAWI — or benefits which relate to this worldly life.

The Ukhrawi category comprises the various Sawaabs (Rewards) which the Servant of Allah will obtain in the Hereafter for using the Miswaak. The Dunyawi category comprises the immediate benefits or advantages accruing to the (physical) human body by the constant use of the Miswaak.

The prime motive of the true believer in his/her use of the Miswaak is the desire to obtain the first category of benefits, i.e. Ukhrawi, the obtainal of the second category being a necessary corollary. This is so, since the only factor which governs the motive and intention of the Believer in his Ibaadat (worship) is the Pleasure of Allah, our Creator, Nourisher and Sustainer. Hadhrat Ali (R), the Fourth Caliph of Islam

said: "Make the Miswaak (i.e. its use) incumbent upon you, and be constant in this practice because Allah's Pleasure is in it. It (Miswaak) increases the Reward of Salaat from ninety nine times to four hundred times."

In fact, the importance of the Miswaak is such that at one stage our Nabi (S.A.W.) was under the impression that Allah Ta'ala may decree the use of the Miswaak Fardh (compulsory) upon the Ummah of Islam.

"Abu Umamah (R) narrates that the Messenger of Allah (S.A.W.) said: Use the Miswaak, for verily, it purifies the mouth, and it is a Pleasure for the Lord. Jibra-eel (A.S.) exhorted me so much to use the Miswaak that I feared that its use would be decreed obligatory upon me and the Ummah. If I did not fear imposing a hardship on my Ummah, I would have made its use obligatory upon my people. Verily, I use the Miswaak so much that I fear my gums being peeled (i.e. by constant and abundant brushing with the Miswaak)."

(IBN MAJAH)

(The above is an EXTRACT from a booklet: THE SIGNIFICANCE OF THE MISWAAK, to be released soon by Mujlisul Ulama of South Africa.)

Positive medicinal value of the Miswaak established by medical science

"After a two year study, Dr Ezekiel Sofowora, acting dean of pharmacy at Ife university in Nigeria, says that the roots and stems used for tooth-cleaning not only have anti-microbe qualities but could help combat sickle cell anaemia.

Pitting a chewing stick compound, fagara zantho-oxylodes, against sickled and normal blood cells, Sofowora found that it prevented a blood cell going sickle — and if it has sickled, the compound brings the cell back into shape. In addition, evidence from five generations of use of the chewing-stick indicate that the compound has none of the severe side-effects experienced in currently-used compounds of urea and cyanates."

(TO THE POINT, 19th March, 1976)

"AISHA (R) SAID: CONSTANT USE OF THE MISWAAK IS A CURE FOR ALL ILLNESS EXCEPTING DEATH."

THE superficial charm and glamour of the present European civilisation has so captivated the common mind that instead of reasoning the expedients of Europe are adjudged to be the standard of right and wrong, and the appreciation and condemnation of actions. The soundness of an opinion or the righteousness of an action is exclusively determined in the light of mere European practices and precedents; every problem or action contrary to them is evil. Hence, according to the majority of the so-called pretenders of learning and wisdom, this is the only correct approach to knowledge. Consequently we had to forsake many of our principles and began to feel a weakness in our religious injunctions. This led many of our young men to contemplate a radical change in numerous religious matters and several modern thinkers adopted an apologetic attitude, in the defence of Islam. For

Extract from the introduction of "Islam and the theory of Interest"

By Hazrat Maulana Sayid Sulaiman Nadwi

instance, they strove to remove the blot of the prohibition of usury from the forehead of Islam. So there was a time when there existed an association for promoting the custom of usury amongst Muslims which also issued a paper, first from Aligarh and later from Badaun. Several pamphlets were published and the present lack of progress amongst Muslims was attributed to their faith in the prohibition of interest. So vehemently were these arguments advanced that people did not fight shy of even misinterpreting theological traditions and the sayings of the Holy Prophet. Thus no less than one full century was wasted in this controversy and every possible effort was made to prove that the Islamic

injunction regarding interest as propounded by the "Ulama" was no more than their own personal opinion. But who knew that a day would dawn, when Europe after paying for her faulty economic precepts and practices, will ultimately shake off her past misconception and that Abraham will be born in the house of Azar himself who will admit their blunder and that their own experience and the correct principles of economics will prompt them to preach the gospel of the prohibition of interest. At the outset, the weakness of the sanction of usury became manifest as an inevitable consequence of the Bolshevik and Socialist movements and, of late, other economists have also gauged its evil effects.

THE EVIL SIDE OF SCIENTIFIC RESEARCH

HOSPITAL'S HORROR TRADE

Post Correspondent

WASHINGTON. — A Washington hospital has admitted selling the organs of dead babies for profit. The horror trade has brought protests and condemnation from doctors and the public.

The organs were taken from the bodies of still-born and premature bodies after post-mortem examinations.

In each case parents gave permission for the post-mortem examinations and for the disposal of the bodies.

But none was informed organs from their children were sold to commercial firms.

INTESTINES

The buyers were laboratories which specialise in preparing specimens for scientific and medical research.

They paid at least R110 for a pair of kidneys, R18 for a trachea and R18 for intestines.

Other organs, including oesophaguses and livers, were also sold.

Dr Sophie Perry, director of the pathology department at the District of Columbia General Hospital, confirmed the trade in body parts. But other officials at the hospital heatedly denied there was any buying or selling.

They said the money

received was merely for professional services.

REPUGNANCE

It amounted to more than R60 000 and went to a so-called research grant account.

"The reaction of the American Medical Association is what you would expect anybody's to be," said Mr Bernard Hirsch, general counsel of the AMA.

"The reaction is repugnance that anybody would traffic in human parts for profit. Dealing in dead parts as if they were commodities to be traded or sold is a very repugnant thing."

Dr Thomas Curtin, president of the District of Columbia Medical Society, condemned the trade and promised an investigation.

Other groups said they were opposed to the selling of organs and tissues rather than giving them away.

District of Columbia law prohibits trafficking in whole human bodies but does not mention individual organs.

COURTESY EVENING POST

THEY SAY THE WORLD'S FOOD PROBLEM IS THE RESULT OF OVER-POPULATION

Millions of Bananas to be destroyed

JOHANNESBURG. — The Banana Control Board last week began destruction of about 540 000 kilograms of bananas in an effort to maintain prices in the face of a record crop.

The board's manager, Mr B.J. Bester, said yesterday the decision had been taken last week by the executive committee, which had power to act in emergencies.

The decision to destroy surplus fruit would now go before the full board for reconsideration at its meeting tomorrow and Wednesday. A statement would probably be issued after the meeting. "We know this is a very unpopular measure, but it was only resorted to under emergency conditions," he said.

All the markets were being served to capacity, and in Cape Town, which was used by the board as a surplus market, prices were so low that the board could not even regain transport costs, let alone packaging and other costs.

The situation had arisen because of record crops this year. More than 120 000 crates a week were being packed, while during the same period last year only 100 000 crates were packed a week.

Mr Bester said there was no point in giving the bananas away, as they were still green and could not be used. Ripening them for free distribution was also out of the question, because of the time and costs involved. It took about a week to ripen the fruit, and the process cost from 20c to 30c for a 20kg crate.

When the same situation had arisen previously the board had tried to distribute the bananas to underprivileged Africans in the rural areas and the homelands, but had been unable to find outlets in these areas.

In spite of the destruction of surplus fruit the board was at present selling bananas at special low prices in the African areas around Pretoria and Johannesburg.

(EASTERN PROVINCE HERALD — 3/12/1973)

The Holy Quran says: "And waste not, for the wasters are the brothers of satan."

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THE PILL

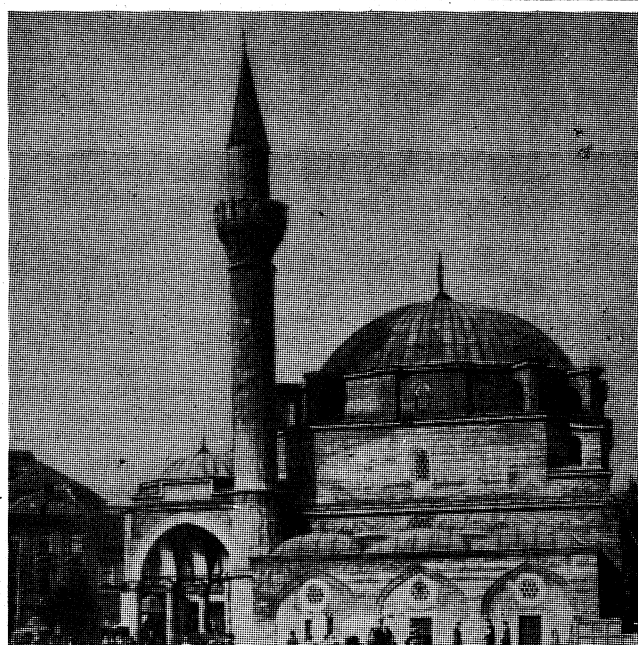
BIRTH PILL DAMAGES

Although the hearings produced nothing new beyond Dr Wynn's announcement of the impending report, they did produce several dramatic results outside the hearing room.

The F.D.A. suddenly moved on four fronts to see that doctors, drug firms and patients are made more aware of the suspected hazards of taking the Pill.

Dr Wynn himself dramatically underlined the dilemma when he said — in what was probably the newest piece of information to come out of the hearings — that a report will be published within the next month in Britain showing 'there has already been a significant increase in the development of acute coronary disease among young women taking the Pill'.

(EVENING POST)



THE Banya Bashi Musjid at Sofia, Bulgaria. The Banya Bashi Mosque recalls the rule of the Ottoman Empire over Bulgaria.

QADIANISM – A CRITIQUE

ACCORDING to Qadianism the grave of the Mirza is similar in glory and sacredness to the resting place of the Prophet Mohammad. For instance, it was published in *Al-Fazl*, on behalf of the Training Department of Qadian, in disapproval of those who went to Qadian and yet did not visit the Mirza's grave that "in this way, the full reflection of the radiance of the Green Dome of Medina is falling on this White-Dome and one could partake (here) of the blessings which are peculiar to the radiant resting-place of the holy Prophet. How unfortunate is he who in the *Hajj-i-Akbar* (Great Pilgrimage) of Ahmadiyah, should remain deprived of this blessing."²⁰

The Qadianis, as such, believe that Qadian is one of the three holy places of Islam. In one of his speeches Mirza Bashiruddin Mahmud said:

"By venerating Medina we do not affront the House of Kaaba. In the same way, when we venerate Qadian, we do not affront Mecca or Medina. The Exalted God sanctified all these three places and chose them for the manifestation of His Light."²¹

The Qadianis go a step forward and claim that what is mentioned in the Quran about the House of Kaaba and Masjid-i-Aqsa also applies to Qadian. The Mirza asserts that the Quranic verse *And whoever will enter it shall remain in peace* refers to his own mosque in Qadian. In one of his couplets he says:

"The land of Qadian is now a place of veneration. It is like the land of the Sacred Enclosure (of Mecca) by the rush of the people."²²

So also declares *Al-Fazl* in

By
Maulana Sayid Abul Hasan Ali Nadvi — Rector of
Nadwatul Ulama - Lucknow - India

(Continued from last issue)

(1)

makes bold to observe:

"Just as the former Islam without Ahmadiyah, that is, the Islam that remains without Hazrat Mirza Saheb, is a dry Islam, so is the Mecca Haj a dry Haj without this Haj because in these days the objectives of Haj are not fulfilled there."²³

One can easily imagine from the foregoing how eager Qadianism is to become an independent world religion with its own Prophet, its own Companions, its own Caliphs, its own sacred places, its own history, its own personalities and its own literature. It seeks to break off the ties with the eternal heritage of Islam, with its history and august personalities, its earliest sources and fountainheads and its sacred places and spiritual centres, and to provide an alternative for each one of them for its followers. But how can there possibly be a substitute for them. Consequently, one turns away from devotion, love and obedience towards the Prophet of Islam, feels no joy in remembering him, loses interest in the study of

his biographical record and cares nothing for following in his footsteps and occupies oneself with singing the praises of the Mirza and eulogising his holiness and nobility. He rejects the glorious history of Islam, the history of faith, chivalry and human dignity, and allows himself to be bewitched by a history which is solely one of wretchedness and misery, of dancing to the tune of unjust rulers and tyrannical governments, of flattery and cajolery and of spying and hypocrisy. Whoever discards the illustrious personalities of Islam which are rightfully the pride of the world and everlasting symbols of human excellence and attaches himself to these mean-hearted and lowly men who speak nothing but the language of servitude and know of little else than treachery, throws over board living and imperishable Islamic knowledge and awareness and becomes fond of a worthless literature which is remarkable only for wretchedness of style, abusiveness, vulgarity, tall claims, white lies, ridiculous interpretations and un-

fulfilled prophecies. Such a man severs his bond of devotion with the town where the Divine Revelations came and the Angels descend and which is the seminary of mankind and the refuge of humanity and from whose horizon was heralded the day-break of the modern world, and makes that town the centre of his spiritual allegiance which is the nest of spies and the stronghold of the fifth column of the *Millat* and where everything that should not be done is carried out. This is the Qadiani community which changes every virtue into a vice.

The Qadiani faith is the pernicious matter which spreads disgracefulness and cowardice and sycophancy and toadyism and the adulation of Western Imperialists in the Islamic world. It produces the lackeys of international gangsters and oppressors who have sown corruption in the lands of Islam and subjugated the Muslims.

The misdeeds of Qadianism are too numerous to be reckoned. It promotes confusion in the *Millat* by destroying the unity of the *Kalima*. It shakes its faith in the springheads of Islam, its original sources and immortal heroes, and paves the way for hypocrites and imposters and false claimants to Apostleship. It encourages defeatism, frustration and disillusionment.

Qadianism diverts the attention of the Muslims from international problems and the establishment of a just social order, for which the *Millat* was raised up by God, to a few bogus questions and strives to make them the charioteers of British Imperialism.

By placing the crown of Apostleship on the head of a worthless man like Mirza Ghulam Ahmad, Qadianism has brought the whole of mankind into as much disgrace as the sacred Prophet had made it honourable. Qadianism has abused and insulted man. Its existence is a crime against humanity.

Qadianism is not the problem of a particular country or Government. It is not anyone's domestic or internal affair. It concerns the entire World of Islam. It is a question of the creed of Islam, of the honour of the sacred Prophet and of the dignity of mankind. If this creed goes under, this honour is tarnished and this dignity is sullied there remains not a particle of goodness in the world.

These are a few facts, and God knows, there is no other aim or motive behind their presentation than religious pride and anguish of the heart and forebodings for the future. But I have no apology to offer to those who want to live away from the world of reality or in whose eyes there is no worth and importance of belief and faith.

THE MUHTADHAR

A PERSON on whom the signs of death are clearly seen is called a Muhtadhar. It is Sunnat to let him die on his right side facing the Qiblah. It is permitted that he be positioned to lie on his back with his feet towards the Qiblah, and the head slightly raised with a cushion so that it faces the Qiblah. All the bed linen must be Paak. If moving the Muhtadhar causes him any discomfort, leave him in any convenient position.

It is desirable to use Lobaan, Ltr or any other aromatics that are Paak in the room. Anyone who is in a state of Janaabat, Haiz or Nifaas must leave this apartment.

At this time the recital of the Surahs Yaseen (starting at 17th Ruku of the 22nd Juz) and Ra'd. (starting at 6th Ruku of the 13th Juz) is recommended. This may be done in the same room. When one is incapable of reciting the Quraan, someone else may be requested to recite these Surahs or any other portion of the Quraan.

THE TALQEEN

Talqeen is to remind the dying person of the two Shahadats, (i.e. Ash'hadu Alla ilaha illal-lahu wa ash'hadu anna Muham-madan abduhu wa rasuluh). When the end nears the dying persons breath quickens, the knees become so weak that they cannot move, the nose becomes bent and temples subside. By these signs understand that the person is nearing the end.

The Talqeen must be read before the dying person takes his last breaths. The Muhtadhar must not be asked or ordered to read the Kalimah, but must be helped to recall it. This can easily be done by reciting the Kalimah aloud while being present in the room. Once the departing person utters the Kalimah all who are present must remain silent. The dying person must not be

DEATH AND BURIAL OF A MUSLIM

drawn into any worldly discussions, but if he discusses any worldly affairs then the Talqeen should be repeated.

After the Muhtadhar passes away, his mouth should be kept closed by fastening a piece of Paak material around his chin and over his head, his eyes must also be closed. Both feet should be tied together with a similar piece of cloth, and the body covered with a Paak sheet.

The one who does this should read:—

Bismil-Laa-Hi Wa-alaa Mil-lati Rasu-Lul-Laah.

Trans.: In the name of Allah and on the creed, religion and faith of Rasulullah.

WHAT TO DO AFTER A PERSON HAS PASSED AWAY

1. Inform relatives and friends.
2. Prepare Kabr.
3. Arrange transport if Kabrastan (cemetery) is a distance.
4. Perform Ghusl.
5. Put on Kafn.
6. Obtain doctors certificate.
7. Obtain death certificate.
8. Obtain burial order.

REQUIREMENTS FOR MALE AND FEMALE KAFN

a. SHEETING: 4 metres — 140 cm, 150 cm or 180 cm wide according to the size of the body (1.75 m for Izaar and 2.25 m for Lifafah) or

CALICO: 8 metres — 90 cm wide (3.50 m for Izaar and 4.50 m for Lifafah. These have to be cut in half and sewn together.)

b. CALICO: 1.80 metres, 90 cm wide for Qamees.

c. Any other material 2.50 metres, 115 cm wide. This has to be made into two pieces for Teh'bands approximately 115 cm x 115 cm. The balance must be used for making up bag like mittens, to be used for covering hands when performing the Ghusl. A

few strips must be kept for fastening bags onto the hands and for tying the Kafn after it has been put on.

d. 60 grammes camphor cut fine, 60 grammes sandal wood powder and rose water for paste to be put on parts of the body that touch the ground when making Sajdah.

e. One small bottle Ltr, or Hunoot if easily available, for males only. (Hunoot is anything with which a corpse is perfumed, consisting musk, sandal wood, ambergris, and camphor, or any other Paak fragrant substance.)

be according to the height of the deceased.

THE KABR

Graves are of two types:

The Lah'd Where the ground and the sides of the Kabr are firm, then a recess should be dug on the Qiblah side to allow placing the body in the recess. Unbaked bricks should preferably be used to close the recess, and made to fit neatly.

The Shiq Where the soft nature of the ground does not allow a Lah'd to be made, then a shallow trench should be dug in the centre at the bottom of the Kabr, to allow the body to be placed in this trench. Timber may be used to cover this. The use of any fabrics or blankets etc. is undesirable and wasteful. The bamboo or planks must be cut to size

NAME OF GARMENT	MALE AND FEMALE		
	LENGTH	WIDTH	DESCRIPTION
Izaar	180 cm (2 yds)	150cm/180cm (60" / 72")	To cover from head to toe
Lifafah Chadar	225 cm (2½ yds)	150cm/180cm (60" / 72")	15 cm longer than Izaar
Qamees Kafni	180 to 250 cm (2 to 2½ yds)	90 cm (36")	From shoulder to below the knees
ADDITIONAL ITEMS FOR FEMALES ONLY			
Khimaar Orni	140 cm (1½ yds)	90 cm (36")	To cover head and hair over breasts
Sina'band	180 to 250 cm (2 to 2½ yds)	90 cm (36")	From under the armpits to the thighs.

b. CALICO: 1.80 to 2.50 metres, 90 cm wide for women's breast. (Sina'band).

REQUIREMENTS FOR KABR

a. Unbaked bricks, bamboo or timber where ground is soft.

b. Sufficient spades.

c. The approximate depth of a grave for adults should

and set to fit properly in the grave before burial, to avoid last minute inconvenience.

Note: It is Makrooh (undesirable) to dig out and prepare one's own grave during one's lifetime.

THE KAFN

The Kafn are the grave clothes of the dead. It is desirable that the Kafn be of

white material and of medium quality according to the status of the deceased. Rasulullah has said "Do not use expensive cloth in Kafn, because it will very soon decay." It is permissible to prepare ones Kafn during ones lifetime. This will avoid last minute rush and inconvenience.

KAFN FOR MALE

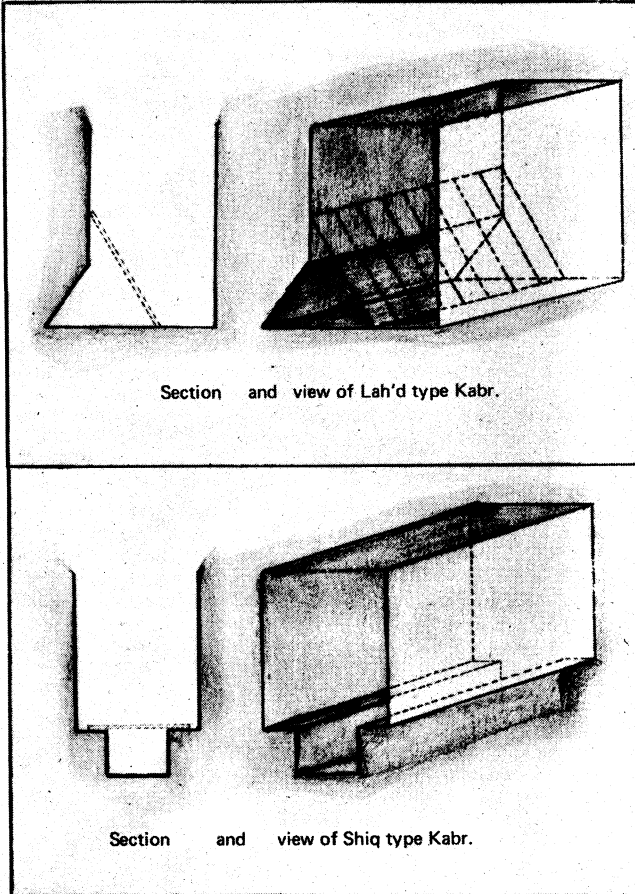
The Masnoon Kafn for a male is an Izaar, Qamees, and Lifafah. The Izaar in this case is a sheet from the head to the feet, whereas the Qamees is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. The latter will have no pockets, sleeves nor seams. The Lifafah is a sheet from above the head to below the feet. (see diagrams) Only two, the

Izaar and the Lifafah will also suffice, but it is Sunnat to have the three. It is Makrooh to use less than two without a valid reason.

KAFN FOR FEMALE

The Masnoon Kafn for a female consists of an Izaar, Khimaar (Orni), Qamees, Lifafah, and a piece of material to hold the breasts (Sina'band). The Khimaar is the veil. The piece of material to hold the breasts must preferably be from the breasts to the thighs. Three garments i.e. Izaar, Lifafah and Khimaar will suffice, but it is Sunnat to have five. It is Makrooh to use less than three, except when it is not available. It is the duty of the husband to bear the burial expenses of the wife. The Kafn could be smoked with Lobaan etc., but not scented with Ltr. Children's Kafn should be cut to appropriate size.

(To be continued).



If it was a mere "lecture" there would not have been the need to give Azaan to the delivery of the Khutbah when the Imam sits on the Mimbar.

"When the Imam sits on the mimbar, a second Azaan is to be given in the presence of the mimbar."

(Hidayah)

If it was a mere "lecture", a single Tahmeed, Tasbeeh or Tahleel would not have sufficed.

"A single Tahmeed, Tahleel or Tasbeeh will be sufficient (to render the Khutbah valid)."

(Fatawa Alamgiri; Sharhul Wiquayah)

If it was a mere "lecture", the Shariah would not have branded as fussaaq and sinners those who do not attend Juma'.

"Ibn Masood (R) narrates: that Nabi (S.A.W.) said: 'I intended to order someone to lead the people in Salaat while I burn down the homes of men who stay away from Juma'."

"Whosoever neglects three consecutive Juma's has verily thrown Islam behind his back."

(Abu Ya'laa)

If it was a mere "lecture" the Shariah would not have stipulated its permissibility in only cities and big towns, its performance in villages being forbidden.

"Juma' is not valid, but in cities...."

(Hidayah)

"Juma is not permissible in villages because Rasulullah (S.A.W.) said: 'There is no Juma', no Tashreek, no Eidul Fitr Salaat, and no Eidul Adhaa Salaat, but in cities'."

(Hidayah)

"They (the Jurists) have unanimously agreed that the performance of Juma' in the veld is not permissible."

(Tafseerul Mazhari)

If it was a mere "lecture" it would not have been necessary to deliver the Khutbah in a state of Taharat (i.e. a state of being purified from the greater impurity (Janaabat) and the lesser impurity (Hadth).

"The Imam should stand and deliver the Khutbah in a state of purity (Taharat)."

(Hidayah)

"And, if he delivers the Khutbah in a state of Hadth (i.e. in the state of requiring a Wuzu), it is forbidden because this is contrary to the Sunnah."

(Umdatur Riaayah)

If it was a mere "lecture" there would not have been the compulsory need to repeat the Khutbah if it was delivered before mid-day.

"And, if the Khutbah is delivered before mid-day, it shall be repeated."

(Umdatur Riaayah)

If it was a mere "lecture" it would not have been essential to stand and give the Khutbah.

"And the Imaam should give the Khutbah standing."

(Hidayah)

"According to us (Ahnaaf) standing (whilst delivering the Khutbah) is Sunnat, and according to Imam Shafi (R) the Khutbah given whilst sitting is not valid. Imam Malik and Imam Ahmad (R) maintain likewise."

(Umdatur Riaayah)

If it was a mere "lecture" it would have been permissible to address it to an exclusive audience of females. However, to deliver the Juma' Khutbah to an audience consisting of only females is not permissible.

"If the Imam addresses a single person (with the Khutbah) or delivers it in the presence of only women, the authoritative view is that it is not permissible."

(Mi'Raajud Diraayah)

In short, the differences between the Juma' Khutbah and other "lectures" are so glaring that it leaves one dumbfounded when the Friday Khutbah is equated with an ordinary lecture. The importance and significance of the Friday Zikr (Khutbah) are thoroughly emphasised in the Law Books of the Shariah. The Shariah has outlined in

detail the manner, form, conditions, restrictions — the Sunan and the Faraa-id — of the Juma' Khutbah. The definition given to the Friday Khutbah by the Qur'an, the Sahaba and the Jurists is sufficient to dispel all confusion and doubt which may be lingering in the minds of sincere Muslims who have been misled. An ordinary lecture does not consist of Sunnat and Fard factors — nor is it conditioned with so many restrictions and stipulations as the Friday Khutbah. If it was a mere "lecture" it would not have been equated to TWO RAKAATS SALAAT.

"The Khutbah represents two Rakaats Salaat, hence its performance is permissible only upon entry of the time."

(Imam Sarkhasi — Mabsoot)

It has now been conclusively proved, by the Grace of Allah, to the unprejudiced mind — to the sincere believer — that the Friday Khutbah is not just a "lecture". It is a compulsory Zikr decreed obligatory by Allah Ta'ala. Hence, the absolute need to maintain the recital of the Friday Khutbah in Arabic — the language of the Qur'an. Those eager to give lectures must find some other time and occasion to give their lectures. Our lectures cannot be accorded preference over the Juma' Khutba. There are many other times and venues to deliver our lectures to the public. Why then attempt to despoil and batter the practices of Islam? Why seek to establish an individual's lecture on an occasion decreed FARD by Allah Ta'ala for His Remembrance?

Another very important reason for maintaining the Friday Khutbah in its original form and manner is the fact that Juma' Salaat and the Juma' Khutba are amongst the SHA-AAIR of Islam.

(N.B.: Sha-air are the salient features or the most prominent or noticeable things or practices which glaringly distinguishes Islam from the religions of falsehood.)

Like the Hajj, the Idul-Adhaa sacrifice, the Azaan, etc., the Juma' Khutbah is a salient feature of our Deen. Hence, the added need to maintain the Khutbah in the Arabic language — its original form. Similar is the need of the Azaan, etc., so that the proclamation of Islam will ring in the ears of the Kuffaar — so that the Glory and the Majesty of Allah — Jalle Shanuhu — will dominate the attention of all observers — friend and foe alike. It is of the utmost importance to maintain the Sha-air of our Deen in their original, unadulterated form so that the homogenous beauty — the simple uniform beauty of Islam will manifest itself in all corners of the world, be it Africa, Asia, America or Europe. Wherever you may be you will feel happy and your heart will strike a responsible chord if you hear the Azaan — i.e. if you hear the Azaan in ARABIC; if you listen to the Juma' Khutbah, i.e. if it is delivered in Arabic. The Azaan in a non-Arabic language is no Azaan and so is the case of the Khutbah. A non-Arabic Khutbah is not the JUMA' ZIKR — the Friday Khutbah known to us. A khutbah given in English or any other non-Arabic language is devoid of the sanctity, the hallow and the reverence which the Arabic Friday Zikr commands.

Let all the denigrators of the Sunnah and the Arabic language know that ARABIC is the language of Allah, it is the language of our Qur'an. Our Nabi (S.A.W.) was Arab and his language was Arabic. Arabic is the language of the people of Islam. It is the very first language which was

proclaimed into the ears of each and every Muslim. When he is born the ARABIC Azaan is proclaimed into his ears. And, Arabic is your departing language — when you are about to depart from this earthly life you will have to proclaim the Shahadah of Islam — you are going to utter the Kalimah in Arabic when you die, that is, if you are a Muslim. The prayer (Janaza Salaat) over your dead body will be said in ARABIC, and not English. The language in your grave will be ARABIC. The language of the people of Jannat will be ARABIC. Thus ARABIC is our first and final language. The Friday Khutbah can therefore, never be altered and murdered to pamper and satiate the whimsical fancies of those gone astray — far astray from the Path of our Nabi's (S.A.W.) Sunnah.

They should be told that Allah Ta'ala declares in HIS ARABIC QUR'AN:

"THIS (the Qur'an) is a Book, the verses of which have been explained in ARABIC for a people who are practical — this Qur'an is a bringer of glad tidings and a warner. And, most men do not hear."

Whether men understand Arabic or not, the ARABIC Qur'an will by DIVINE decree remain the Warner and the Bringer of Good Tidings which it is. It will call men to the Path of Allah. It remains upon man to search the ways and the means of learning ARABIC so that he can understand the Message of Allah just like he would strive, labour and toil to achieve his piece of bread and worldly comforts.

We conclude this article by once again reminding Muslims of the VERDICT of ISLAM on this matter:

"There is no doubt whatsoever in the fact that the Khutbah given in a language other than Arabic is contrary to the Sunnah of our Nabi (S.A.W.) and the Sahaba (R). Hence, it is strictly forbidden."

(Umdatur-Riaayah)

"The correct version is that the recital of the whole Khutbah (i.e. both Khutbas) in Arabic is a SHART (compulsory condition for the validity of the Khutbah). Therefore, if among the people there is none who can recite Arabic, the Khutbah shall then be given in non-Arabic, and it becomes WAAJIB (compulsory) for them to learn Arabic. If they do not, they become sinners and there is no Juma' for them."

(N.B.: According to Imam Shafi (R) the recital of the Khutbah in ARABIC is a SHART (condition) of the Khutbah, and according to Imam Abu Hanifah (R), although not a SHART, the recital of the Khutbah in non-Arabic is MAKROOH TAHRIMI (strictly forbidden), the perpetrators being sinners. The differences therefore, among the Mazhabs on this point is only of a technical and academic nature. All Mazhabs are unanimous in their opinion that the Friday Khutbah MUST be in Arabic.)

(Sharhul Ihyaa-ul Uloom)

"The Khutbah being in Arabic is a condition (for the validity of the Khutbah)"

(Minhaajut Taalibeen)

"And among the conditions (Shuroot for the validity of the Khutbah) is both Khutbas in Arabic."

(Matan Minhaaj of Shaikhul Islam Zakariya Ansari)

MAY ALLAH TA'ALA ESTABLISH US ALL ON THE SUNNAH OF HIS BELOVED RASOOL, OUR NABI MUHAMMAD (S.A.W.), AMEEN.

Fataawa or verdicts on the question of whether it is permissible for women to attend Musjids.

Today, the FATWA is on total PROHIBITION. (i.e. it is not permissible for women to attend the Musjid at any time.)

Muhaddith Shaikh Muhammad (R) states:

Today, it is not permissible for women to come out. Aishah (R) slammed the emergence of women (from their homes) after the demise of Rasulullah (S.A.W.). This is recorded in Sahihul Bukhari.

Today, the coming out (Khurooj) of women (to attend the Musjid) is totally forbidden.

(MUNAZZAL)

The FATWA today is the PROHIBITION of female attendance of the Musjid for all Salaats.

(AN-NIHAYAH)

The FATWA today is on the view that it is forbidden for women to attend the Musjid for all Salaats because of the appearance of mischief.

(KAAFI)

This (which is recorded in KAAFI) is the accepted version.

(TAB-YEEN)

And, the FATWA today is that it (women's presence at the Musjid) is forbidden for all Salaats because of the spread of Fitnah (mischief).

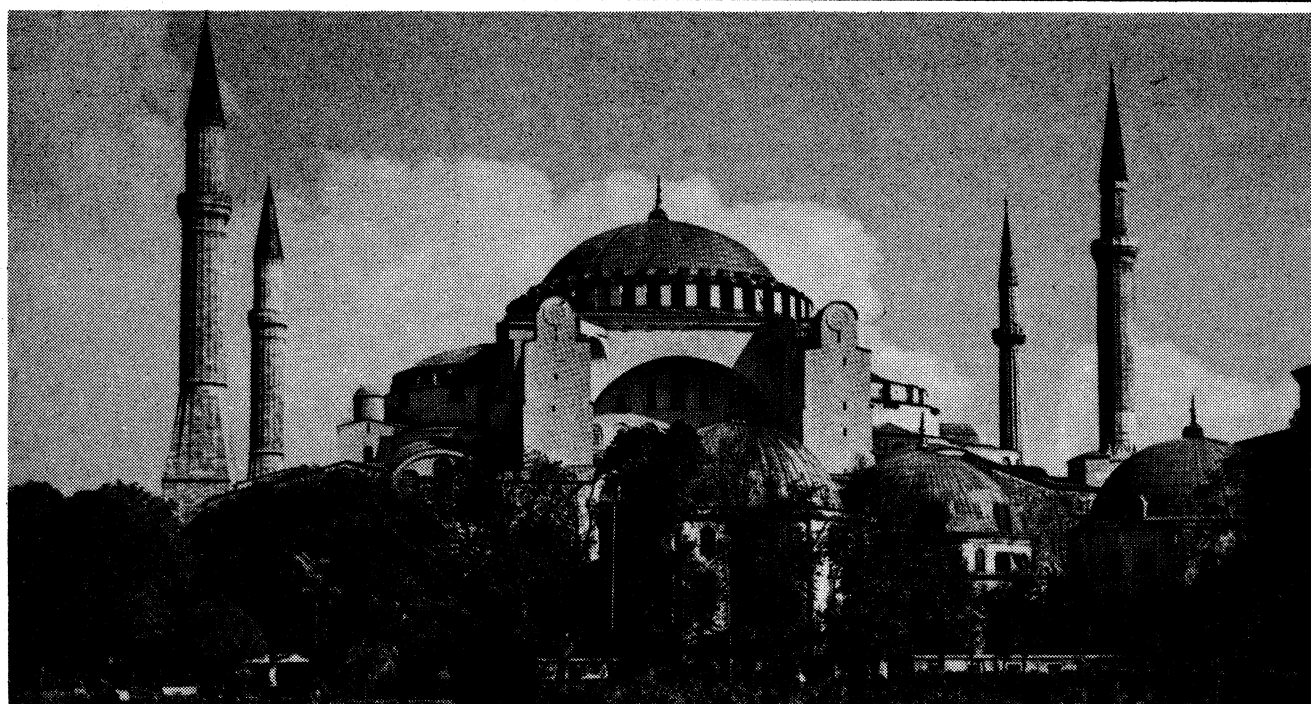
(AL-KIFAYAH)

IBN HAJR (R) says:

'The summary of the discussion of Nawawi (R) and also of what Zarkashi (R) has stated in his AHKAAMUL MUSJID is that when mixing with men prevails whether in the Musjid or on the roads or there exists the danger of mischief because of women's decorations and displays of beauty then it is forbidden for them (women) to come out... And, it is incumbent upon the Imam or his representative to prevent the women from emerging.'

Baihq (R) narrates from Ibn Mas'ood (R) that he (Ibn Mas'ood) forbade women from coming out excepting old women in their old and untidy attire."

(LAMIUD DURAARI)



MOSQUE of Aya Sofia.

ISTANBUL: The Jame Aya Sofia is at the centre of controversy in Turkey. There's growing demands in the country for the restoration of Aya Sofia from a museum to a house of worship. (Details in next issue).

TRADE AND COMMERCE IN ISLAM

"Allah has made lawful trade and forbidden interest"

(Quran)

RANK OF HONEST TRADERS

Hazrat Abu Saeed Khudri (R) narrates that Rasulullah (S) said:

"The honest trader will (on the Day of Qiyamah) among the Prophets, the Saints, and the Martyrs." Hazrat Anas (R) narrates that Rasulullah (S) said: "The honest trader (on the Day of Qiyamah) will be under the Shadow of Allah's Throne."

POSITION OF TRADE AND LABOUR

The Holy Messenger of Allah (S) said in answer to a question:

"The noblest of earnings are those derived by means of righteous trade (i.e. trade organized and operated in accordance with the Shariah) and the earnings derived by the labour of one's hand."

Hazrat Muaaz Bin Jabal (R) narrated that Rasulullah (S) said:

"The most wholesome earnings are the earnings of such traders who do not lie when they speak; do not abuse Amanat (Trust) reposed with them; do not break their

promises; do not condemn the goods when purchasing; do not praise their merchandise when selling; do not evade payment of debt; and, who do not press their debtors."

GENTLENESS IN TRADE

Hazrat Jaabir Bin Abdullah (R) narrated that Rasulullah (S) said:

"Allah's mercy is upon him who is gentle when he purchases; gentle when he sells; and, gentle when he seeks payment (due to him)."

Rasulullah (S) said:

"Whoever is humble and gentle, Allah will save him from the Fire."

IMPORTANT ADVICE FOR ADVERTISERS

THOSE WHO ADVERTISE THEIR MERCHANDISE SHOULD BEAR WELL IN MIND THE SAYING OF RASULULLAH (S.A.W.):

"They do not praise their merchandise..."

MUSLIM TRADERS MAY ADVERTISE THEIR PRODUCTS AND WARES, BUT SHOULD DESIST FROM ASCRIBING EPITHETS AND DESIGNATIONS SUCH AS:

"cheapest in town"

"the best"

"exclusive", etc.

THE SPIRIT OF HONESTY AND TRUTHFULNESS AND THE INSTRUCTION OF OUR NABI(S) IN THIS REGARD DEMAND THAT ADVERTISERS STICK TO INFORMING THE PUBLIC OF THEIR PRODUCTS, AND NOT PRAISE THEIR MERCHANDISE.

ALLAH TA'ALA SAYS IN THE HOLY QURAN:

"He gives (sustenance — Rizq) to those whom He wishes in abundance."

ERRORS OF YUSUF ALI'S COMMENTARY ON THE HOLY QURAN

COMMENTING on the Hur of Jannat or the Maidens in Jannat, Yusuf Ali asserts:

"The word Hur, in such passages as xiv. 54, and iii. 20, has been misunderstood and misrepresented. Grammatically it is not feminine in form, and the companionship of Hurs will be for all in Heaven — men and women (as they were in this life)."

Because of his belief in a spiritual heaven and his rejection of the high and lofty material heaven preached by the Quran and expounded by Rasulullah (S.A.W.), Yusuf Ali is at pains to explain away the reality of the Hur of Jannat. According to Yusuf Ali, there is no such a reality as Hur. His conception of Hur is stated in his footnote No 4729 of his commentary as follows:

"Hur implies the following ideas: (1) purity; (2) beauty, especially of the eyes; and (3) truth and good-will."

In short, Hur, according to Yusuf Ali signifies an abstract conception implying the ideas of purity, beauty and truth.

This notion of Yusuf Ali is an extremely vague and negative description of such a clear and concrete reality as the Hur of Jannat which the Holy Quran and the Ahadith of Rasulullah (S.A.W.) thoroughly explain. No authentic grounds exist for the distortion and misappropriation of the word Hur. No Islamic evidence could be adduced in vindication of the theory propounded by Yusuf Ali. The Holy Quran, the Hadith of Rasulullah (S.A.W.), the opinions of the Sahaba (R), the Mufasssireen, the Muhadditheen and all the Ulama of Islam through the centuries of Islam unanimously proclaimed that Hur is a reality — a material reality of a very elevated form as described by our Nabi (S.A.W.). The Hur are fair damsels of Jannat. Nowhere in the Shariah has a figurative meaning been attributed to the term Hur.

Yusuf Ali, in vindication of his spiritual-abstract heaven, subtly attempts to

explain away the Islamic or Shar'ee definition of Hur by asserting:

"Grammatically it is not feminine in form..."

Since no Quranic or other Shar'ee proof could be produced to substantiate his view, Yusuf Ali seeks refuge in the grammatical gender of the word. Because the gender of the word Hur is not feminine, Yusuf Ali attempts to trade the idea that the Hur of Jannat is not a female as described by the Quran and Rasulullah (S.A.W.). If a word's gender is not feminine, it does not automatically follow that the object denoted by that word is not feminine. There are words in the Arabic language which are grammatically masculine in gender but refer strictly and only to females. For example: A pregnant woman in Arabic is called "HAAMIL". The grammatical gender of the term HAAMIL is only masculine, but despite this it refers only to females. A woman in her monthly periods is called in Arabic "HAA-IDH". The gender of the term is masculine although it refers to only females.

If we have to follow Yusuf Ali's line of "grammatical" reasoning, we shall have to conclude that a HAA-IDH because its gender is masculine is a male. Thus Haa-idh will mean "a man in his monthly periods", and HAAMIL will mean "a pregnant man". This absurdity is the result of Yusuf Ali's confused reasoning.

Let us now see what Rasulullah (S.A.W.) said about the Hur of Jannat. Hazrat Anas (R) said that Rasulullah (S.A.W.) said:

"Verily, if a woman of the females of Jannat should appear on earth, the space between heaven and earth would be lit up; and the space between heaven and earth would be permeated with fragrance. The scarf on her head is more valuable than the world and all its possessions."

Ibn Mubarak (R) narrates on the authority of Zaid Bin Aslam (R) that Rasulullah (S.A.W.) said:

"Verily, Allah Ta'ala did not create the Hur with

lustrous eyes from sand (as is the case with human beings). Verily, Allah, created them (Hinna) out of musk, kaafur and za'fraan."

It should be noted here that in this Hadith Rasulullah (S.A.W.) uses the strictly feminine pronoun, "HINNA" for Hur, clearly denoting the female.

Ibn Abu Dunya reported on the authority of Hazrat Anas (R) that Rasulullah (S.A.W.) said:

"Verily, should a Hur spit into the ocean, the ocean would be transformed into sweetness by virtue of her saliva."

In this Hadith as well, Rasulullah (S.A.W.) uses a feminine verb (BAZAKAT) and a female pronoun (LA-HAA) to refer to the Hur, and this, Rasulullah (S.A.W.) does despite the fact that the term Hur is not feminine in gender.

Hanaad (R) narrates on the authority of Ibn Aheelah (R) that Rasulullah (S.A.W.) said:

"Verily, the women of the world, when they enter Jannat will have ranks higher than the Hur with lustrous eyes by virtue of their good deeds on earth."

In this Hadith, Rasulullah (S.A.W.) compares the worldly women to the women of Jannat (i.e. the Hur). If Hur were not females the comparison would be illogic. If Hur were not females, the comparison should have applied to both men and women of this world and not only to women.

In another Ahadith, Rasulullah (S.A.W.) uses such words as "IMR'AT", "NISAA" and pronouns, "L-HAA" and "HUNNA"

to refer to the Hur of Jannat. The gender of the term "Imrat" is feminine and it means nothing but "a woman". "Nisaa" is feminine in gender and it means "women". The pronoun, "HUNNA" is feminine and is used to refer to only females and not males. Now, despite the grammatical gender of the word Hur not being feminine, Rasulullah (S.A.W.) uses a feminine pronoun to refer to the Hur of Jannat. The normal practice of the Quran is to

use masculine terms wherever reference is both to men and women, never feminine terms to refer to a group consisting of both male and female. For example: The verse of the Quran:

"It (i.e. the Quran) is a guide for the MUTTAQEEEN (the pious)."

The word Muttaqeen is masculine in gender, but in the context of this verse it refers to both male and female pious believers. The term, Mu'mineen, although masculine covers both men and women believers. Thus, Quranic usage is to use masculine terms where the need arises to refer to both male and female, and not vice versa. Therefore, if the Hur of Jannat are not female, Rasulullah (S.A.W.) would not have used feminine terms to refer to them.

We shall now quote some references from the authentic Tafseers of the Holy Quran. Tafseerul Mazhari states:

"Hur: Pure and Fair ladies with the white of the eyes being intense." Tafseer Jalaalain states: "Hurun Een: Fair women with big lustrous eyes." Tafseer Ibn Katheer states:

"Hurun Een: Fair beautiful maidens with lustrous eyes."

All the authentic and accepted Tafseers of the Holy Quran give the very same explanation of the term Hur, i.e. females of Jannat.

In his commentary, Yusuf Ali is constrained to say:

"Maidens or Virgins of Equal Age..."

However, despite this admission in his commentary, he commits a serious error in his translation of the ayat, "Wa-kawaa-ibaa Atraabaa", in Surah Nabaa. He translates the word "KAWAA-IBAA" as "COMPANIONS". But Kawaa-ibaa does not mean "companions". Kawaa-ibaa is the plural of Kaa-ib which means:

"A female with prominent breasts." This could be verified

Discounting bills

DISCOUNTING of bills is a prevalent practice of the economic system of the day. In discounting or cashing post-dated bills or cheques businessmen or money-lenders do so on the basis of interest. Interest or Ribaa is the lure for performing the service or favour of cashing these bills. Muslim businessmen as well are involved in this practice of discounting bills on Ribaa. The Holy Quran and the Ahadith of the Holy Nabi (O.W.B.P.) are replete with dire threats of severe chastisement for those who indulge in the nefarious "trade" of Ribaa.

In terms of the Shariah the act of discounting or cashing a bill is in fact a CASH LOAN advanced. The person for whom the bill is discounted is the debtor. According to the Shariah loans given to people are acts of Ihsaan (favour) which warrant Sawaab (Reward) in the Hereafter. It is an act of Ibadat which cannot be remunerated by monetary return. Therefore, the interest charged or levied for cashing the bill is nothing but Ribaa and as such is totally unlawful. Discounting bills or giving loans is a meritorious act which our Nabi (O.W.B.P.) praised in the following terms:

"A Loan given to someone is ten times more meritorious than charity given."

Those who are in the position to cash bills — to give loans — should be thankful to Allah Ta'ala for the Bounty which He has bestowed upon them. Instead of courting His Wrath and Displeasure, a Muslim should take advantage of the Bounties conferred by Allah on him and utilize these for purchasing the eternal abode of the Hereafter. They should extricate themselves from the curse of Ribaa and bear in mind the above-quoted saying of the Holy Prophet (O.W.B.P.) and cash bills and cheques — i.e. advance these loans — free of Ribaa. Allah Ta'ala will provide in other ways for those who desire a Halaal and lawful earning.

Success is not to be measured in terms of finance. Money should not

be allowed to permeate our life and determine our values and morality. The Muslim mind must not be conquered by money for whoever is subjugated by the greed for more and more wealth will become entangled in the meshes of materialism and the love of this transitory world to such a degree that when the time arrives for his departure from this earthly abode, his soul will leave under duress. Muslims should consume their resources — financial, educational, physical, etc. — to purchase the everlasting Jannat in the Hereafter. This could only be achieved by seeking the Pleasure of Allah. Allah says in His glorious Book:

"And, advance to Allah a beautiful loan."

How can we, His creatures, give Allah a "beautiful loan" (Qarze Hasana)? One way in which we could advance this "beautiful loan" to Allah is to give loans — to cash bills free of interest for those creatures of Allah who are in difficulty. And, in return Allah Ta'ala will pay the greatest dividend in the Aakhirat — i.e. Jannat. Do not ruin the Life Hereafter for the fleeting, unreal life of this world, and remember that our Creator says in the Quran:

"Verily, the life of this world is but play, amusement, mutual pride and accumulation of wealth and sons."

"Verily, the life of this world is merely play and amusement. But the Life Hereafter is best for those who fear (Allah)."

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Objects of Prohibition

The Holy Prophet (S.A.W.) was commissioned by the Almighty to eradicate idolatry, root and branch, from the world. Previously, prophets were raised who preached the unity of Allah. As each prophet passed away, his followers took to some form of idolatry. For instance, the followers of Moses (Moosa A.S.) took a calf for worship. The followers of Jesus Christ (Isa A.S.) introduced images in their churches. The Protestants vehemently protested and established different churches, abolishing all images therefrom. They, however, upheld Trinity as opposed to unity, bidding good-bye to pure monotheism preached by Jesus. The Holy Prophet Muhammad

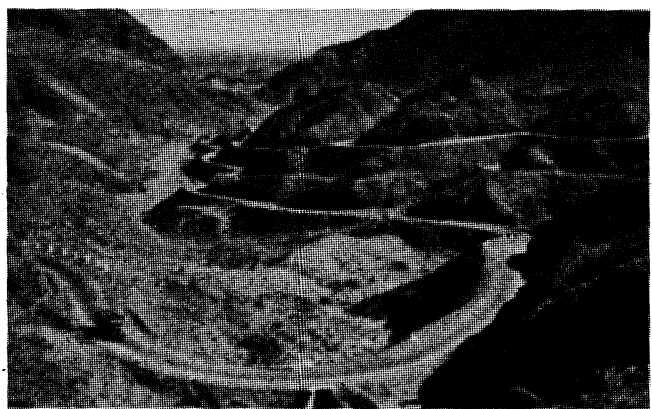
WHY PICTURES OF ANIMATE OBJECTS HAVE BEEN PROHIBITED

by AL-HAJ MAULANA FAZLUL KARIM (M.A., B.L.)

(S.A.W.) came to purge the evils from the old truths and introduced new ones conformable to the new society. Therefore perceiving the baneful effect that pictures and images would have on his followers in future, he abolished them wholesale. He demolished the tree of idolatry as well as eradicated its possible roots from Islam. This is one of the reasons why life-pictures have been made unlawful. The second reason is that the Holy Prophet (S.A.W.) prohibited mourning the death of a

man for more than three days. If there is a picture of a dead family member near someone, it will give him constant mental anxieties and sorrows, thereby making him indifferent and incapable of active work. The third thing to be noticed is that the Holy Prophet (S.A.W.) whose principles are now shining in full glory after 14 centuries has not established this law without any rhyme or reason. The reasons given above may not extend so far as to those of the Prophet (S.A.W.). These are after all comparatively quite insignificant. Only Allah and His Apostle know best about the reasons. Taking the opposite view, it is

evident that if pictures were allowed in Islam, the result would have been disastrous to the cause of perfection of the unity of Allah. Pictures of saints, prophets and holy men of Islam and other religions would have been hung up in mosques, houses, in the Prophet's mosque at Medina and in the holy Ka'ba. "The truth has come" would have disappeared and people would imperceptibly have put wreaths of flowers by way of homage to the deceased great men and saluted them. This practice would have led ultimately to idolatry. Thus with true foresight, the Prophet of Islam held pictures as unlawful.



A MOTOR ROAD winds through the rugged Khyber Pass, where once only caravans trod.

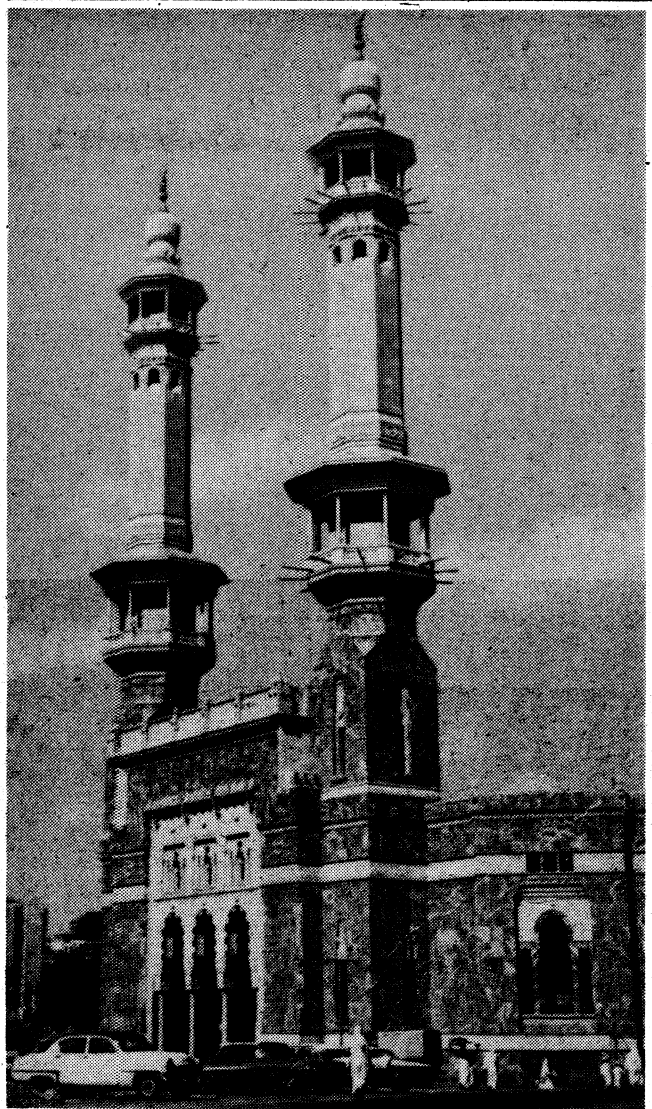
**"Ponder in the creation of Allah —
Do not ponder in the nature
(Essence) of Allah"**

(Rasulullah — S.A.W.)

The largest whale which has been measured was one hundred feet long, and the largest ever weighed was 136,4 tons.

The Sandpiper (Shorebirds and gulls). Some species undertake 18,000 miles round-trip migrations, flying from the Northern to the Southern Hemisphere.

The elephant requires about a thousand pounds leaves and grass daily. He feeds for sixteen hours daily and requires 30 to 50 gallons water a day.



BABUL-HARAM (Mecca).

RASULULLAH'S DRESS

RASULULLAH'S TROUSERS

"UBAID Bin Khalid (R) says: While I was once walking in Madina Munawwarah I heard someone calling from behind (and saying):

'Raise your trousers, for verily, it is holier and more protective (for the trousers-preventing it from being soiled and worn-out at the edges by its dragging alone the ground).'

I (Ubaid) turned around and saw Rasulullah (S.A.W.), and I replied:

'O Rasulullah! This is an old and a cheap trousers (meaning thereby that it does not matter if it gets worn or soiled).'

Rasulullah (S.A.W.) replied:

'Does my example (practice) not suffice for you?'

I (Ubaid) glanced at Rasulullah's trousers and saw that it was high above the ankles.

Rasulullah (S.A.W.) said:

'It is not permissible for the trousers to be on the ankles.'

'He who wears his trousers below his ankles will be in the fire.'

RASULULLAH'S KURTA

"Umme Salmah (R) said: The dress which Rasulullah (S.A.W.) preferred most was the Kurta (Qamees).'

The Holy Messenger of Allah preferred to wear a white kurta made out of cotton. The sleeves of Rasulullah's kurta reached his wrists and the length of the kurta was about six inches below the knees. This is reported in all the authentic Hadith Books.

"Ibn Abbas (R) said: Rasulullah (S.A.W.) said:

'Choose white wearing apparel for donning in your life-time, and cover your dead in white (kafan), for verily, white is of the best among your clothing.'

"Samurah Bin Jundub (R) said: Rasulullah (S.A.W.) said: 'Don white clothing, for verily, it is purer. And, bury your dead in white.'

Western Civilization in Action

PREDICTION ON WOMEN'S LIB

LONDON, Ontario. — Liberated women would be responsible for a larger percentage of crime in North America in the next 25 years, a Wayne State University law professor has predicted.

Prof Kevin Tierney said in an interview: "The relative passivity of women is a result of conditioning and the liberation of women would be accompanied by a marked increase in their aggressiveness.

"Once women compete with men, they will fight at least as dirty as men."

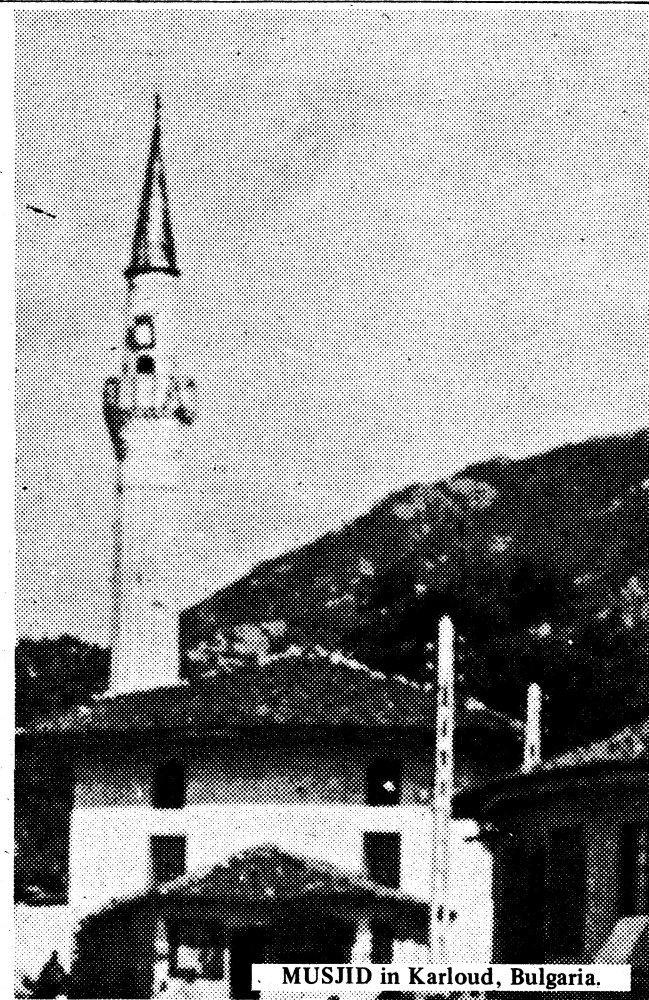
Frequency of involvement for men and

women was already the same in murder and larceny, including shoplifting, Prof Tierney stated.

However, more social opportunity for women would result in their committing more drunk-driving offences and he predicted more crimes associated with sexual promiscuity. — Sapa-AP.

The Holy Quran instructs women: "And, remain in your homes, and do not make a display (of yourselves) like the display of the times of ignorance."

The Holy Prophet (S.A.W.) said: "Woman is an object of concealment." (i.e. she should not exhibit herself in public).



MUSJID in Karloud, Bulgaria.

Errors of Yusuf Ali's commentary on the Holy Quran

from page 5

from any Arabic dictionary.

This could be verified from any Arabic dictionary. The word Kaa-ib refers strictly to woman, and in the context of the ayat quoted above it refers to the Hur of Jannat.

The strictly feminine terms, meanings and qualities attributed to the Hur of Jannat by the Quran and Rasulullah (S.A.W.) plunge Yusuf Ali in a dilemma, and in order to extricate himself from his confusion and to salvage his interpretation of the word Hur, he lapses into a greater confusion by abortively attempting to explain away the femininity which the Quran ascribes to the Hur of Jannat. Thus in the Appendix on the description of Heaven he asserts:

"In lxxviii.33 are mentioned Maidens or Virgins of Equal Age, in a highly symbolical passage, where the notes may be consulted. But the masculine virtues of handsome and manly strength and the youthful enthusiasm for service are also mentioned in association with He Heaven (see lii.24, and note 5058)."

The abovementioned paragraph from Yusuf Ali's commentary is a piece of pure deception because his statements here convey the impression that while the Quran attributes female qualities to the Hur of Jannat, it also ascribes masculine qualities to them (the Hur) thus cancelling out the strict femininity of the Hur. In support of his contention he cites verse lii, 24 (verse 24 of Surah Tur). But this verse does not speak of the Hur. In fact there is no reference whatsoever in this verse of the Hur of Jannat. The ayat is clear and unambiguous. It says: "YOUTHS . . .", and the word used in this verse

is "GHILMAAN" and not HUR. Ghilmaan is the plural of ghulaam which means a male servant. Yusuf Ali, himself translates the word G H I L M A A N as "YOUTHS". Ghilmaan in grammatical gender is masculine and in reality refers to males. There exists no difference of opinion on this score. Not a single authority of Islam — right from the time of Rasulullah (S.A.W.) — has ever said that "Ghilmaan" referred to in verse 24 of Surah Tur means the Hur of Jannat.

The Ghilmaan mentioned in the Quran and the Hur of Jannat are two different entities or two different creations of Allah Ta'ala, which inhabit Jannat. The Ghilmaan are male and the Hur are female.

Another factor which establishes the masculinity of the Ghilmaan is the pronoun, "HUM" which the Quran uses to refer to them (Ghilmaan). The pronoun "HUM" is masculine. Not in even a single case does the Quran or the Hadith use a masculine term or pronoun for the Hur, but it does so in the case of the Ghilmaan.

In his commentary, Yusuf Ali states:

"The word Hur has been misunderstood and misrepresented."

Indeed this is a most audacious claim. How is it possible for Rasulullah (S.A.W.) to misunderstand and misrepresent the word Hur? How is it possible for the Sahaba to misunderstand and misrepresent the word Hur? And, how is it possible for all the great Authorities of Islam to misunderstand and misrepresent a word and cling to such a misrepresentation for fourteen centuries? After all, what Yusuf Ali states in his commentary is merely his own theory. It is not Islamic belief and Islamic interpretation.

IS YOUR WUDU CORRECT?

CHECK these facts: a Namaaz performed with an incomplete wudu is not valid. Here is the method of wudu according to Sunnah.

For obtaining Thawaab of Wudu make niyyah (intention) before commencing. Fill Paak water in a clean container (such as a badhna or kettle) and sit on some high clean place. Ensure that water and utensils used for Wudu are Paak. Sit and perform Wudu in such a place where water does not splash back on to the body.

1. If possible face towards the Kiblah.

2. Roll the sleeves up above the elbows.

3. Recite once "BISMILLAH WALHAMDULILLAH" (Trans: In the name of Allah and all praise be to Allah).

4. Wash both hands including the wrists thrice, starting with the right hand.

5. Use a Miswaak to clean teeth. If no Miswaak is available use the index finger.

6. Rinse the mouth with water thrice. Gargle when not fasting.

7. Rinse both nostrils three times using the right hand, taking fresh water each time. Clean both nostrils with the little finger of the left hand. If fasting do not allow water to go beyond the soft fleshy part of the nostrils.

8. Wash the face thrice. Do not splash the water on to the face but wash gently, beginning at the forehead. Ensure that the face is completely wet, from the hair on the forehead to below the chin, and from one ear to the other. Make Khilaal of the beard with wetted palm of the right hand. Holding the hand with the palm forward, then passing the fingers through the beard from the throat
9. Wash both arms including the elbows thrice, beginning with the right hand.

10. Make Khilaal by passing the fingers of the one hand through the fingers of the other. If a ring is worn, shift it so as to ensure that no part of the finger is left dry.

11. After moistening the hands, draw them over the entire head (Masah). Then run the index finger on the inside of the ears, then run both the thumbs on the outside of the ears. Wipe the back of the hands over the back and sides of the neck, but not over the throat, which is forbidden. All this should be done with moistening the hands once only.

12. Beginning with the right, wash each foot thrice including the ankles. Rub the little finger of the left hand between the toes of the right foot beginning with the extreme right, and completing with the extreme left toe of the left foot.

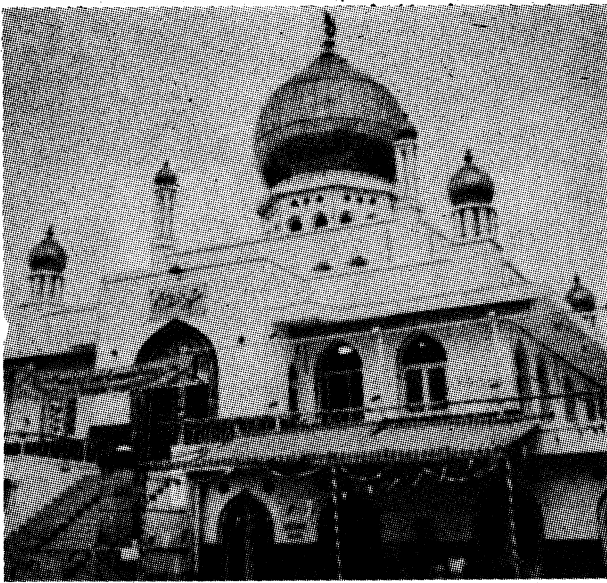
13. After Wudu recite the Surah of "INNA ANZALNAHU..." and then recite this Duaa:- "ALLAHUM-MAJ ALNI MINAT TAWWABEENA WAJ

- ALNI MINAL MUTATAHHIREEN. WAJ ALNI MIN IBAADIKAS SAALIHEEN. WAJ ALNI MINAL LAZINAL KHAWFUN ALAYHIM WALAHUM YAHZANOON." (Trans:- "Oh Allah make me of the repenters and make me of the purified. And make me of your pious servants. And make me of those who have no fear, and do not have sorrow.)

14. Remember to recite "ASHHADU AL LA AILAHA ILLALLAHU WA ASHADU ANNA MUHAMMADAN AB DUHUWARA SULUH." (Trans:- I bear witness that none is worthy of worship besides Allah, and Muhammad (SAW) is His slave and messenger.)

15. The four Faraa'id (obligatory acts) of Wudu are: (a) To wash full face once. (b) To wash both hands and arms including elbows once. (c) To make Masah of quater head. (d) To wash both feet including ankles once.

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THE SILVER MOSQUE
in Jogjakarta has a Middle Eastern style, unusual in Indonesia.



THE JUMA MOSQUE, at Kandahar, Afghanistan. A graceful white structure with eight Minarets.

THE TYPES OF SHIRK

By: Allama Mufti Muhammad Kifayatullah

SHIRK means to associate any person or object in the worship or qualities of Allah Ta'ala. There are several forms of Shirk which are described here briefly.

1. *Shirk fil Quadrat.* To attribute Allah's quality of power to anybody else, for example, to believe that a certain prophet or Wali or martyr can bring about rains or cause the birth of babies or fulfil desires or give food. Or to kill or bring anything into life or to bring benefit or damage is in their power. All these things are Shirk.

2. *Shirk-e-fil-Ilm.* To attribute Allah's power of knowledge to others, for example, to say that a prophet or a pious man has the knowledge of unseen, or like Allah knows about everything, or they are aware of all of our affairs or they can tell what is happening far and near. All this is *Shirk Fil-Ilm*.

3. *Shirk fil Sama'a and Basr.* To attribute Allah's power of seeing and hearing to others, for example, to believe that a certain prophet or a pious person could hear things far and near or could see all of our own acts.

4. *Shirk-fil Hukm.* To accept any other person as superior and obey him like Allah. For example, if a pious person has told

one to say certain prayers before Asr, and the person does it and even delays the Asr prayers and makes it Makrooh, it will be Shirk.

5. *Shirk-fil Ibaadat* is to accept any other person as worthy of worship like Allah, for example, to do Sijda on or bow before a grave or a pious person, or doing Ruku likewise or to keep fast in the name of a prophet, Wali or Imam, or to give away Nazar or to promise an offering like that etc., or to go round a house like one goes round Ka'bah (Tawaf) all these are *Shirk-fil Ibaadat*.

Are there any more acts

of Shirk? Yes, there are many acts of Shirk which must be avoided. These acts are: to ask about heavenly secrets from astrologers, or to show hands to a palmist to know about future, to ask others for Faal, which is another way of trying to know future from omens, to treat diseases like smallpox etc., as contagious and infectious which can be contracted without Allah's permission, to make *Tazias* and *'Alams*. To offer as sacrifice, sweets flowers etc., on graves, to swear in the name of someone other than Allah, to put pictures and pay respects to them, call any pious person one's rescuer or saviour, or to grow hair in the name of a wali, to turn Fakir in Muharram in the name of an Imam.

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EDITORIAL

THE OFFENSIVE FILM

The film on the holy life of the Prophet of Islam has brought in its wake a storm of protest and indignation throughout the world of Islam. These protests have not ceased and there are no indications that the religious indignation set into motion by the highly offensive film will cool off. In many parts of the world — especially in Pakistan and India — the film has aroused such a storm of protest and aroused so much religious fervour that leading Islamic personalities and authorities have called for even the sacrifice of life and blood in a bid to thwart the screening of the sacrilegious film. The constant call for action by leading Islamic authorities of the world point to a rising tempo in the vehement protests and the unabated religious fervour, the consequences of which do not augur well in the face of intransigence and obstinacy on behalf of the film companies and all those associated with this mockery of Islam.

It is hoped that here in the Republic the appropriate authority — the Publications Control Board — will step in so as to ensure that the religious sentiments and honour of the religion of the Muslim community will be respected and protected thereby maintaining harmony and good relations among the different sections of this multi-racial, multi-religious land of ours. In pursuit of this very aim — the preservation of the feelings of

sections of the Republic's population — the Publications Control Board has acted in many an instance to censor and ban films and literature which in its (the Board's) opinion constituted an offense or threatened to injure feelings. But here, in the case of this film, there is no conjecturing as to the possibility of it injuring the feelings of a section of the Republic's people. The Muslim community has made known its case and its religious feeling in unmistakable and in unambiguous terms. There is not a shred of doubt that the film definitely is offensive to Islam and it will definitely injure the religious sentiments of the whole Muslim community of this country. The film company responsible for the introduction of this film into South Africa has thus far been totally unco-operative. And, instead of understanding and appreciating the Islamic stand the film company deemed it fit to add fuel to the fire by issuing sarcastic challenges and resorting to childish stratagems of ridicule — ridiculing the beliefs of the Muslim community.

Therefore, to stave off any untoward consequences which may ensue in the wake of the film — regarded as satanic by Islam — it is earnestly hoped that the Publications Control Board will outrightly ban this film thus maintaining the peace which is so necessary.

A TRAVESTY OF THE TRUTH

IN the April, 1976, VOL. 1, No 1 issue of Nurul Islam, a writer, Yusuf Nazeer, under the caption: THE BIG LIE EXPOSED, makes a serious allegation against the Ulama.

He states:

"And, that it was Muslims, more precisely a man called Ibn Al-Hashem, who invented photography (a technology ironically condemned today in Ulama circles)?"

Yusuf Nazeer captions his article: The Big Lie Exposed, yet he shamelessly indulges in a LIE in order to discredit the Ulama of Islam. To assert that the Ulama condemn the TECHNOLOGY of photography is a travesty of the Truth. Yusuf Nazeer has stooped to the basest of levels in accusing the Ulama of condemning the TECHNOLOGY of photography.

We demand that Mr

Nazeer produce factual proof to substantiate his false allegation against the Ulama. Mr Yusuf Nazeer, please state in unambiguous terms when and where and by which Ulama was the TECHNOLOGY (remember, we are saying — TECHNOLOGY) of photography ever condemned. If Mr Nazeer has even a shred of respect for the Truth then he must answer. Please furnish your readers with proof that the Ulama did condemn the TECHNOLOGY of photography. This you can never hope to do, Mr Nazeer. But, if a lie must do you any good, you may relish in it.

THE EDITOR

**MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH**

QUESTIONS and ANSWERS

Q. Why do the Tableegi Jamaat and the Molvies insist that white kurtas be worn?

Yunus Abrahams, Cape Town.

A. Your information is false. Neither the Ulama nor the Tableegi Jamaat ever insisted that white kurtas be worn. The Shariah does not decree donning of white clothing compulsory. So how can the Standard-bearers of Islam insist that white kurtas be worn? Yes, what the Tableegi Jamaat as well as the Ulama say is that in all the authentic Books of Hadith, Rasulullah (S.A.W.) spoke highly of white kurtas (Kamees). The Ahadith of our Nabi (S.A.W.) very explicitly mention that Rasulullah (S.A.W.) loved white kurtas and his normal practice was to don a white kurta. Hence, those who love Rasulullah (S.A.W.) love to imitate him (S.A.W.) — no matter in how small a way. Refer to the Hadith pertaining to Rasulullah's dress which appear elsewhere in this issue.

Q. The Holy Quran does not command keeping a beard. Why do the Ulama say it is compulsory to keep a beard?

Ismail Patel, Johannesburg.

A. The Quran does not command the performance of FIVE prayers daily. The Quran does not command that in Fajr two Rakaats are Fardh.

The Quran does not command that 2½% of your wealth is to be given out as Zakaat. Why do you say that it is compulsory?

If you read the Quran properly you will find this verse: "Whatever the Messenger (of Allah) brings to you accept it, and whatever he forbids you from, abstain from it."

Rasulullah (S.A.W.) commanded the keeping of the beard and he showed disgust, annoyance and anger when the beard was cut or shaven.

Q. In which part of the world will Hazrat Isa (A.S.) descend?

D. Khan, Johannesburg.

A. Isa (A.S.) will descend on the Minaret of Juma Masjid in Damascus.

Q. Who was in the right in the conflict between Ali and Muawiya?

S. Lambat, Germiston.

A. On the Day of Qiyamah when Allah Ta'ala decide the issue between Hazrat Ali (R) and Hazrat Muawiya (R) neither you nor ourselves will be called upon to sit in arbitration or judgement. Both Hazrat Ali (R) and Hazrat Muawiya (R) were great Sahaba of our Nabi (S.A.W.) and our Nabi (S.A.W.) commanded the Ummah to show respect, reverence and concern for all his Sahaba (R). It does not behove Muslims to indulge in any "intellectual" fancies with regard to any differences which prevailed among the Sahaba.

Q. When does the time for Ishraq Salaat commence, and what is the reward for performing Ishraq?

Cassim Mohammed, Durban.

A. The time for Ishraq Salaat commences about twenty minutes after sunrise. Among the Rewards of performing Ishraq Salaat is the Sawaab of one Hajj.

Q. How should I complete Wudu if part of my arm is under bandage?

Rasool Khan, Durban.

A. If it is difficulty to untie and tie the bandage, masah (wiping the wet hand once over the bandage) will suffice.

Q. What about gold rings for Muslim men?

Jakoet Abdullah, Stellenbosch.

A. Rasulullah (S.A.W.) prohibited Muslim males from wearing gold and silk. A golden ring, is therefore, not permissible for Muslim men.

Q. Is it necessary to perform fresh Wuzu after taking a ghusal?

Nazeer, East London.

A. There is no need to perform Wudhu afresh after a ghusal has been taken.

Q. How did our Nabi (S) recite his duas? Silently or loudly?

K. Sayid, Pietermaritzburg.

A. The normal practice of Rasulullah (S.A.W.), his Sahaba (R) and the Fuqahaa was to recite the dua silently.

Q. Is heart-transplantation allowed in Islam?

Khalid Bulbullia, Pretoria.

A. The Shariah does not permit gain or benefit from human organs. Heart-transplants, therefore, are not permissible in the Shariah.

Q. Define Islamic socialism.

Y. Barden, Standerton.

A. There is no such thing as Islamic socialism. "Islamic socialism" are terms coined by those who suffer from the disease of apologetism. Those ignorant of Islam attempt to strike a balance between the Islamic way of life and the communist system, hence the misnomer, "Islamic socialism".

THE EXISTENCE OF GOD

By
DR. A. GALWASH
Ph.D., Litt.D.

(Continuation)

YET, I could even worship this Fetish of Accident, if all these defined movements of our planet had failed to produce desirable results, making for our benefit. And this being so, I am compelled to believe in some Will, under whose control Nature works, not blindly. The alternation of day and night — which causes changes in the weather, affecting the atmosphere, changing the course of the winds, bringing the rainy seasons and the dry weather, in a desired order; the withering of Nature, and its resuscitation; these, and the life of man himself, depending on the peculiar bend of the earth sphere towards its orbit, are these all at random?

You will not find a single thing in the realm of Nature which is unconnected with your own existence. As the Book says:

"Those who remember Allah . . . And reflect on the creation of the heavens and the earth, (say): Our Lord — Who looks to our sustenance and maintenance Thou

hast not created all this in vain. Glory be to Thee." (3:190).

The unintelligible phenomena of yesterday are, today, instinct with a great and real purpose; and so it will be with the milliards of things which still baffle us. Which being the case, I have every right to suppose that every object in Nature admits of my using it for my benefit — if only I know how — and is subservient to me under the ordinance of some Mind. Which I call Allah; for did you ever think of a contrivance, or scheme out a design, in the working out of which you did not find the necessary aids already existing in Nature?

But, you will say, things in themselves are not subject to design; it is only man's intelligent use of them that makes them useful.

We all know that light, and the colour known as green, strengthen the sight; and green is the prevailing colour in Nature after light. But it is said, the green colour was not made intentionally to strengthen sight; rather the eye became accustomed to it, and so derived benefit from it.

But consider the case of the mole. The mole has eyes but being generally away from the light, is blind. It cannot make its surrounding subservient to its sight. Whence it may be seen to what an extent the eye is

indebted to light and green colour.

In support of his theory that Nature is not with purpose intrinsically, but that its purpose is, as it were, of man's contriving. Ernst Haeckel adduces the illustration of powder.

POWDER

Powder was for ages lying useless and unused — by finding a use for it we have invested it with a purpose. But this is tantamount to asserting that inquiries have invested powder with its properties, or in other words that the purpose of the explosive was already in it, but in a dormant state; and that it is due to us that it has become active. All of which tends rather to prove design, than otherwise. But there are other ways of looking at it.

If a mind works upon material, giving it shape to serve a certain purpose, it is impossible for another person to use that material in a way other than that in which it was designed by its maker. If you deny the design of its maker, you are looking for trouble, and wasting your effort. Here are pieces of iron and wood before me; I use them in making a machine, and any person desirous of using that machine must do so in the way intended by me, and in that way only.

Can you use the things that God has made, otherwise than in the way intended by Him?

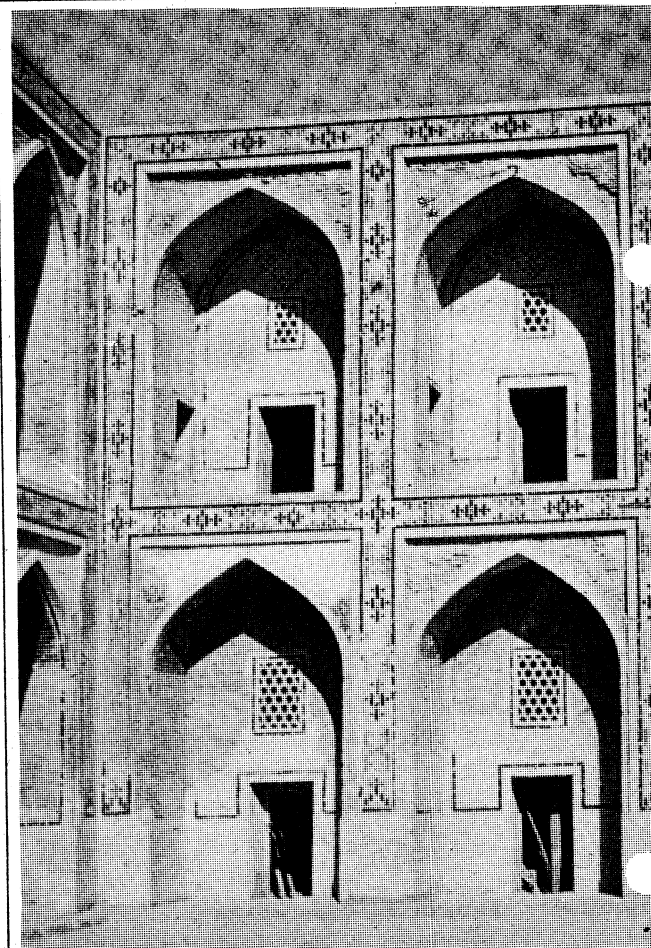
THE HUMAN BODY

Your body is a wonderful machine — endowed with numerous facilities, to which are added Free-will, and the power of discretion. But can you use your nose for seeing? Or can you eat through your ear?

This machine of your body has been fashioned by an Intelligence and a Mind, and if you act contrary to its designs, your actions will not be acceptable in the realm of Nature. For thus, says the Holy Quran:

"Is it, then, other than Allah's way that they seek to follow: and to Him submits whoever is in heaven or on the earth, willingly or unwillingly . . . And whoever desires a way other than submission (Islam) it shall not be accepted from him; and in the end, he shall be the loser." (3:82-84).

Again, if a particular form of matter involves, in its being, certain principles, the knowledge and application of which alone make the realisation of that purpose possible, then it is certain that a mind has preordained it. If the small form of matter had existed independently of such principles, and if there had been no need of their knowledge, nor had any advantage accrued to us in our application of such knowledge then one might, perhaps, deny the purpose behind it.



THE courtyard of Bukhara's Ulug Bek medresseh or religious college, built in the fifteenth century. Ulug Bek, grandson of Tamerlane, was a great astronomer and scholar. The college is now closed down.

MANSOOR AMMAAR (R)

PARAGON of virtue and Taqwa, Star of Guidance, Leader in the realm of Wilayat (sainthood), Alim and Arif, Hazrat Mansoor Ammaar (R) was one of the greatest of Walis (Saints) who decorated the firmament of sainthood. He was from Iraq. The cause of Mansoor Ammaar attaining the lofty rank of sainthood was his extreme reverence and respect for the Name of Allah Ta'ala.

Once along the road, Mansoor Ammaar picked up a piece of paper on which was written: Bismil-lahir Rahmanir Raheem. He took the paper along and placed it in a clean place. Finally he swallowed the paper, and then in a dream it was proclaimed to him:

"O Mansoor! You have observed and protected the sanctity and the holiness of MY NAME. I have opened the Doors of Wisdom to you."

WARNING

In the April, 1976 issue of Nurul Islam, the commentary of one Maulana Mohammed Ali has been advanced as an explanation of a certain verse of the Holy Quran. The commentary of Mohammed Ali is erroneous and highly misleading. It is contrary to the teachings and beliefs of Islam. Besides, the incorrectness of the commentary of Mohammed Ali, Muslims are warned that Maulana Mohammed Ali (the author of Religion of Islam) is a professed Qadiani. He is not a Muslim, hence his commentary and views are not in accord with the Shariah of Islam. Muslims must beware of his commentary as well as translation of the Holy Quran. Many snares are laid therein.

MUJLISUL ULAMA

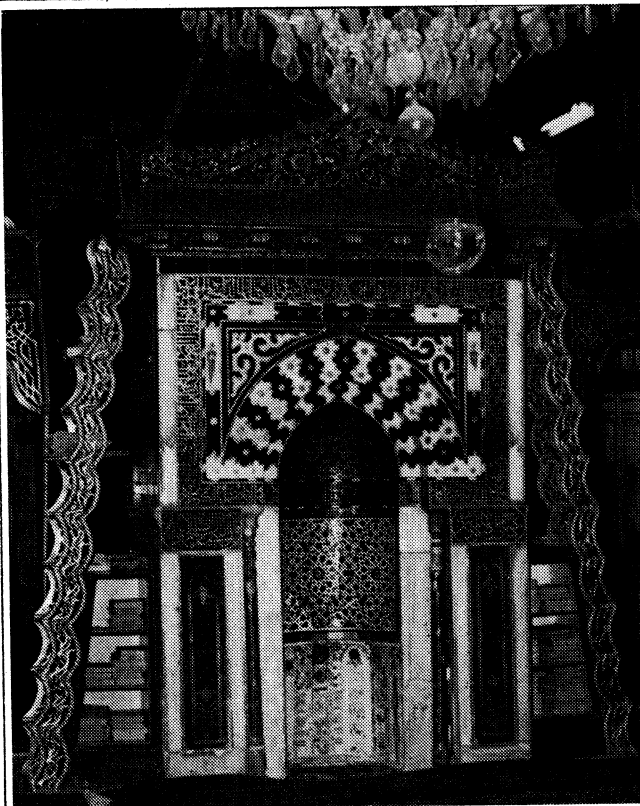
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MIHRAB of Masjidun-Nabi, Medina.

DRESS ACCORDING TO THE SHARIAT

PATTERNS may change within the laws of the Shariat — but never the limits — the regulations and measurements taught by our beloved Rasul will remain forever. Follow the style shown by a true prophet and do not ape the trends set by money making non-believers in Paris and London.

Fathers! You will be answerable if anyone in your home dresses wrongly.

Husbands! You are squarely to blame if your wife chooses the attire of the kuffaar.

Mothers! What are you going to answer on the day of Qiyaamat?

Muslims have been blessed with Islam as a complete code of life. It has come to abrogate all previous cultures and religions. The followers of Islam are not permitted to follow those previous ways and faiths. Allah says in the Quraan "Today I have perfected for you your religion and completed my favour upon you". Islam does not copy any other religion in beliefs or teachings and it definitely does not imitate any other culture or civilisation in its social set up.

It is the height of disloyalty for any person to claim to be a follower of one group and behave like one of the enemies of that institution. Similarly the adherents of Islam are under no circumstances allowed to imitate followers of any other religion or culture at any time. Rasulallah ﷺ says "He who imitates any other nation will be regarded as one of them."

Allah the Almighty says in the Quraan "O you who believe do not be like those who disbelieve".

To imitate any non-Muslim in belief or worship is Kufr — To emulate any religious act or function of non-Muslims is unlawful, and could easily lead to Kufr. To openly

follow the ways of the non-Muslims is evidently demonstrating ones agreement with the ways of that religion. What is there left of Islam in such a person who prefers modes and teachings of other than that of Muhammad ﷺ

It is prohibited to mould ones social life according to that of non-believers and likewise it is disallowed to adopt their religious attire. Padris clothing, Dhotis, Saris, Wedding dress etc. must not be worn for Rasulallah ﷺ says "He is not of us who resembles others. Do not resemble the Jews and Christians."

To save Islam and the future Muslims from annihilation and destruction by the evil forces of Kufr, atheism and hypocrisy, we must deem it compulsory to maintain and safe guard our identity in every way possible. It is the duty of every Muslim especially parents to stop this total imitation of Western attire and vulgarity. Rasulallah ﷺ says "Whosoever dresses for show and fashion, Allah will dress him in clothes of disgrace on the day of Qiyaamah".

The object of dress as stated in the Quraan is "O children of Adam! We have indeed sent down to you clothing to cover your shame and for your beauty, and the dress of piety — that is best."

Dress is necessary for covering the private parts. The entire body of the female except the face, hands as far as the wrists and the feet are Satr. Her hair is also Satr. For males the Satr is from the navel to below the knee. Islam requires every follower to cover his Satr at all times. Dress is also required to protect the body from heat and cold. To do this the Muslims must choose the most convenient and modest clothes according to the climate of the country.

Rasulallah ﷺ has taught us that when donning a new garment to say:

Praise be to Allah, who clad me with which I cover my shame and with which I adorn myself in my life.

and when taking off clothes BISMILLAH should be recited to safeguard ones body from the evils of the Shaytaan.

Today Muslims carelessly adopt any mode that is 'latest' regardless of all Islamic teachings. Rasulallah ﷺ says

"Allah has cursed those men and women, who dress like one another." (Bukhari)

Rasulallah ﷺ has cursed that man who dresses like a woman and that woman that dresses like a man, (Abu Dawood).

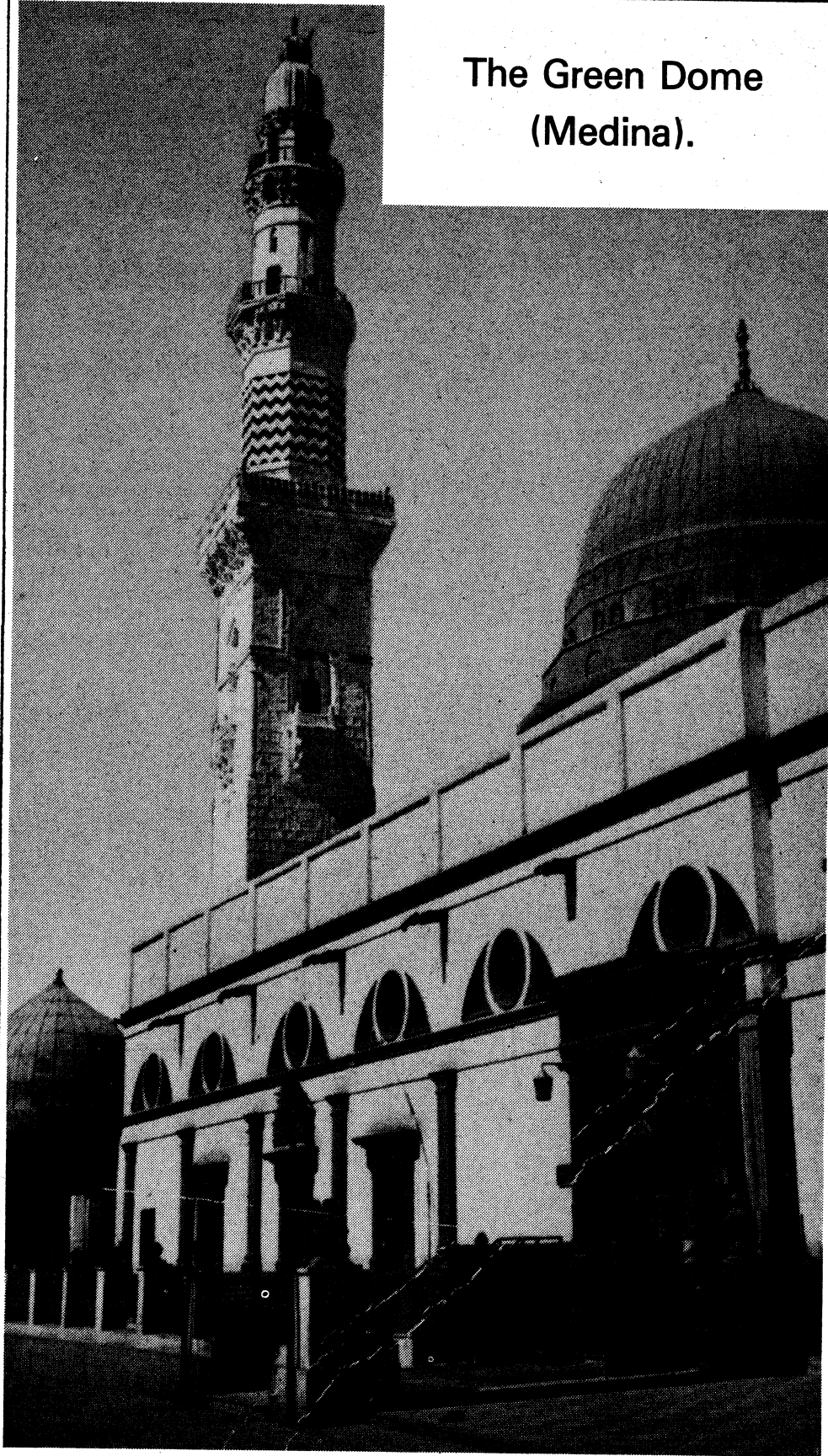
Islam has prohibited its adherents (males and females) from using false hair and wigs. Rasulallah ﷺ says

"That the curse of Allah be upon those females who take false hair and who add false hair, who mark with tattoos and who seek to be marked with tattoos" (Bukhari).

Allah has granted us respect and honour through the invaluable gift of Islam. We do not gain respect by imitating the fashion or dress of non-believers. Rasulallah ﷺ says "Your resurrection will be how you have died and you will die in the manner that you have lived." (At Tashabbuh fil Islam).

May Allah guide us all to tread the path shown to us by our beloved Nabi Muhammad ﷺ and to raise us on the day of Qiyaamat with his followers..

By Waterval Islamic Institute, P.O. Box 1, Johannesburg, Transvaal, South Africa.



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by

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A MAN should have not only emotional attachment to Islam: he should also hate all un-Islamic philosophies, thoughts and ideals. As a matter of fact, the Quran expresses at numerous places its hatred for the devil and the standard-bearers of falsehood and ignorance before giving a call to pin one's faith in God. It says:

"And he who rejecteth false deities and believeth in Allah had grasped a firm handhold which will never break." Even the Muslim's affirmation of faith, the *Kalima*, begins with the denial of gods and goddesses. It first says that "there is no god" and then affirms the overlordship of the Lord with the words "except God". The Traditions of the Prophet tell us that the faith of a believer is not perfected nor its true sense and meaning dawns on him until he learns to abhor apostasy and all its manifestations. A Tradition of the Holy Prophet related in *Bukhari*

runs as follows:

"Whoever has these three qualities shall be informed with the beatitude of true faith. First, God and His Apostle are dearer to him than everything else; secondly, he loves a man only for the sake of God; and, thirdly, he shudders at the very idea of going back to apostasy after having been saved by God, as one fears being consigned to fire."

AWARENESS OF IGNORANCE

A Muslim should so much abhor acting against the interest of Islam or joining hands with its

enemies that he should seek the forgiveness of God at the very mention of such a suggestion. He should never even dream of such a possibility. He should not only be sentimentally averse to Ignorance but should also

be fully conscious of its deceitful manifestations so that he may never be taken-in by its artifices. A Muslim should never allow himself to be duped by the pious fraud of Ignorance even if it appears dressed in

By
Maulana SAYID ABUL
HASAN ALI NADVI

Rector of Nadwatun
Ulama, Lucknow, India

the covering of Ka'aba and with the Quran in its hand. He should always seek refuge from God against it and should be able to make it out in whatever shape or form it is presented before him.

THE RUSES OF SATAN

The tactics, or, better still, the strategy of Satan in fighting the Muslims is that he always attacks wherever he finds a weaker and vulnerable flank of the latter. He does not take recourse to the same device against every individual or every section of the

Muslims. His sneaking whisper to the pious and elect in faith is never an allurements to indulge in pleasures of the flesh for he has no hope of success in such an endeavour. He tries to mislead them by the spectacle of fame and glory, self-conceit and jealousy, self-rule and love for power and self. He tells them to strive for self-government, advancement of their culture and language and supremacy of their nation at all risks. These are some of the high-sounding objectives which have often led astray even the learned and erudite as well as those strong in faith and spirit.

IMAM BUKHARI AND THE COMPILATION OF HADITH

By SHAIKHUL HADITH
ALLAMAH SHABIR
AHMAD UTHMANI

WHILE the revered *muhaddithin* have tried to record and preserve the sayings, the acts and the message of the Holy Prophet (S.A.W.) as well as his demeanour at the same time they have placed before themselves high standards for the determination of their veracity, and ensuring scrutiny, examination and investigation with due care. This process of sifting, examination and bringing the *Ahadith* in conformity with the Qur'an, and finding if anything remiss was suspected in the source or the putative *hadith* itself (*ta'dil*), had commenced during the time of the Companions themselves. And, by the Grace of God, this was the measure which ensured that the Companions and the preceding generations (*al-salaf*) had bequeathed the treasure of the Qur'an and *Ahadith* to the coming generations (*al-khalaf*). The truthfulness, personality, and the veracity of the authority leading to the transmission chain that ends with the Holy Prophet (S.A.W.) were the measures for testing the genuineness of a *Hadith*. This was the norm adopted by the Companions. When the Science of the Tradition was put on a proper plane during the Pious Caliphate, the evaluatory measures also

began to be practised on a sound footing. As the time-gap between the age of the Prophet (S.A.W.) and posterity began to grow wider, the evaluation necessarily became more strict and exacting.

The approach adopted by the latter-day *muhaddithin* was based on that laid down by the first two Pious Caliphs. While the *muhaddithin* of the first three generations after the time of the Holy Prophet (S.A.W.) regarded every saying attributed to him with utmost respect, they were unsparing in their examination of the narrators (*ruwat-i-hadith*). Bukhari was the leader, *par excellence*, of this approach. Many felt displeased with him, because he did not accept the authorities without being questioned. But, on the other hand, by the same token, a *Hadith* that has passed through Bukhari's hands, enjoys the stamp of genuineness in the eyes of the *muhaddithin*.

It is an extreme delicate operation to decide upon the reliability of the source of a *Hadith* or to call that source a dubious one. A group of mystics has adhered to the view that critical assessment is prohibited according to "Let not some of you slander others and this amounts to calumny." But

the fact is that such an attitude is based upon an unrealistic approach. It is true that Islam has forbidden Muslims from suspecting others or prying into their affairs, but at the same time the need of it cannot be denied in certain cases. This need, too, is felt because of urgent religious considerations. Hence the need of such investigation and inquiry is felt in the case of the *Ahadith* also. It is said that even among upright persons in early times there was a class of persons who considered the making of the *Ahadith* a matter of virtue and devotion and to frame them in respect of the excellence of the Prophet (S.A.W.). As the number of transmission links began to record a sharp increase in course of time, their critical assessment also began to correspondingly increase in intensity.

It goes to the credit of Bukhari that, despite the rigid principles he has adopted in assessing the transmission chain, he has not used the words *kadhdhab* (liar) and *wadda* (fabricator) as the other *muhaddithin* are wont to.

On the other hand this is very circumspect in this regard. Whenever he considers refutation absolutely essential, he uses the expression, *munkir al-hadith* (negator of the *hadith*). With regard to calumny also Bukhari has exercised the utmost circumspection and his abstinence in this regard is proverbial. He used to say that on the Day of Judgment, he would not be brought before the Bar of Judgment on this count. His remark in this behalf is worth reproducing:

Ever since I learned that calumny is forbidden, I have not resorted to it.

With the same loftiness of spirit he remarks:

Whenever I call anyone the negator of a *Hadith* I mean that the ascription of the transmission chain to him is not justified.

Bukhari's Role Regarding Asma' al-Ruwat and 'Ilal

This is why the knowledge of disqualifying factors in the Science of the Tradition is an important branch of study. In the terminology of the *muhaddithin*, 'illat' is a discrepancy which impairs

the soundness of a *hadith*. It carries special importance with regard to the study of the *Ahadith* besides other Sciences of the Tradition because it requires a discerning intellect and prodigious memory to trace out the mutual intercourse of the narrators, their dates of birth and death, their familial names or titles, their credibility and reputation, and ensure that the words employed in a particular *Hadith* through different channels, are fully preserved. Bukhari's skill in this particular field has a distinct character of its own.

Hafiz Ahmad bin Hamadun has mentioned that he met Bukhari during the funeral prayers of 'Uthman bin Sa'id bin Marwan. There Imam Muhammad bin Yahya Dhahli put questions in respect of the *asma' al-rijal* (Names of the members of the transmission chains) and the 'ilal of the *Ahadith*. Bukhari replied instantly all the questions as if he was uttering *Qul hu Allah*². No better acknowledgement of Bukhari's achievement is forthcoming than Tirmidhi's admission that a large part of what he has written about the transmission chain, narrators, history, and all the 'ilal he has indicated, have been derived from Bukhari's work.

IMAM BUKHARI'S RANK IN TRADITION SCIENCE

Bukhari was very careful in respect of his works and loaned them only to the people he could trust. Once a person happened to mention a *Hadith* which gave rise to the suspicion of *tadlis* upon Bukhari, that is he had concealed one weak link in the transmission chain. Bukhari replied that, in order to obviate such a suspicion, he had relinquished more than ten thousand *Ahadith* reported by a particular *muhaddith*. Therefore, such a suspicion about him was neither justified nor warranted. The author of the *Fath al-Bari* has narrated a remarkable incident reflecting Bukhari's circumspection. During his studentship Bukhari had to sail in a boat on a river. He had a thousand *ashrafis* (gold coins) in his possession. He was joined

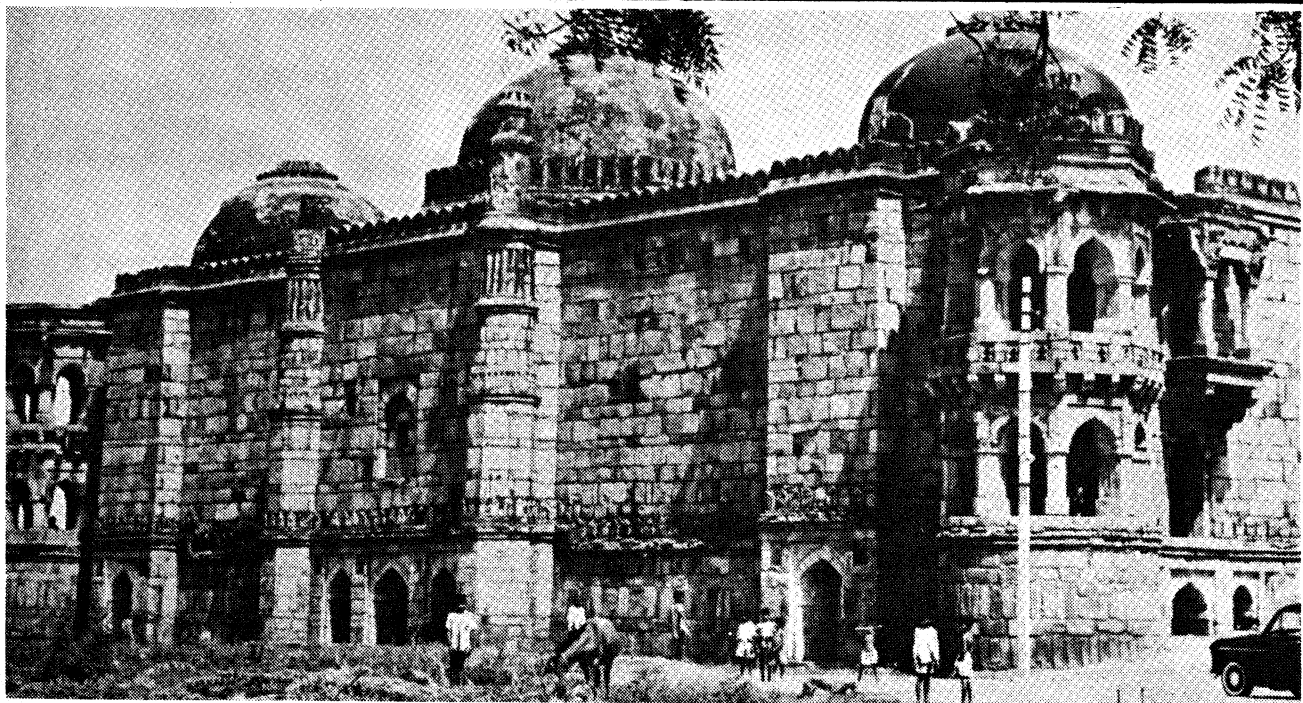
by someone who also boarded the boat and met him very reverentially, and gradually developed cordial relations so that Bukhari happened to mention to him about the money he had with him. One morning the man began to raise hue and cry, saying that his bag containing one thousand *ashrafis* was missing. The passengers began to be searched, and Bukhari, appraising the situation, threw the bag into the river. The Imam's belongings were also searched but the money could not be found. Thereupon everyone began to reprimand the accuser who was made to feel contrite. When the journey was over the man asked Bukhari about the bag of money. Bukhari replied that he had thrown it away into the river. When the man asked him why he thought it necessary to jettison it into the river and sustain such a big loss, Bukhari said: "All my life I have spent in collecting and compiling the *Ahadith* of the Holy Prophet (S.A.W.) and my integrity has assumed proverbial proportions. How could I afford to lose the far greater wealth which I have acquired against my life's blood by acquiring the taint of a theft?"

¹The *Hadith* in respect of the narrator of which there exists some misgiving is called *ma'lul*. It is extremely difficult to detect such a *Hadith* and only a very accomplished connoisseur who possesses a very penetrating intellect, sharp memory, and complete mastery over the authorities and text of the Traditions and knows the rank of the narrators can spot it out. 'Ali bin Madini, Ahmad bin Hanbal, Imam Bukhari, Ya'qub bin Abi Shaybah, Abu Hatim, Abu Dhar'ah, Darqutni and many other *muhaddithin* have discussed the matter at length.

²Hafiz ibn Hajar has also described several such incidents. *Qul hu Allah* are the proverbially cryptic initial words of the Qur'anic Sura *Ikhlas* (112) meaning "Say: He is Allah, the One."

³This would imply that the journey was lengthwise and not across the river.

"If there had to be a Prophet after me it would have been Umar." (Rasulullah - S.A.W.)



Rear view of Moth-ki-Masjid situated in the Moth village near Delhi. Representing all that is best in Lodi architecture, it was built by the prime minister of Sikandar Lodi.

ULAMA’S CORNER

ہمیشہ مسلمان ہونے کے جس طرح اپنی ضروریات کے لئے کم دین دنیا کی ضرورت ہے دین کی اُم سے زیادہ ضرورت ہے خواہ وہ عالم ہو یا جاہل، رئیس ہو یا غریب۔ اور یہ ظاہر ہے کہ علماء کے پاس بغیر ضرورت دنیا موجود ہے اور اہل دنیا کے پاس دین کچھ بھی نہیں۔ تو ان کو ہر سرام میں موت میں حیات میں، نماز میں روزے میں، سب میں علماء کی احتیاج ہوگی۔ اور اگر کوئی کہے کہ مجھے دین کی ضرورت ہی نہیں تو وہ مسلمان ہی نہیں۔ عرض ایک وقت ایسا آئے گا کہ اہل دنیا خود علماء کے پاس آئیں گے۔ پس علماء کو بالکل استغناء چاہئے اور خدا تعالیٰ کے دین میں مشغول ہونا چاہئے۔

ہم لوگوں میں ایک بڑی کمی یہ ہے کہ خدا تعالیٰ سے تعلق پیدا نہیں کرتے۔ اگر خدا تعالیٰ سے ہم کو تعلق ہو تو کسی کی بھی پروا نہ رہے۔ البتہ میں علماء کو بد اخلاق کی اجازت نہیں دیتا۔ کیونکہ بعض استغناء بد اخلاق کو سمجھتے ہیں۔ ہمارے حضرت حاجی امداد اللہ صاحب جہا جہا کی ذرا اللہ مرقد ہم امر کی بہت خاطر داری کرتے تھے اور وہ اس کی یہ فرماتے تھے کہ نعم الکویہ علی باب الفقیہ۔ یعنی ہوا میر فقیر کے دروازے پر جاٹے وہ بہت اچھا ہے۔ پس جب کوئی امیر آپ کے دروازے پر آیا تو اس میں امداد کے ساتھ ایک دوسری صفحت بھی پیلا ہوگئی یعنی نعم کی اس صفت کی عظمت کرنی چاہئے۔ لہذا بد اخلاق کی اجازت نہیں۔ ہاں استغناء مفردی ہے۔ خیر یہ جملہ معترضہ تھا۔

از

مولانا اشرف علی صاحب نانوی

مقام علماء نے لکھا ہے

خیر میں بتلاتا ہوں کہ ان کو بالکل استغناء چاہئے۔ امام غزالیؒ

اَدَاعِ الْمُلُوكَ بِاَذْنِ الدِّينِ قَدْ تَنَعَوُا
وَمَا اَرَاهُمْ مَضَوُاعِ الْغَيْشِ بِالْاَذْنِ
فَاَسْتَفْنِ بِالْاَذْنِ مِنْ دُمَيِّ الْمُلُوكِ كَمَا
اُسْتَفْنِ الْمُلُوكُ مِنْ دُمَيِّكُمْ عَنِ الدِّينِ

وہ دنیا کو لے کر تم سے مستغنی ہو گئے۔ تم دین لے کر ان کی دنیا سے مستغنی ہو جاؤ۔ میں خدا کے مجروسے پر کہتا ہوں کہ اگر اہل علم اہل دنیا سے مستغنی ہو جائیں تو خدا تعالیٰ ان کی نیکیب سے مدد کریں۔ بلکہ خود یہی اہل دنیا جو ارے ان کو ذلیل سمجھتے ہیں، اس وقت ان کو معزز سمجھیں گیں گے اور ان کے محتاج ہوں گے۔ کیونکہ ہر مسلمان کو

Hazrat Abu Uthman Khairi (R) said:
“Three persons (or kinds of persons) are the noblest on earth:
(1) An Alim whose actions conform to his knowledge – he practises what he preaches.
(2) A Disciple (Mureed) who has no greed or desire.
(3) An Arif who praises Allah (he remains constant in His Praises) even though he experiences no kai-fiyaat (spiritual states).”

“Acting contrary to the Sunnah is a sign of inner Riyaa (ostentation – showing off).”

- “Success lies in four factors, viz.,
- 1 To be entirely dependent on Allah Ta’ala.
 - 2 To be independent of every thing which does not lead to Allah.
 - 3 To have constant fear of Allah.
 - 4 To be steadfast in Muraaqabah (meditation of Allah) and humility.

“True fear of Allah – fear exoterically and esoterically – is to abstain from the world.”

“Fear leads unto Allah Ta’ala, and self-esteem diverts one from Allah Ta’ala.”

“The Shukr of the layman consists of his being thankful to Allah for the bounties of food and clothing (i.e. his material requirements). And, Shukr of the Alim consists of his being thankful for the bounty of inner knowledge and wisdom with which his heart is inspired.”

Hazrat Zunnun Misri (R) said:
“There are three types of Ma’rifat (Gnosis of Allah):
(1) The Ma’rifat of Tauheed which all Believers (Mumineen) possess.
(2) The Ma’rifat of Proof and Elucidation & Eloquence which the Ulama possess.
(3) Ma’rifat of the Attributes of Allah’s Unity which is revealed exclusively to the Auliaa. Such mysteries which are never known to people of the world, are revealed to them.”

POLITICAL FREEDOM
AND CULTURAL
SERFDOM

By Maulana Abul Hasan Ali Nadvi, Rector of Nadwatul Ulama, Lucknow India.

Part of the Lecture delivered at Leeds University, England).

But, I am constrained to refer to the fact – a fact both regrettable and unpalatable – that none of our eastern countries including India and Pakistan and even those Arab countries which have yet to achieve complete freedom from foreign domination, has as yet realised what it really means to be independent and free. They have not yet enjoyed the fruits of real freedom. From the day they became free they have yielded themselves to be bound by fetters of intellectual, cultural and economic bondage. They have become so dependent on the West at the liberation of these countries has meant only a change in the personnel administering these countries without any change in the springhead supplying the vital impulse to run their administration. Liberation of these countries has not meant a whit more than this superficial changeover. We have been drawing upon the West not only in education but also imitating their system of education; we are aping the West in our manners and modes of living; and what is more, we often depend, for our moral and religious precepts too on the researches made by the Western scholars. Even the Islamic sciences are judged from the standpoint evolved by the western educational institutions. Orientalists are held in high esteem not only in West but in the East also and it has been accepted on all hands that whatever they say is the last word requiring no further quest and scrutiny. This is the present state of affairs in every Islamic country with the result that none of them has had an opportunity to enjoy the benefits conferred by their political freedom. All of them are so overburdened with the western ideals and view of life that they are seething with discontent beneath the insufferable weight of alien crazy concepts. Some of these countries are, fortunately, wholly populated by the Muslims but they have failed to pattern their policy on

those principles and traditions of Islam which are the demand of its faith and conscience. They are, in consequence, caught in the cobweb of mental discontent and vexation of spirit which is bound to result into a crisis of confidence and disintegrating conflict. An unrelenting struggle in these countries is caused by those who wield the reins of Government in these countries, those who have pinned their faith in the western ideals and concepts. They are Muslims, no doubt, and they also come from respectable Muslim families. Nor have they forsaken Islam but in their mental make up and intellectual outlook they have been cast in the mould of western way of looking at things. It is their misfortune that the nations committed to their care are Muslims out and out; they have faith in God and His Apostle; they believe in the life after death where there is a heaven and hell and where they shall have to render account for whatever they do in this world; they acknowledge the fact that the life of the world and its pleasures and sorrows are transitory; they are convinced that the ultimate end they have in view is preferable to the purely material objectives; they know that the aim of life is not to eat, drink and be merry and to have the fat of the land but it consists in being more humane, inculcating the awe of God, betaking the path of virtue and avoiding the ways of sin, leading a life pure and virtuous in the footsteps of the last Prophet of God, acting on the injunctions and precepts of the Law revealed by the Lord, serving the humanity and disseminating the message of peace and virtuous living

to the way ward humanity in order to help it to chart its course out of the predicament of doom and despair it is finding itself enwrapped at present. But those who have gained a hold over administration in these countries have an entirely different view of life and the world. They harbour doubts about many a truth enunciated by Islam. They are skeptical if there is any Power behind what their senses reveal to them, a Power unseen and imperceptible behind the manifest, palpable beings and objects – or that there is a life after death. They find it hard to believe that man can derive satisfaction and happiness from anything other than material assets and holdings. An unprecedented but unfruitful unrest has thus cropped up in our eastern countries which is wasting their energy for nothing. Only yesterday I told some of my Arab friends that if our eastern countries could get a leadership which was aware of the inherent qualities and strength, the indomitable courage and enthusiasm the spirit of zeal and sacrifice, the mood and temper and the glorious past and present potentialities of our people, it could again brace up their strength which no power on earth would be able to subdue. Whatever vigour and energy the East possesses, it lies in the power of its Faith. It is the faith that

moves mountains. For the people in the East, the faith still has the power to awaken the spirit to sacrifice their lives, their pleasures, their hearts and homes for it. Fighting for the honour of God, for Islam, for the Prophet and for the faith still stimulates that frenzied fervour in them which can neither be enkindled by a call for any other cause nor be subdued by anyone. But it is simply tragic that our people passing out of the portals of western universities have all their wits about them except that they remain completely oblivious of the latent strength and vigour of their own people. If you do not mind my plain speaking, I would say that perhaps the Poet of the East had addressed these very persons in this couplet. Get within thy self and discover the life’s secret; If thou does not want to be mine, true to thyself be at least. All those who go back from the universities here know all about history and geography, individual and mass psychology, but if they remain blind to anything, it is the temperament and disposition of their own people – the people amongst whom they have to go back and live and work, the people who are their own limbs and hands. They do not know them, nor the reservoir of strength concealed in them which

had once shaken up the world. It is the power that can never be defeated even by the combined strength of all the nations of the world. And, our people in the East have that power of faith even today but either our leaders know not what it is or they are strangers to the parlance of faith. They perhaps only know the language which reaches the ears of their people but fails to touch their hearts. They cannot speak in the tongue that can enrapture and enravish their hearts – a language that touches the cords of one’s heart and casts a magic spell on the listener. This is the language

of the faith and the Quran; the language spoken by the companions of the Prophet which made men die in the last ditch. How can a man speak to others unless he knows their language? How can I convey my thoughts to the people of this land unless I can speak in English? This will lead to nothing but to the confusion of tongues. These leaders speak to their own people in the same parlance in which they converse with the West. They should have at least been alive to the fact that the people whom they seek to accost are the followers of the Prophet of Islam. the language which they understand, which touches their heart and stirs their blood is the language of faith – the language that they speak in their homes and lanes, mosques and marts. It is the language of those transcendental realities which they have cherished for fourteen hundred years. Therefore, if you want to tug their heartstring you shall have to speak to them in that very language.

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Syrian intervention in Lebanon.

Beirut. Failing to bring about a political settlement through diplomatic means the Syrians decided to take military action. Hundreds of Syrian troops supported by tanks were sent into the Lebanon to disarm the warring factions. A Syrian military spokesman gave left-wing forces a deadline to lay down their arms and come to terms. The deadline which expired midnight Thursday passed without any major incident. Left-wing Muslims and their allies rejected the Syrian threat saying that they were prepared to 'shed the last drop of blood' to fight the Syrians. The Commander of the Lebanese Arab Army Brigadier Abdel Aziz Ahadab warned that they will fight to the last in any confrontation with the Syrians.

In the latest move the Israelis have brought up tanks on the slopes of Jabal as Sheikh and are following the developments very carefully. There is no doubt

that the Israelis are content at present with the Arabs killing each other.

Cairo. The sharpest attack yet came from the Egyptians. Egyptian foreign minister Ismail Fahmy in a letter to the Arab League has described the Syrian intervention as 'exceeding all estimation and justification'. He has called for an immediate meeting of the ARAB LEAGUE to discuss the Syrian 'blunder'.

Students in Cairo occupied the Syrian embassy in protest against Syrians entering the Lebanon militarily. The Egyptians closed down their mission in Damascus and have recalled their diplomats asking their Syrian counterparts to close down their offices and leave Egypt within 48 hours for their 'own safety'.

Moscow. Several hundred Arabs demonstrated in front of the Syrian Embassy in Moscow. Soviet police made

no attempt to disperse the demonstrators which proved that Moscow was not in favour of Syria's intention. The Soviet newspaper PRAVDA called for the Lebanese to solve their own disputes without outside intervention and described the Syrian troops as 'a small unit that entered Lebanon.'

Kuwait. Kuwait has joined the Palestinians in a call for an immediate meeting of the Arab League to discuss the latest development arising out of Syria sending troops into Lebanon.

U.A.E. Shaikh Ziad bin Sultan of Abu Dhabi has proposed a joint Arab initiative to help the Lebanese solve their own problems. Supporting the P.L.O.'s call for an immediate meeting of the Arab League the United Arab Emirate has showed distaste at any outside intervention.



CAIRO: The capital of the Egyptian Arab Republic (former United Arab Republic) is the Queen of Cities East of Suez, but it is a city with a rich historical past in which Islam played an important role. The skyline of this city is pierced by the slim, elegant minarets of many a Mosque. Now, it has become one of the centres of Islamic consciousness.

Picture: Mohamed Ali Mosque.

CIVIL WAR LATEST

Beirut. One of the most fiercest fighting of the 14 month old civil war broke out in Beirut between Muslim left-wing forces and forces of the Pro Syrian AS-Saiqa. The fighting erupted in the western districts of the City and spread to the Southern districts (where Palestinian refugee camps are situated) engulfing the Airport area. The western and southern districts were considered Muslim strongholds where they had freedom of movement. Machine-guns, grenades and artillery were used which caused a great number of casualties.

Left-wing Muslims still confronted Syrian troops in the Al Beqa valley 48 Km from Beirut. Syria's Ahmed Iskander Ahmed, the minister of information said that Syrian troops will remain in the Lebanon till stability returns to the country.

Meanwhile Syria is showing great concern at the pressure that is being brought to bear upon her by Egypt with the presence in Damascus of six senior representatives of the most important Arab states. Foreign ministers of Saudi Arabia, Kuwait, Libya, Iraq, Jordan and Tunisia are having consultations in Damascus with Syrians.

IMAM ON UNITY
Medina. The Imam of Musjid e Nabavi, Sheikh Abdul Aziz bin Saleh said that discrimination on the basis of nationalities was against the spirit of Islam. The Imam emphasised on Muslim unity. He said that the enemies of Islam were bent upon creating disruption and disunity among Muslims. He added that because of lack of unity today a small number of Zionists have been able to occupy the holy places of Muslims. "As long as there

exists a strong desire for Muslim unity I am hopeful that one day we will be able to liberate Muslim lands and Holy places". Addressing the Ulema he said "the ulema bore a heavy responsibility of guiding their followers in spiritual and religious matters and propagating the teachings of Islam".

FREE ISLAMIC TAPES FOR THE BLIND

ISLAMIC Lectures, quiraaths, naaths, gazals, etc. in Urdu and English will be available to the blind throughout Southern Africa from Tape Aids for the Blind.

Recently members of the Islamic Tape Library, and the Natal Indian Blind Society, had a meeting with Mrs S.E. Stent who is the National Director of Tape Aids for the Blind. The Islamic Tape Library offered to provide literature on tape to Tape Aids for the Blind, who would then make the tapes available to the public through its free library service.

Any persons interested may write to either Islamic Tape Library, P.O. Box 48069, Qualbert, 4078, Durban; or Mr Seetharam, Natal Indian Blind and Deaf Society, P.O. Box 1109, Durban for a catalogue of tapes available.

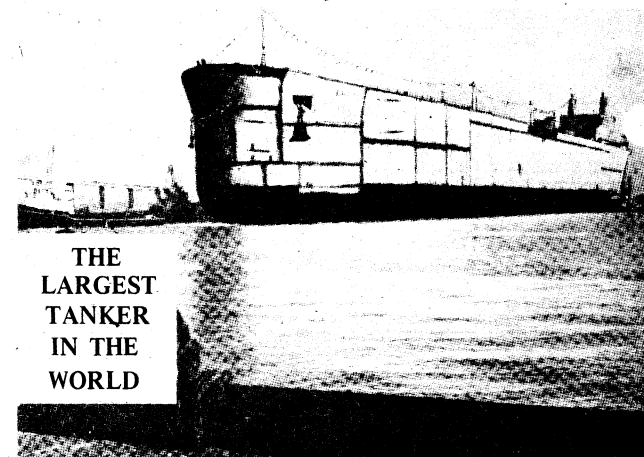
Why prayers are not accepted

Abu Ishaq Ebrahim ibn Adham R.A. was once passing through a bazaar in Basrah, it was then said unto him: "Oh Abu Ishaq, Verily Allah has declared. Ask Me, I will Grant you your request. Why is it that we make Duaa and He does not Accept". He replied: "Surely it is because your hearts have become dead, due to ten things":

1. You have known who Allah is, yet you have not fulfilled His duties.
2. You have recited the Quraan, yet you have not practised upon it.
3. You have proclaimed the love of Rasulallah SAW., yet you have not practised upon his Sunnah.
4. You have pronounced that the Shaytaan is your enemy, yet you have stood with him.
5. You have pronounced your desire for Jannah, yet you have done nothing to achieve it.
6. You have pronounced your fear for Jahannam, yet you have done nothing to escape it.
7. You have proclaimed that there surely is no escape from death, yet you do not prepare for it.
8. You have indulged in seeking the faults of others, and have left looking into your own faults.
9. You have enjoyed all thy Blessings and Bounties of Allah, yet you do not give Him due praise for it.
10. You have buried your dead, but you have taken no admonition. How then will your Duaa's be accepted.

SEA GIANT

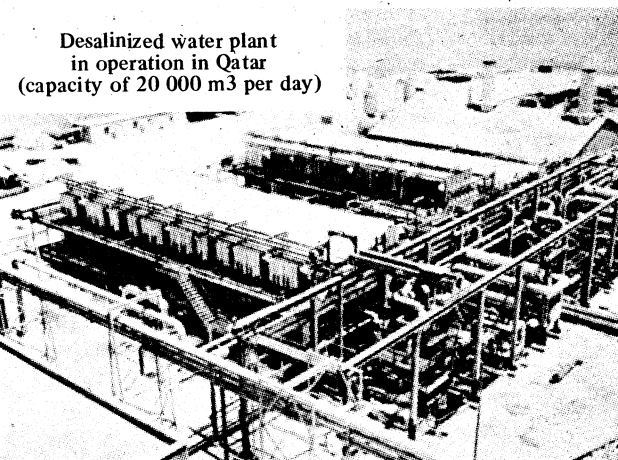
The largest tanker in the world THE BATILLUS, has left its slip dock at the Chantiers de Saint Nazaire, France. Statistics:
Dead weight — 550 000 tons
Length — 1 366 Ft.
Width — 207.9 Ft.
Height — 239.3 Ft.



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MADINATUL MUNAWARA DEVELOPMENT

Saudi Arabia has signed a contract worth 10½ million rand with a French firm (SOCETEC) for the production of desalinated water and electricity. This contract will lead to the urbanization and development of the region around Madinatul Munawara.



Desalinated water plant
in operation in Qatar
(capacity of 20 000 m3 per day)

SUBWAY FOR TEHERAN

Teheran is to get a four-line subway covering a distance of 63 km (39 miles). The cost of the 39 mile network including the construction of some sixty stations is estimated at nearly 2 billion Rands and will take some nine years to complete. The contract was awarded to a French firm which built the subway systems in Montreal, Rio-de-Janeiro and Mexico City.

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VOL. 1 No. 5

BEWARE ICSA! LAY OFF THE SHARIAH

EBRAHIM BISMILLA
P.O. Box 5099
BERENI SOUTH
1502

THE uninvited and wanton intrusion of the blundering unqualified members of a body styled, "Islamic Council of South Africa" has added a new dimension in the conflict between the Satanic Anti-Sunnah forces and the upholders of the Deen in South Africa. In a vain bid for leadership of the Muslim community the Anti-Sunnah protagonists are setting themselves up as "authorities" of the Shariah, and they have chosen this ICSA organization as their vehicle unto their goal.

One Ebrahim Bawa who happens to be a member of this misnamed body (Icsa) which is plagued with mis-carriage and threatened with extinction even before taking off from the ground, has assumed upon himself the role of posing as the arbiter of the Muslim community of South Africa. In an exhibition of audacity impregnated with ignorance of Islamic Law and disrespect for the Shariah this highly unqualified Mr Bawa who boasts the title of "secretary-general" of an organization Islamically unfit to be spokesman of the Muslim community and Islam claimed that the Mujlisul Ulama of South Africa is not a recognized Ulama body of this country. The fallacy of his statements and of Icsa will, Insha'Allah, be thoroughly exposed in the very near future. At this stage it is necessary to inform and warn the Muslim public of the abortive desires and false claims of this group operating under the name, Icsa. Neither Mr Bawa nor Icsa is any authority of the Shariah. They claim not — they cannot claim — any Islamic sanction for their position and utterances. Their opinions are basically products of desire and misguided intelligence.

Icsa enjoys not Islamic authority to enable it to assume the mantle of leadership of the Muslim community. Such evil attempts on the behalf of Icsa must be confronted and thwarted in the interests of Islam.

Mr Bawa, your interpretation of the Deen is unwarranted and based upon your ignorance of the Shariah. No good shall accrue for you in attempting to

jump onto the Wagon of Islam in order to transport and peddle your anti-Sunnah wares.

Icsa has shown its true colours in its wanton attacks on the Ulama. The Ulama are not only entitled, but commanded by the Quran to proclaim the Haq — the Truth — regardless of the insults of the denigrators like Bawa and Icsa Co. Icsa has no right to insult the Ulama when they engage themselves in the execution of their Fardh obligation of AMR BIL MA'RUF-NAHI ANIL MUNKAR.

In view of the un-Islamic and unwarranted insults hurled upon the Warathatul Ambiyaa (the Ulama) by members of Icsa we claim that the respected and elevated status of the Ulama serving in Icsa has become both unenviable and untenable. With all due respects to the respected Ulama who are members of Icsa, we urge them to reconsider their position in Icsa and withdraw from that pernicious body whose trademark is anti-Sunnahism.

Icsa is solely responsible for initiating this new controversy in the Muslim community. In its booklet on Television, the Mujlisul Ulama did not unleash any attack on anyone. The booklet was restricted to a matter which in the opinion of the Ulama required a decision of the Shariah. The booklet was a purely academic discussion and elaboration based upon the Quran, Hadith and Principles of Fiqah. The attacks on the Mujlisul Ulama were therefore, unwarranted and senseless. The Ulama are fully within their rights to issue opinions and verdicts on the Shariah. And, it does not

behave men like Bawa & Co. who are ignorant of Islamic Law to enter the domain of Islamic academic discussion. It is indeed most absurd to assert that the Ulama (who have studied and are qualified in the Shariah) should not pass opinions on matters pertaining to the Deen and that Islamically uneducated men like Mr Bawa has the right to issue verdicts on the Shariah.

Let Mr Bawa, Icsa and the armies of Satan sally forth into the conflict against the Ulama if they so desire. Their adversary of Haq (Truth) shall devastate and demolish them, for Allah Ta'ala declares in the Holy Quran:

"And, Truth has arrived and falsehood has perished. Verily, falsehood (by its very nature) must perish."

So, take heed Mr Bawa and Icsa. You have been timely warned to LAY OFF THE SHARIAH.

—EDITOR—

ATTACK AN 'OUTRAGE'

MAULANA Abdul Haq Magda of Durban presented a joint statement issued by a group of Ulama to the Majlis. The statement reads:

"The statements of Mr Ebrahim Bawa, the secretary of Icsa, concerning the Mujlisul Ulama cannot be allowed to pass unchallenged. The Muslim public is informed that the majority of the Ulama

serving on the MUJLISUL ULAMA OF SOUTH AFRICA are members of either the Jamiatul Ulama of Natal or the Jamiatul Ulama of Transvaal. We consider any attack on the Mujlisul Ulama of South Africa an unwarranted and an un-Islamic outrage against ALL the Ulama.

The most shocking façade of Mr Bawa's unauthorised statements is the fact that he was not deterred by the Jamiatul Ulama's (Natal) affiliation to the Icsa of which he (Mr Bawa) is the secretary. In the light of Mr Bawa's attack on the Ulama we feel that the position of the Jamiatul Ulama of Natal

is becoming increasingly untenable in the Icsa set-up. We hereby request the Jamiatul Ulama of Natal as well as the Muslim Judicial Council to seriously reconsider their position and membership of Icsa. We cannot accept the rash claim that Mr Ebrahim Bawa is "an authority" of Islam Mr Bawa is no Alim. He possesses no Islamic credentials which the Shariah could recognize. For these reasons it is a fallacy to claim that Mr Bawa is "an authority". We request Mr Bawa to refrain from meddling in matters concerning the Shariah. The Muslim public is as well informed that Mr Bawa is not an authority in matters of the Shariah and he is not entitled to speak on behalf of Islam or the Muslim community."

ICSA WARNED

ICSA is hereby warned to exercise caution and Islamic sense in its utterings. Icsa must dispel the idea that it is the representative of the Muslim community of South Africa. If Icsa is not able to do so of its own accord it shall be compelled to divest itself of this extremely false and un-Islamic notion.

Every un-Islamic move — every anti-Sunnah step initiated by Icsa will be challenged and exposed for its true worth.

The Icsa handlers must realise that they possess no Shar-i qualifications or Islamic credentials to foist themselves on the necks of the Muslim community.

In discharging their sacred duty of defending the purity and sanctity of the deen of Islam the Ulama have resolved to give no quarter in the fight against the satanic forces of the anti-Sunnah league who parade in the Muslim community under the Garb of Islamic innocence. Henceforth the task of thoroughly exposing the anti-Sunnah elements in the ranks of Icsa will be diligently pursued in the interests of Islam and the Muslim community.

Issued by:
MUJLISUL ULAMA OF SOUTH AFRICA

VEREENIGING ULAMA REJECT BAWA

IN a joint statement from a group of Ulama in Vereeniging, Transvaal, Mr Ebrahim Bawa and Ics are taken to task. The statement is issued on behalf of Maulana M.S. Mangera, Imam of the Roshnee Musjid, Maulana Mubeenul Haq, Maulana Mohammed Patel and Hafez Abdul Khalik Waid — all stationed in Vereeniging. The next of the statement reads:

"We take this opportunity to advise the Muslim community that the claim made by a certain Mr Ebrahim Bawa, the secretary of Icsa, regarding Mujlisul

Ulama of South Africa is without any substance. The Mujlisul Ulama is an organization which consists of a large number of qualified Ulama who are stationed at various parts in the country. All its members are actively serving the Cause of the Deen in one way or the other. Mr Bawa is not an Alim and he is therefore not recognized by the Shariah as an authority. Because of his lack of Islamic qualifications he does not possess the right to voice himself on behalf of the Islamic Faith."

Further reports on page 8

NOTICE

IN VIEW OF THE UN-ISLAMIC STAND ADOPTED BY ICSA AS WELL AS ITS ATTEMPT TO PROJECT FOR ITSELF AND ITS UNQUALIFIED MEMBERS THE IMAGE OF ISLAMIC AUTHORITY, THE MUJLISUL ULAMA OF SOUTH AFRICA WILL INITIATE STEPS TO COMMUNICATE AND NOTIFY THE RESPONSIBLE ISLAMIC BODIES AND MUSLIM GOVERNMENTS OF THE WORLD OF THE TRUE STATUS OF ICSA.

IN THE INTERESTS OF THE MUSLIM COMMUNITY OF THIS COUNTRY IT IS IMPERATIVE TO INFORM THE MUSLIM WORLD THAT ICSA IS NOT THE BODY REPRESENTING THE MUSLIMS OF SOUTH AFRICA. ICSA HAS NO ISLAMIC STANDING AS IS REQUIRED BY THE SHARIAH TO QUALIFY FOR THE SACRED POSITION OF LEADERSHIP IN ISLAM.

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

Q. Is it permissible for the husband to perform the ghusal for his dead wife and to touch her?

A. Under no circumstances is this permissible. It is recorded in Durre-Mukhtaar:

"The husband shall be prevented from bathing (giving ghusal) and touching her..."

The following is recorded in Raddul-Mukhtaar:

"When the wife dies, he (the husband) shall not perform her ghusal because of the termination of the rights of Nikah (with death), hence he becomes an ajnabi (a stranger to her). And, the prohibition of touching of the ajnabi is established by categoric and absolute Ahadith of our Nabi (S.A.W.)."

Q. Nowadays many homes have the toilet and the bathroom in a single enclosure without any separating wall. The place is maintained in a spotlessly clean state. In such a place what is the ruling of the Shariat regarding the recital of certain prayers and Tasbeehs, etc. during the making of Wuzu?

A. It is not permissible to recite any prayers, Tasbeeh, Tahleel, etc. in a place specially erected for purposes of najaasat (impurities). The place described in the question is regarded as a single place (makaane waahid) - the toilet and bathroom being parts of a single unit - hence it is not permissible to recite the Azkaar (duas, Tahleel, etc.) of the Wudhu in such a place.

Q. In many books, magazines and papers verses of the Holy Quran are printed. Is it permissible to touch such verse without being in the state of ablutions?

A. The verses of the Holy Quran whether written collectively in a single book form (as is the case of the compiled Quran) or whether written separately or singly (as in books, magazines, etc.) are subjected to the same Law, viz., touching without Wudhu is not permissible. Similar is the case of the Translation of the Quran accompanied the Arabic text. To touch such a translation of the Holy Quran without being in the state of Wudhu is not permissible.

Q. Can one perform any Salaat after performing the Asar Salaat?

A. Once Asr Salaat has been performed only Qadhaa Fardh, Qadhaa Witr, Janazah Salaat and Sujood-e-Tilaawat could be performed. Sunnat and Nafl Salaat may not be performed after Asr Salaat. However, when the sun has cooled down and become dull then it will not be permissible to perform any of the above-listed Salaats or Sujood-e-Tilaawat.

Q. In certain places the Azaan is given over the microphone from inside the Masjid. Is this in order?

A. The Sunnah manner of giving the Azaan is for the Muazzin to mount a raised or higher place outside the precincts of the Masjid proper.

Q. Is the Qaumah of the Salaat Waajib or Sunnat?

A. The Qaumah position (i.e. the standing erect position after the Ruku) is Waajib. If the Musalli omits the Qaumah by error, Sujoodus Sahw must be performed.

Q. Many people roll up the bottoms of their pants above their ankles when intending to perform Salaat. Is there any significance in this practice?

A. Those who raise their trousers above their ankles for Salaat and lower it again once the Salaat has been discharged are labouring under a great misconception regarding the Islamic practice of wearing one's trousers above the ankles. Islam has declared it compulsory for the trousers of males to be above the ankles, both in and out of Salaat. Rasulullah (S.A.W.) has threatened severe punishment in the Hereafter for those who wear their trousers below the ankles. There are many Ahadith of our Nabi (S.A.W.) which are very explicit about this practice. One who deliberately wears his trousers below his ankles is guilty of committing a Makrooh Tahrimi (forbidden) act and in Shariah is termed a Faasiq. If during Salaat the trousers are below the ankles, the Musalli, although discharging his Fardh obligation, is

deprived of the Sawaab of the Salaat.

Q. Is it compulsory to make Niyyat (intention) for taking Wudhu?

A. According to Imam Shafi (R) it is compulsory, and according to Imam Abu Hanifa (R) it is Sunnat. But, it should be remembered that if Niyyat for Wudhu is not formed, the person performing the Wudhu is deprived of the great and abundant Sawaab of the Wudhu despite the fact that the Wudhu is valid according to the Hanafi without Niyyat. Making Niyyat transforms the Wudhu from a mere act of external purification to an Ibaadat of high merit which occasions internal purification as well, i.e. sins are washed away as well.

Q. If the reciting of Surah Fatiha was omitted in the third and fourth rakaat of a Fardh Salaat, must Sajdah Sahu be performed?

A. No. In this instance Sujoodus Sahw must not be performed because the reciting of Surah Fatiha in the third and fourth rakaat of a Fardh Salaat is not Waajib. The Musalli is given the choice to recite or remain silent in these two last rakaats of a Fardh Salaat. However, it should be noted that it is Waajib to recite Surah Fatiha in each and every rakaat of all Sunnat, Nafl and Witr Salaats.

Q. Is Zakaat payable on fixed property?

A. Zakaat is not payable on fixed property. Zakaat is payable on the income derived from letting fixed property if such income amounts to the Nisaab (the minimum sum on which Zakaat is levied).

Q. When handing over Zakaat to the poor is it necessary to mention that the money given is Zakaat?

A. No. This is not necessary. When handing over the Zakaat one should have Niyyat (intention) of paying the Zakaat.

Q. If the deceased has not paid his Zakaat, can the Zakaat be paid from his estate?

A. If the deceased did not make Wasiyyat (bequeath) for the payment of his outstanding Zakaat then it is not permissible to pay his Zakaat from his estate. However, if a bequest was made by the deceased to this effect, his Zakaat should be paid from one third of his estate.

Q. Is it allowed to purchase Islamic books out of Zakaat funds and donate such books to a library used by Muslims?

A. This is not permissible. Zakaat monies cannot be directed to any Waqf institutions. For the obligation of Zakaat to be discharged it is essential that the condition of Tamleek be found. Tamleek means to make the rightful recipient of Zakaat the owner of the Zakaat wealth. The condition of Tamleek is not discharged in an institution like a public library because no human being is the owner of it.

Q. Is it compulsory to have the animal faced towards the Qiblah when slaughtering?

A. It is not compulsory, but Sunnat. When making Zabah (slaughtering) one should endeavour to face the animal towards the Qiblah.

Q. How many goats have to be offered in Aqiqah for a son?

A. If one is by the means, Aqiqah of two goats for a son and one goat for a daughter. If he is not by the means to offer two goats, one will also suffice.

Q. Is it permissible to make Aqiqah of a goat or sheep whose tail has been cut off?

A. It is not permissible.

Q. If one is not by the means to make Aqiqah, should money be borrowed to fulfill this Sunnat?

A. If one is not by the means there is no need to incur debt and make Aqiqah. Aqiqah could be offered at any time when one can afford it.

Q. A non-Muslim court of law granted divorce to a woman, but the husband has not yet pronounced Talaq. The woman now wishes to marry another man. Is the divorce issued by a non-Muslim court recognized in Islam? Can the woman divorced so, marry another man?

A. The Shariah does not recognize the divorce granted by a non-Muslim court of law. The right of Talaq is vested in the husband. Until such time that the husband did not pronounce Talaq the woman remains his wife in terms of the Shariah. In the case concerned it is not lawful for her to marry another man.

Q. What is the ruling regarding goodwill demanded when taking over a business?

A. Goodwill falls under the classification of Riba, hence it is not lawful to levy goodwill when selling a business or when handing over an empty business premises to another. If the place contains stock and equipment, these could be purchased, but these (stock and equipment in the shop) should not be utilized as a pretext to obtain and 'legalize' the Riba of goodwill. There exists the nefarious practice of attempting to escape the Law by resorting to a dishonest "sale" transaction in order to secure the Riba of goodwill. Men who consider themselves "pious" and "practicing believers" tend to argue away the Riba of goodwill by claiming that the goodwill money is the price of the stock and equipment within the premises. Allah Ta'ala knows the innermost intentions of the hearts. Unlawful practices cannot be legalized by one's presentation of technical points. The stock and equipment in the shop may be worth only a thousand rand, but the goodwill charged is ten thousand. The argument, therefore, that the goodwill charged is the price of the stock, etc., is only put forward for one's own deception and spiritual destruction.

Q. Can a tooth brush be used in place of a miswaak?

A. It is permissible to use a tooth brush provided that the brush is not made of bristles (pig hairs). But, if a Miswaak is available a toothbrush will not be an adequate substitute for it. The Sawaab for using a Miswaak is far greater. Substitutes will have Islamic significance only in the non-availability of a Miswaak.

Q. If I enter the Mosque while the Maghrib congregation has already started should I join in the Salaat if I did not yet read my Asar Salaat?

A. First perform the Fardh of Asar. If after completing the Asar the Maghrib Jamaat is still in progress then join the congregation.

Q. What should be done in case one's hat falls off during Namaaz?

A. If the hat is within easy reach and if replaceable with only one hand, pick it up and replace on the head, otherwise leave it.

Q. I have seen some people placing their right hand on top of their heads after Fardh Salaat. What is the significance of this act?

A. The Auliya (Saints) say that it is good for improving the memory. When the hand is placed above the head one should recite YA-HAY-YU eleven times. Ya-hay-yu is one of the Beautiful Names of Allah Ta'ala and it means: O YOU WHO ARE ALIVE.

Q. When hearing one say, Alhamdulillah, after sneezing, we say Yarhamu-kallah. It is compulsory or sunnat to say so?

A. When one hears the one who has sneezed say Alhamdulillah, it is Waajib (compulsory) to reply, Yarhamukallah (And, may Allah have mercy on you.)

The classes of Auliya

IN the Unseen Realm of Wilayat (Sainthood) the Auliya (Saints) are classified into twelve categories as follows:

Aqtaab, Gauth, Imaamain, Autaad, Abdaal, Akhyaar, Abraar, Nuqabaa, Nujabaa, Amad, Fard, Maktoom.

1 **AQTAAB** (Singular: Qutub).

(a) There is one known as Qutubul Alam. He is also referred to as Qutubul Irshaad, Qutubul Aqtaab and Qutubul Madaar. In the Realm of the Unseen his name is Abdullah.

(b) There are seven other Aqtaab who are stationed in seven different regions of the world. One in each region. Each one is known as Qutubul Aqleem.

(c) Five Aqtaab are permanently stationed in Yemen. Each one is known as Qutubul Wilayat.

(d) Besides the abovementioned Aqtaab there are innumerable Aqtaab. In every town and village one Qutub is stationed.

2 **GAUTH**. There is only one Gauth. Some Sufis assert that the Gauth and the Qutubul Aqtaab (mentioned in 1., above) refer to the same Saint. The Gauth is stationed in Makkah Shareef.

3 **IMAAMAIN**. These are two Saints who are the assistants of Abdullah, the Qutubul Aqtaab. The names of the Imaamain are Abdul Malik and Abdur Rabb.

4 **AUTAAD**. These are four in number. They are stationed in four different zones of the earth.

5 **ABDAAL**. This group has forty Saints. Twenty-two are stationed in Syria and eighteen in Iraq. Damascus is the headquarters of the Abdaal group.

6 **AKHYAAR**. There are five hundred Akhyaar and according to some Auliya there are seven hundred. They have no permanent regions. They travel and wander around the earth. Each one of the 500 (or 700) is named Husain.

7 **ABRAAR**. The majority of the Sufi Saints maintain that Abraar refers to the Akhyaar group. Other Auliya say that the Abraar and the Akhyaar are two distinct groups.

8 **NUQABAA**. The number of Saints in this group is three hundred. They occupy the Lands of the Maghrib (Morocco, Tunisia and Algeria). Each one is named Ali.

9 **NUJABAA**. They are seventy in number, and are stationed in Egypt. Each one is named Hasan.

10 **AMAD**. There are four Autaad. They are stationed in four different regions of the world. One in each region. Each one is named Muhammad.

11 **FARD**. The Gauth (mentioned in Class No. 2) progresses until he reaches the rank of FARD.

12 **MAKTOOM**. There is only one Maktoom.

The number of these Saints remain constant. Should anyone of them die the vacancy is immediately filled. Their identities are concealed from ordinary people as they are in charge of such duties and tasks which are mystifying and beyond the layman's grasp of reasoning and understanding. Allah Ta'ala has endowed them with considerable supernatural or miraculous powers. In matters of minutes they are able to journey thousands of miles. The numerous statements of the Auliya establish beyond any doubt the existence of these secret Saints.

Maulana Kalaam Aazad's retraction on photography of animate objects

"Producing, keeping and distributing of photographs are all Naa-Jaa-iz (not permissible). It was a great error on my behalf to have taken a photograph and to print the magazine AL-Hilaal with photographs.

I have now repented of this error. My past errors should be concealed and not publicised afresh."

(Maulana Kalaam Aazad in reply to a request for his photograph).

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TALAAQ

By Jamiatul Ulama of Natal

ACCORDING to the Shariah of Islam there are three kinds of TALAAQ or Divorce, viz.,

1. Ahsanut Talaaq
2. Talaaqus Sunnah
3. Talaaqul Bid-Ah.

AHSANUT TALAAQ

Means the pronouncement of a single Talaaq during a Tuhr (period of purity, i.e. non-menstruating period which follows after each menses period), in which no sexual relationship took place, and after this pronouncement the wife is left to observe her iddat. Iddat, according to the Hanafi Mazhab is three full Haiz or menses periods.

This type of divorce has been described as Ahsanut Talaaq (the most laudable kind of divorce in comparison to the other two types) because of two reasons.

- a. The Sahaba of Rasulullah (S.A.W.) maintained that this is the most excellent method of applying divorce.
- b. In observing this method of Talaaq the husband has the option of revoking the Talaaq before expiry of the iddat and taking back his wife.

After expiry of the Iddat the Talaaq becomes irrevocable, the woman now ceases to be his wife and she is free to marry any person. However, in the event of a reconciliation she can again become the wife of the man who divorced her by simply having the Nikah performed again. In applying the Ahsanut Talaaq method, there is no need for the divorcee to first marry another man as a condition for any possible remarriage to her former husband.

TALAAQUS SUNNAH

Is to repudiate the wife by pronouncing three Talaaqs in three Tuhrs, i.e. one Talaaq in each Tuhr or period of purity which follows the menses. In this case the husband cannot remarry her after the pronouncement of the THIRD

Talaaq. Once the third Talaaq is pronounced the divorce will be known as TALAAQ MUGHALLAZAH. Once a Talaaq becomes Mughallazah (i.e. when three Talaaqs are given in any way whatsoever) it is not lawful for the parties to marry again. Performance of a Nikah between parties whose marriage was severed by Mughallazah Talaaq is not valid.

TALAAQUL BID-AH

Is to repudiate one's wife by pronouncing THREE TALAAQS in ONE sitting (uttering Talaaq thrice at once) or to administer three talaaqs at intervals, viz., three talaaqs at different times in a single Tuhr.

Such a divorce completely severs the marriage bond as the Talaaq thus administered becomes MUGHALLAZAH. In this case the husband cannot remarry her. This form of pronouncing divorce is most loathful and detestable. The husband who repudiates his wife by pronouncing three Talaaqs at once or three Talaaqs at intervals, but in a single Tuhr, is guilty of a grave and heinous sin. He stands condemned in the Shariah. Nevertheless, the Talaaqs pronounced in this manner come into effect.

It is also sinful to pronounce Talaaq to one's wife during her menses. However, the Talaaq thus pronounced is valid. In such a case it is Mustahab (Preferable and advised by the Shariah) to revoke the Talaaq before expiry of the Iddat.

TALAAQ-E-RAJ'I means a Divorce which is revocable before expiry of the woman's iddat. If the husband revokes the Talaaq before the iddat expires, there is no need for performance of a Nikah again.

THE METHOD OF REVOKING A DIVORCE

The way in which to revoke a divorce is simply for the husband to say: "I have taken you back.", or "I have decided to maintain you in my Nikah.", or any other terms to this effect. There is no need for witnesses.

TALAAQ-E-BAA-IN means an irrevocable divorce. After pronouncement of Talaaq-e-Baa-in the parties cannot return to one another without performance of Nikah. Talaaq-e-Baa-in severs the marriage bond. After one or even two Talaaq-e-Baa-in were pronounced, the parties may return to one another by having the Nikah re-performed. If the woman agrees to marry her husband again then she may do so and the Nikah could be even performed before expiry of her iddat. However, should she wish to marry another man then the Nikah may only be performed after the expiry of the iddat.

N.B. Once the THIRD Talaaq has been pronounced, in any way whatsoever, the Talaaq or divorce will be known as MUGHALLAZAH. The parties cannot remarry in such a case.

THE EXECUTION OF DIVORCE

The method of executing divorce is of two kinds:

1. SAREEH or EXPRESS DIVORCE
2. KINAAYAH OR DIVORCE BY IMPLICATION

The effect or result of Talaaq given by the Sareeh method is Talaaq-e-Raj'i. In other words: if the husband pronounced Talaaq in the Sareeh method, the divorce which will come into force will be known as Talaaq-e-Raj'i which has already been described above. The effect of Kinaayah method is Talaaq-e-Baa-in.

TALAAQ BY THE SAREEH METHOD is the pronouncement of divorce in direct terms, e.g. "I Talaaq you.", "I divorce you.", or "You are divorced." etc. The terms used by the husband to pronounce the Talaaq refers directly to divorce.

In Talaaq by the Sareeh method the intention of the husband is not taken into consideration. The words alone are considered, and since the words signify nothing but Talaaq, the divorce comes into effect.

TALAAQ BY THE KINAAYAH METHOD is to pronounce divorce in indirect and ambiguous terms. No direct reference is made to Talaaq. The words so used could mean Talaaq as well as something else. In such a case the Niyyat or intention of the husband is taken into consideration. It is the intention of the husband which will determine whether the terms represent Talaaq or not. If the husband says that he intended Talaaq by the ambiguous terms he used, then the Talaaq will come into effect. However, if he says that he did not intend Talaaq in using the terms, no Talaaq takes effect. For example: the husband says to his wife: "Get away from me."; "Be gone."; "Separate yourself from me." "Get out from my house."; "Return to the home of your parents.", etc.

If in using such ambiguous terms the husband says that his intention was one Talaaq then only one Talaaq will come into effect. If he says that he intended three Talaaqs then all three will come into effect, totally and irrevocably severing the marriage bond.

THREE TALAAQS

After a husband pronounced one Talaaq Raj'i (revocable divorce, i.e. pronouncing Talaaq by the Sareeh method) the parties were reconciled. A while later (even if after years) he again pronounced one Talaaq and they were once more reconciled. It should be well remembered that the two Talaaqs given remain suspended. If at any time again another Talaaq is given the two previous Talaaqs will come into force and be added to the latest Talaaq. The number of Talaaqs will thus be THREE making the divorce Mughallazah.

THE GAME OF CHESS AND ISLAM

By Hakumul Ummat, Hadhrat Maulana Ashraf Ali Thanvi (R)

SOME People assert that the game of Chess increases one's wit and intelligence, and it assists one in learning the ways of battles. This assertion is nonsensical. Chess has no relationship with wit or intelligence. On the contrary the intelligence suffers a derangement by this game. The player of chess becomes so absorbed in this game that he has no care or concern for anything else. Yes, there is no surprise in the fact that by constant playing, one's ability to manoeuvre the various ways and moves of the game improves. But, then, what is the benefit of this (gain)?

Similarly, this game has no relationship with the strategies of battle or war. The acts of the game are limited to its technical or conventional manoeuvres. In true and real battles these are not the movements to be found. The manoeuvres of war are totally distinct and separate. In short both these claims are absurd.

Some claim that according to the Mazhab of Imam Shafi (R.) the playing of chess is permissible, hence if we indulge in it we shall be following Imam Shafi's Mazhab. Know that it is not permissible to abdicate the Mazhab of your Imam if it is based on the Quran and Ahadith and act on the Mazhab of another Imam. To follow the Mazhab of another Imam without a dire necessity is merely doing so for the

pleasure of one's nafs (lower-self or desire), and this is not permissible. If such permission is given (i.e. to follow Mazhabs according to desire) the Deen will become one great sporting event. The authoritative Ulama have established Ijma' or consensus of opinion on the fact that to follow one particular Mazhab is obligatory so that a person does not become the slave of desire.

Now, with regard to the claim that Imam Shafi (R.) gave permission to play chess, it must be stated that this was Imam Shafi's first view. And, even in this first view of his, he fixed certain conditions for its permissibility, e.g. involvement in the game must not be to the extent that the performance of Salaat is delayed from its fixed time; the game must not be played abundantly; absorption in it must not be so much that the answer to someone's salaam is not given, etc. These conditions are not to be found nowadays when this game is being played. Above all, is the fact of Imam Shafi's retraction of his earlier view. In the Kitab, Nisaabul Ihtisaab it is clearly narrated that Imam Shafi (R.) retracted his view of chess being permissible. Thus, now, no one may make the Mazhab of Imam Shafi (R.) a shield for the assertion that chess is permissible. Imam Nawawi Shafi (R.) states in his Kitab, Sharhul Muslim that the playing of chess according to Imam Shafi (R.) is Makrooh.

Further, besides Imam

Shafi (R.) the other three Imams, viz. Imam Abu Hanifah, Imam Maalik and Imam Ahmad Ibn Hanbal are unanimous on the prohibition and non-permissibility of chess. Imam Nawawi (R.) records in his Sharhul Muslim:

"Imam Malik and Imam Ahmad say that it (chess) is HARAAM. And, Imam Malik (R.) said that it is worse than the game of nard (backgammons, which is also Haraam), and more destructive than gambling."

The Messenger of Allah (S.A.W.) said:

"Who soever plays chess and backgammon has immersed his hands in the blood of swine."

When Hadhrat Ali (R.) once passed by a group of people playing chess, he remarked:

"What are these idols over which you are meditating?"

The Messenger of Allah (S.A.W.) said:

"He who plays backgammon has disobeyed Allah and His Messenger (S.A.W.)." (Ahmad, Maalik and Ibn Majah).

"The similitude of one who performs Salaat after having played backgammons (nard) is like that man who makes wudhu (ablution) in pus and the blood of swine and then makes Salaat."

(Ahmad).

Hadhrat Ali (R.) also said: "Chess is the gambling of the Ajam people" (Ajam means non-Arab).

Abu Musa Asha'ri (R.) states:

"Only a sinner plays chess."

"Chess is falsehood, and Allah Ta'ala does not love falsehood."

(Narrated by Bahqi in Shu'bul Imaan).

The playing of chess is Haraam (prohibition of the first degree). If the playing of chess is accompanied by gambling then its prohibition is unanimous (bil-Ijmaa'). If it is not accompanied by gambling, then its prohibition is with some difference of opinion (ma-al Ikhtilaaf). In other words, according to us (Ahnaaf) the indulgence in chess is HARAAM even if not accompanied by gambling. And, according to others it is Makrooh. Here, it should be remembered that the term Makrooh appearing in certain law books of the Ahnaaf with regard to this matter means MAKROOH TAHRIMI which as far as practice is concerned also means FORBIDDEN, PROHIBITED. As far as faith is concerned, the rejector will not be branded as a Kaafir. This is reported in Rad-dul Mukhtaar. Thus, the perpetration of this Haraam practice leads to the punishment of Jahan-num. May Allah protect us from it.

In the Kitaab, Kaafi Kuhastaani it is stated that to make chess permissible is to assist Shaitaan over Islam. In Tafseerul Ahmadi it is stated that the playing of backgammons even without gambling is Haraam according to Ijmaa' (consensus of opinion of the Jurists of Islam).

Where Allah Ta'ala declared alcohol and gambling as forbidden, He explained the reason for this prohibition. Allah Ta'ala says (in the Holy Quran) that Shaitaan desires to create ill-feeling amongst you. He desires to create hatred among you, and to divert your attention from Salaat and Allah's remembrance. It is clear that this is the reason for the prohibition. So wherever this reason is present the prohibition will come into force, and that practice will become Haraam. All are aware of the degree of absorption in these games. These games cause neglect in worldly duties — not to even mention Salaat. In most cases because of these games people resort to abuse, disputes and even fighting. Now, what doubt can there be with regard to these games being Haraam?

Absorption in this game (chess) is so much, that we seek the protection of Allah. The truth of the matter is that when someone becomes rooted in some practice and this practice permeates his very blood and veins, then until death it remains overpowering. And, in this very practice a man finally dies.

Although the term chess is not included in the words of the ayat:

"Verily, alcohol, and gambling...are an abomination of the acts of Shaitaan..."

it nevertheless, falls within the ambit of the law and prohibitive command of the ayat.

Fashion-crazy Women

IT is reported from Hazrat Ibn Umar that the Prophet (S.A.W.) had said that the women who wear fine clothes which show out their body and attract men with their make-up and are themselves attracted towards men they are only outwardly dressed but are naked from inside. They deserve condemnation. They are all accursed. — Hakim.

Attracting women are: Those who use strong perfumes so that wherever they go men are naturally attracted towards them. Some of them do such things that men certainly look at them, such as raising their voices or coughing. In some reports the words used are that their heads are like the camel's hump, which means that they wrap their heads with a scarf while their whole body remains open, or they tie their hair heavily or spray something into it to keep it tied up or like Arab women who stick other hair into their own hair to make it look longer or in combing it raise up the middle portion thereof. The reference is to such things. Anyway such make-up or decoration, which is not permitted and is generally intended for non-Mahram men to see, is condemnable and the result of condemnation is hell.

Hazrat Dawood Tai (R.) said:

"In Islamic knowledge lies the dignity of the deen and the disgrace of the world."

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U.K. STUDENTS CONDEMN FESTIVAL

The following is a letter which was sent to The Majlis by the Islamic Cultural Foundation of England. The letter speaks for itself - Editor.

OBJECTIONS AGAINST THE RECENT FILM FEATURES ON BBC2 AND ON THE EXHIBITION

May Allah be pleased with you.

The World of Islam Festival has come to its full bloom. As Muslims, we should feel responsible as to what they say and do in representing Islam. The following are some of the many objections which FOSIS wishes to communicate to as many Muslims as possible, to arouse the attention to the existing problems facing the future of Islamic revival in the West.

1. **Exhibition at the Science Museums.** It was alarming to find that a picture pretending the prophet Muhammad (peace be upon him) was shown. This is outrightly against Islam and is very shocking. Apart from that, another picture pretehding the prophet Moses (peace be upon him) was also shown. A magic ball was exhibited claiming that some names written in the ball could be used as treatment against some diseases. This implies that a completely un-Islamic trait of life and irrelevant to science had been included in the science exhibition. It is appalling to find out such grave mistakes about Islam.

2. **Qur'anic Exhibition.** Although a uniformity in the calligraphy and text of the Qur'an was attempted to be shown, the exhibition shows nothing else except that the Qur'an as a work of art, a calligraphic science and a showpiece. These are not the purpose of the Holy Qur'an. The Qur'an is a book of Guidance and its message is important.

3. **Objections against the first film on the BBC2 series-UNITY.** As was written in the previous letter that the local culture had been identified as Islamic. The ritual of *Tayammum* was wrongly presented when it included the cleaning of mouths and nostrils. The unity of Muslims was shown as the recognition of national

identity while at the same time having certain traits in common. This is thoroughly contradictory to Islam because nationalism has been the actual physical disunity of the Muslims. The dances shown in the film were strongly condemned by Islamic teachings. It is never a religious practice.

4. **Objection against the second film on Nomad and City.** We are bitterly disappointed to learn that the Festival Organizers had totally ignored to answer the first letter the them, asking them to consult and amend according to the proper teachings of Islam. We strongly reject the following scenes:

a. When the picture of Kaa'ba came on the screen, the musics and songs continued in the background as in the preceding part. This gives the disgusting impression that the Muslims offer their worship on the tune of the music and the songs.

b. The mentioning of 'peace be upon him' was said for the prophet David (peace be upon him) but was not mentioned for prophet Muhammad (peace be upon him). These discriminatory remarks insult the prophethood and it should be pointed out that discriminations among the prophets is alien to Islam.

c. Regarding the scene of the city of Fez, the Islamic University of Quara'ween as one of the oldest in the world was totally ignored. In the present context, no true representation of an Islamic city ever existed.

d. It was also wrong to say that Prophet Muhammad (peace be upon him) was two generations removed from the nomads. this reflects that the preparation of this programme completely disregarded the true presentation of the life of the prophet Muhammad (peace be upon him) in terms of words.

5. **Objection against the third film on BBC2-Man and Nature.**

a. It was said in the film that the Muslims regard

the nature as a partner. The implication of this is that the Muslims did not go to the extent of utilizing nature for their full benefits, but rather it was the Westerners who regarded the nature as their slaves who really made use of nature for greater uses. This concept that the nature is a partner of Muslims is in fact not true because in the Qur'an it is stated in *surah An-Nahl* (The Bee) ayats 12-16 e.g. "It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, And that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah, and that ye may be grateful." (ayat 14)

6. **Other blunders.** The Festival Organizers had published numerous amount of literatures which are completely against the Islamic faith like one having the picture pretending as Angel Gabriel (peace be upon him) and others which are just manifestations of Arab cultures rather than Islam. The Festival Organizers had produced records which are branded as Islamic musics. This is unbearable.

The Festival Organizers dared to misrepresent the Words of Allah and the *Sunnah* of prophet Muhammad (peace be upon him). They even dared to outwit the advice of the Muslim scholars. But we know for sure that the facing of death and the promised punishment will be something they can never dare. We are answerable to Allah and we hate and love because of Allah. Despite reluctance and opposition by some Muslim groups, FOSIS will, insyaAllah, hold a demonstration against the Festival Organizers on 23rd May, 1976. Wassallam.

Yours in Islam,

(Ahmad Bahafzallah)
President
The Federation of the Students Islamic Societies in the United Kingdom and Eire.
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London NW2 4JD TE1.01 452 4493.

NUZUL-E- ISA

PART 1 THE ASCENSION AND DESCENSION OF JESUS CHRIST

1. OBSERVATIONS

1. It is true that events of the ascension and descension of Jesus Christ appear to be out of tune with the ordinary course of nature but we should not forget that the very event of his birth is super natural. His miraculous birth has been adverted to by the Holy Quran. Secondly, his promised re-appearance on earth does not relate to the intermediate stages of the existence of the universe but clearly falls among a chain of occurrences preceding the dissolution thereof. All such happenings, perhaps necessarily, stand out in bold contrast to what we call as the course of nature. Hence it would be appropriate to consider the prediction as to be bodily re-appearance of Jesus Christ in the context aforesaid.

2. It would not be proper to solve the dispute as to the death of Jesus Christ like that of ordinary human beings because the common events of death are not the subject of religious dogmas and may very well be judged by ordinary reasoning and conjectures. In the case of Jesus there are the accepted Islamic Traditions on the one hand and sacred history of Christianity on the other concurrently testifying to his uninterrupted life.

3. The world has seen a large number of Apostles of Allah, some of whom were opposed and barbarously killed by *Bani Israel*. But there is not the least dispute any where about these events. On the other hand the life and death of Jesus have been the subject of acute controversy even among his followers. We are thus led to conclude that the question of the death of Jesus has a significance of its own which is not shared by events of demise of other prophets.

4. In the dictionary of Arabs the word "maut" is a patent term for expressing death of every description but the Holy Quran has no where used it in connection with past history of Jesus Christ, though it is clear that if the same had been resorted to in the Holy Book, it would have procured the double advantage of establishing the end of the life of Jesus and demolishing any notion as to his divinity.

5. If Jesus Christ had really died on earth how is it that his grave is untraceable so far inspite of the fact that his devoted followers as well as opponents have been in existence ever since. The past history of these followers has seen numerous saints, who died many centuries back but far from being obscure their graves or tombs still exist in the shape of sacred monuments. It is impossible to believe that Christians who displayed such religious fervour have allowed the grave of Jesus himself to be obliterated.

6. It is not open to us to invent any new history about a great and renowned prophet - a history which has not been spoken of or accepted by any of his followers or opponents before nor is it supported by any extrinsic evidence. For example, the allegation which has been put forward recently to the effect that Jesus Christ was crucified but he did not die on the crucifix and ultimately died a natural death in Kashmir, amounts to a new historical disclosure which is not borne out by any past or present testimony.

7. If it be taken for granted that Moslem religious leaders of yore held the view that Jesus has died it will have to be found from history when the doctrine as to his continued life was born among Moslems as it is generally cherished by them at the present day.

8. In the matter of Jesus Christ the verse of Holy Quran which relate to him should be interpreted with due regard to the assertions of the Jews in this respect which were commonly made by them during the period of the revelation of those verse. The verdict of the Holy Quran should then be appreciated in the context of those assertions.

9. A study of the Holy Quran reveals that the main dispute centres round the word "*Rafaa*" (taking up) occurring in certain verses particularly the emphatic use thereof in the ultimate verdict which has been given by the Holy Quran concerning Jesus Christ. Here the word "Tawaffee" has been omitted.

"They certainly did not murder Jesus; rather Allah lifted him towards Himself."

10. In the past religious history of humanity the chief controversy related to the body of Jesus Christ. The Jews claimed that it was subjected to an accomplished act of homicide while the Christians believed that it had been lifted to the heavens. There was no dispute about his soul which is beyond the ordinary human ken nor can it be brought within the scope of logical argumentation. Moreover, since even the death of Jesus Christ has not so far been proved it will be premature to suggest that there is a dispute about his soul. If "*Rafaa*" which has been spoken of in the Holy Quran was a mere process confined to the soul it would be nothing extra ordinary in the case of persons occupying the rank of a prophet, knowing as we do that such type of "*Rafaa*" may be vouchsafed to any righteous Moslem.

(To be continued)

THE IMPORTANCE OF THE MISWAK

By Shaikhul Hadith Hazrat Maulana Muhammad Zakariya

MISWAK is a Sunnat of Wudhu but is very often neglected. It is said in a Hadith that the Salaat offered after doing Miswak is seventy times superior to the Salaat without Miswak. In another Hadith, Miswak has been enjoined very strongly and the following benefits are attributed to it:-

"It cleanses and sweetens the mouth and checks its bad smell."

"It is a cause for Allah's pleasure and a blow to the Devil."

"Allah and His angels love the person doing Miswak."

"It strengthens gums and improves eye-sight."

"It is a purge against bile and phlegm." To crown all,

"It is a Sunnat, i.e. the practice of our beloved Prophet (S.A.W.)."

As many as seventy virtues of the Miswak have been enumerated by the theologians. It is said that a person in the habit of Miswak dies with Kalimah on his lips.

IBN SINA'S CONCEPTION OF GOD - IS KUFR

IBN Taimiyah argued that the Aristotelian concept of God reduced Him to a mere imaginary being. "When a man endowed with reason reflects over their concept of God" he says, "he comes to the conclusion that such a God can exist only in one's imagination for He cannot have any objective existence."

Ibn Taimiyah holds that the philosophical concept of God, which divests Him of all virtues, powers and attributes, is not only unbecoming but also derogatory of even a sentient being, much less the Creator and Master of the universe. He laments that the Muslim philosophers subscribing to the Greek philosophic view were simply blind followers of Aristotelianism who overlooked this inherent contradiction of the Greek thought. He deplores that in abjuring their faith in the revealed truth, the philosophers had renounced a blessing from God which would have really lighted their path to the certitude of knowledge.

A SINGER AND HIS MUSICAL INSTRUMENTS

HAZRAT Shaikh 'Abdul Qadir Jilani (R.A.) has written in his book (Ghunya) that once Hatzrat 'Abdullah ibn-Mas'ud (R.A.) happened to pass a place in the vicinity of Kufa and saw a gathering of evil doers in a house. A singer named Zadhan was singing and playing upon his

instrument On hearing his voice Ibn-e Mas'ud (R.A.) said, "What a sweet voice if it were used for reciting the Glorious Qura'an, and thus saying he covered his head with a piece of cloth and went his way. Zadhan had heard him saying something. On enquiring from the people he came to know

that Ibn-e Mas'ud (R.A.) was a Sahabi who had passed saying these words. Zadhan got very much perturbed by that remark and, to cut short, he broke all his musical instruments and became a follower of Ibn-e Mas'ud (R.A.) and then rose to the position of a distinguished scholar of his time.

THE PILL EFFECT OF HORMONE ON RATS

LOS ANGELES - Experiments had apparently indicated that hormones used in birth control pills inhibit brain development in rats, a University of California scientist said.

Dr Marian Diamond, a professor of anatomy, said female rats given a progesterone-based

hormone used in oral contraceptives showed significantly less growth of the cerebral cortex than did litter mates not given the hormone.

The cerebral cortex is the part of the brain that controls functions generally considered to be measures of intelligence.

"With more than nine million women in the world on elevated ovarian hormones to act as contraceptives, it is of great importance that we understand what effect these hormones have on the cerebral cortex, the highest intellectual area of the brain." (Evening Post).

VAIN TALK IN THE MOSQUE

WORLDLY talk which is permissible outside the Mosque is not permissible inside the Mosque, and talk which is not permissible outside the Mosque is unlawful to a much greater extent inside the Mosque.

Indulgence in wordly speech inside the Musjid devours good deeds like animals devour fodder. (Fathul Qadeer).

He who indulges in wordly talk inside the Musjid has his deeds invalidated for forty days. (Ashbah). In otherwords the Sawaab or spiritual benefit and reward of his good acts are abrogated for forty days.

The Holy Nabi (S.A.W.) of Allah Ta'ala said that one of the Signs of the Approaching Hour (the Last Day) is that people will raise their voices inside the Musjid.

"Verily, Islam started off in a forlorn state and soon will it return to that state of forlorness. Therefore, give glad tidings to the forlorn." (Rasulullah - S.A.W.)

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SAJDAH TILAWAT

SAJDAH TILAAWAT is a Sajdah or prostration which has to be performed after reciting certain verses of the Holy Quran or after hearing these verses being recited.

There are fourteen places in the Holy Quran which occasion the performance of Sajdah Tilaawat. In margins alongside the pages of the Holy Quran signs appear indicating that a Sajdah Tilaawat has to be performed after reciting that particular verse. The word, **AS-SAJDAH**, is written in Arabic at the appropriate places in the margins.

MASAA-IL (RULES) PERTAINING TO SAJDAH TILAAWAT

1. It is Waajib (compulsory) upon both reciter and listener to perform Sajdah after recital of a verse of the Quran which occasions such a Sajdah.
2. It is not compulsory to execute the Sajdah immediately. It could be performed after a while. However, it is preferable to make the Sajdah immediately.
3. The method of making Sajdah Tilaawat is to say **ALLAH-HU-AKBAR** and make the prostration. **SUBHANALAAZISAM** should be recited at least

thrice in the Sajdah. It is preferable to first stand erect and then go into the Sajdah position. However, making the Sajdah from the sitting position will also suffice.

4. The conditions of Salaat are applicable to Sajdah Tilaawat as well, viz., Wudhu, Qiblah, Satr, Tahaarat, etc.

5. If any person is liable for a number of such Sajdahs, i.e. Sajdah Tilaawats which he/she did not render, he/she should hasten to fulfill these. One should continue making these Sajdahs until one feels convinced that all past Sajdahs have been discharged.

6. Sajdah Tilaawat is not compulsory upon a woman in her menses who happened to hear an ayat of Sajdah Tilaawat being recited. However, if she heard the ayat being recited at a time when it was compulsory upon her to have taken ghusl then the making of Sajdah Tilaawat will also be Waajib upon her. But, the Sajdah will only be executed after she has taken ghusl.

7. If a verse of Sajdah is recited in Salaat, Sajdah should be made immediately after reciting the verse. After completing

the Sajdah some other verses of the Quran should be recited (in Qiyaam) and then Ruku should be made as usual.

8. If a Sajdah was not performed during the course of Salaat for a verse of Sajdah recited during the Salaat then such a Sajdah can never be compensated for by performing a Sajdah after completing the Salaat. The person who does so is a sinner and the only alternative is to repent and seek the forgiveness of Allah Ta'ala.

9. If after reciting a verse of Sajdah in Salaat the Musalli immediately entered Ruku, he should form an intention in the Ruku: "I am performing the Sajdah Tilaawat by means of this Ruku." This will then suffice in lieu of the Sajdah Tilaawat. However, if the intention for the Sajdah was not made even in the Ruku then the Sajdah Tilaawat will be discharged by the Sajdah of the Salaat which follows immediately after the Ruku regardless of whether Niyyat was made or not in the Sajdah of the Salaat.

10. The performance of only one Sajdah becomes Waajib if the same verse of Sajdah was recited several times in ONE place.

LEARN FROM EXPERIENCE

By
Maulana Sayid Abul Hasan Ali Nadwi - Rector of Nadwatul Ulama - Lucknow - India

GOD has bestowed numerous bounties upon man and one of these is his capacity to learn from his past experience. If he strikes foot in the way, he tries to find out the cause of it; removes the stumbling block from his way or deflects his steps to avoid it. But if he finds his way impassable or littered with similar obstacles, he takes to some other even and straight path. Whenever he commits a mistake or falls in his venture, he tries to analyse and understand the cause of his failure. He tries to avoid the mistake once committed by him so that he may not take a wrong track again and come to grief for the second time. This capacity of man to analyse the cause and the effect, to understand the relationship between the antecedent and the result is undoubtedly a divine blessing bestowed upon him alone. Of a fact, it is this distinctive capacity enjoyed by man which distinguishes him from the cattle and beasts and has been the sole reason for all the progress made by him in arts and sciences, culture and civilization.

It is not that man never makes a mistake. On the contrary, to err is human. Man is prone to stumble in his way: it is a legacy of Adam inherited by him. But more praiseworthy it is to acknowledge one's mistake, repent and feel sorry for it and try to make amends. This is the way to retrieve the loss suffered by a man. Sometimes this erring but conscience-smitten man is so repentant, melted and touched that he attains, in a few seconds, those celestial heights of sublimity which cannot be achieved by years of toil and tears. The angels are then envious of him. The progenitor of human race had too made a mistake, but he did not insist on it. He owned his mistake and fell down on his knees to beg for the mercy of the Most Merciful. In no time Adam rose to that lofty spiritual height of Divine propinquity which he had not enjoyed before committing that grievous error. He cried to his Lord thus:

"Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!"

And what did Adam achieve by his repentance? Quran itself bears an eloquent testimony to his marvellous achievement.

"And Adam disobeyed his Lord, so went astray. Then his Lord chose him, and relented toward him, and guided him."

But, unlike Adam, Satan insisted on his disobedience and tried to justify his action thus:

"(Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud."

The cultural

seaway, since what he really wanted was to discover a navigable route to India.

DENIAL OF ONE'S MISTAKES

It does not behave a sensible and prudent man to shut his eyes from the mistake once committed or not to analyse the causes of his failure. Only a fool would repeatedly commit the same blunder or be stung by the same reptile more than once. And it does not surely befit a believer who has been endowed with Divine guidance and wisdom and is called upon to make the most of his intellect and experience. Taking no lesson from the past experiences and happenings is, as the Quran says, a characteristic of the hypocrites. It is really they who never profit by their experience and are tested day in day out.

"See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed."

Placing reliance in the prudence of the believer, the Prophet once said, "A believer is never stung twice by the same reptile."

DO NOT BE DECEIVED BY DISPLAYS OF "MIRACLES"

MANY people are deceived by false claimants of Wilaayat (Sainthood) into believing that strict obedience of the Shariah is not essential for the Auliya (Saints). Rejecting this false claim, Hazrat Bayazid Bistami (R) states:

"If you see a man performing miracles even flying in the air, do not be deceived. The Standard for judging his genuineness is the FULFILMENT OF THE DEMANDS OF THE SHARIAH. Observe his attitude and behaviour towards the commands, restrictions and limits of the Shariah."

(Qushariyyah)
Hazrat Junaid Baghdadi (R) said:

"All Roads are closed, save one (which leads to Allah), viz., the Road which is set in the footsteps of Rasulullah (S.A.W.)."

The following is recorded in the great work of Islam known as FUTUHAAT:

"Every manifestation contrary to the Shariah is false and rejected. The only Path for us in our journey towards Allah is the Path of the Shariah indicated to us by Allah Ta'ala."

Elsewhere in the same Kitaab the following is

stated:

"Whosoever claims that there exists a Path other than the Shariah, which leads towards Allah, is a fraud. Such a one should not be followed."

Islamic knowledge and practice according to the Shariah are two fundamentals of Wilaayat (Sainthood).



BALCONIED HOUSES in Ghazni.

EDITORIAL

MUSJID TRUSTEES

SELF-AGGRANDIZEMENT — the desire for self-glory — is a disease which has afflicted wealthy people and those who are supposed to be prominent members of society. There are various avenues by means of which this lowly quality finds expression. Among the ways of expressing itself, self-aggrandizement finds manifestation in public posts — positions which Islam considers to be sacred. And one of these sacred positions of Trust is the post of a Mutawalli or Trustee of a Musjid.

Men who possess wealth or who are big merchants in the community are obsessed with the highly baneful and false notion that they qualify for the post of Mutawalli of Musjids. In pursuance of this false conception they leave no stone unturned in their frenzied desire for appointment or election to the positions of Trustees of Mosques. This is the decadent situation prevailing today in our community.

Men, generally ignorant of Islamic knowledge and especially ignorant of the laws of Auqaaf strive to occupy the sacred positions of Musjid Mutawallis. Bereft of piety and Islamic knowledge they seek to satiate their crave for self-glory from the stage of Mosque Trusteeship. These unqualified men as well as the community as a whole must be told that wealth, influence and affluence are no qualifications for the sacred position of Mutawalli of a Musjid, nor is proficiency in any branch of material and worldly knowledge any qualification for this holy station.

Islam has formulated the rules for the administration of Auqaaf properties. Islam has stipulated certain qualifications for those who shall occupy the posts of Trustees of Mosques. It is therefore incumbent upon the community to strive to attain the dismissal of Islamically unqualified Musjid Trustees for in the Eyes of the Shariah such men who have aspired and attained to the posts of Mutawallis of Musjids by virtue of influence or affluence are occupying such posts illegally.

The one extreme of this matter is the attainment of Mutawalliship through the agencies of wealth and "prominence". The other extreme is the attainment of Mutawalliship by means of "majority vote" regardless of the nominee's Islamic qualifications. According to Islam the "majority" factor is just as evil as the "wealth" factor. Islam does not accept "majority rule" as a determinant in this matter of Mutawalliship. The only qualifications recognized by the Shariah are knowledge, piety and ability to fulfill the demands of the post. The Holy Quran states very clearly and emphatically:

"Only they shall administrate Musjids who believe in Allah, in the last day; who establish salaah; who pay the Zakaat and who fear none besides Allah."



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IN THE FOOTSTEPS OF RASULULLAH (S.A.W.)

By
Hazrat Maulana Shah
Muhammad Yusuf (R)

WHEN earning and spending are channelled along the Tariqa of our Nabi (S.A.W.) then you will become wealthy. America and Russia and the entire world together are not equal to the value of the two rakaats of Fajr Salaat. A certain person went to Africa with five thousand rupees. Many people became namaazis there (as a result of his efforts). In England and France many musjids were established (as a result of his efforts). Therefore, spend wealth in this world. Simplify your life here, and the greed for earning more will not remain in you. Earning (only for material gains) is not meant to channel you onto the Road of our Nabi (S.A.W.), Abu Bakr and Umar (R). Lust for earning more will take you more towards the way of Qaroon, Fir'on, Shaddad, drunkards and adulterers. When you lead your life in accordance with the Tariqa of our Nabi (S.A.W.) then you will have much money and time to spare. A great favour would it be on humanity if rich and poor are united (in mutual brotherhood). Allah, Himself will give the reward for this. For each Namaaz performed the reward will be a Jannat greater than the seven heavens and earth. When this is achieved then will there be a true social life. It is imperative to bring into operation justice on earth. We live in buildings costing thousands yet there are others who do not even possess huts. This is Zulm (oppression, cruelty and injustice). It is not justice. These Yahood and

Nasaara are sucking the blood of others. Yet you (though you are a Muslim) derive pleasure in imitating them. And you (who call yourself Muslim) do not prefer the Tariqa of that gracious being (Nabi) who suffered hunger and shed his blood for the sake of others.

Even his (the Nabi's) hunger of a single time and a single drop of his blood is far nobler and more valuable than the entire world. The beloved of our Nabi (S.A.W.) contributed wealth towards the Nabi (S.A.W.), but he would suffer hunger by placing all this (contributed wealth) at the disposal of his Ummat. At the time of the marriage of the Nabi's beloved daughter, Fatima (R), he did not even spend twenty-five rupees (about two rand). Our Nabi (S.A.W.) sacrificed himself and his relatives in order to mould and establish the Ummat. You should sacrifice your luxury to save the Ummat. Do not conduct your life along the narrow confines of nation, country and clan. Conduct yourself as a servant of Allah. Do not raise the slogan of citizens and foreigners. When a person aids oppression and injustice — when he assists ignorance and nationalism then his Namaaz and Fasting are flung at his face. In reality there do not even exist the problem of Muslim versus non-Muslim or Muslim, non-Muslim confrontation. If a Muslim

assaults a non-Muslim and you assist the Muslim then you have committed injustice. In every problem probe and discover the truth. The Muslim must mete out justice. The upholders of justice rise and become elevated. The perpetrators of injustice and oppression fall at the feet.

Upon the upholding of justice will Allah elevate men. Divine assistance will not come on the basis of nationalism, ancestry, and progeny. Who is the oppressed? Who is the oppressor? This is what you (as a Muslim) must look at.

In all these three aspects (household affairs, trade and social-life) accept Allah as the Provider and bring into operation the Tariqa of our Nabi (S.A.W.). Then will Allah grant defence against rockets and atomic bombs. Allah degrades and destroys those who break the Tariqa of the Nabi (S.A.W.) and He elevates and establishes those who accept and uphold the Tariqa of the Nabi (S.A.W.). Firstly make your Ibadat (worship) full of power. Thereafter raise the three aspects of your life on the Reality of Allah is the Rabb and on the Path of our Nabi (S.A.W.). Allah will then help. For this purpose our Nabi (S.A.W.) moulded and directed the order or way of business and household affairs. To tread this Path will be easy. Allah will make it easy.

Punishment in the grave

A CERTAIN Wali (Saint) who wandered in the mountains of Baitul Maqdis (Jerusalem) narrated a fearful story about punishment in the grave. He said:

"Once I was the guest of a man who asked me to accompany him to a neighbour whose brother had died recently. We visited the neighbour whom we found to be in a state of abject misery and sorrow. He was grief-stricken and could not hold his patience. We endeavoured to console him and I said: O Brother! Fear Allah, and know that of a surety Death is a Path which we all shall have to tread." The neighbour replied: "I acknowledge that what you are saying is the Truth and will undoubtedly come to pass. But, the cause of my grief is something else. It is the knowledge of the painful difficulty which my brother is suffering in the grave night and day."

The Wali exclaimed: "Subhaanal-lah! Has the knowledge of the Unseen been revealed to you then?"

The neighbour then narrated his personal and fearsome experience. He said:

"After burying my brother, I was arranging the soil on his grave when I heard a sigh from within the grave. I cried: O my brother! O my brother!, and proceeded to open the grave. The people around forbade me from so doing and I again busied myself to arrange the sand on the grave. While doing so I again heard a sigh from within the grave. I cried: O my brother! O my brother!, and quickly began to open the grave. People once again

stopped me. As I was arranging the soil again I heard for the third time a sigh from within the grave. I was beyond myself. I could no longer bear it. I cried out: By Allah! I will open the grave. Heedless of the people I opened the grave in all haste. I opened the grave and beheld with horror and fear that a red-hot iron yoke was attached to my brother's back. So intense was the scorching heat of the iron yoke that the entire grave was baking.

In a mad desire to assist my brother, I attempted to remove the yoke. As I struck at the hot yoke in frenzy, the fingers of my hand were burnt off."

"The neighbour held up his hand and we observed that four fingers were missing," said the Wali. The narrator of this incident (the Wali) said that he went to Hazrat Imam Auzaa-i (R) and asked:

"O Abu Amr (Imam Auzaa-i). Jews and Christians also die, but why is it that we have not heard of any similar happenings regarding them. This neighbour's brother died in Islam — why then, was such painful chastisement seen?"

Imam Auzaa-i (R) replied:

"It has already been decreed conclusively that they will be the inmates of the Fire, hence the need does not arise to reveal their state. Whereas you are the people of Tauheed (who belief in the Unity of Allah), therefore the need arises to reveal the punishment in the grave sometimes so that you may heed and take lesson."

The Wali concludes his narration with this dua:

"O Merciful One! Overlook our sins and shower Your Mercy upon us."

(Extracted from Raudhatur Riyaaheen).

COLONEL QADHAFI OF LIBYA HAS GRANTED THE VATICAN PERMISSION TO ESTABLISH A CHURCH AT BENGHAZI

"O Believers! Do not take for your friends the unbelievers: Do they (the Believers) search for dignity (and respect) from the unbelievers? Know, that verily, all respect belongs to Allah (alone)."

"O Believers! Do not take for friends My enemy and your enemy; you incline towards them in friendship while they have rejected the Truth which came to you."

(Holy Quran)

FEAR OF ALLAH AND THE REPENTANCE OF A PROSTITUTE

(Extracted from
RAUDHATUR
RIYAAHEEN)

IMAM Hasan (R.A.), grandson of Rasulullah (S.A.W.) narrated the following interesting episode.

Among Bani Israeel there was once a stunningly beautiful prostitute by the name of Malkah. Her fee for prostitution was one hundred dinars (gold coins). Once an Abid (a saint) set eyes on her. Her beauty enraptured and conquered him. He toiled and sweated until he finally accumulated the hundred dinars which were necessary for gaining admission to Malkah. With the hundred dinars he went to Malkah and said:

"Your beauty has captivated me. I have laboured and sweated to bring you these hundred gold pieces."

Malkah invited the Abid into her quarters. Now Malkah had a throne of gold on which she was accustomed to sit. After seating herself on the throne

she beckoned to the Abid to be seated alongside her. The Abid obeyed. As he mounted the throne, he was suddenly struck — like a bolt of thunder — with the Fear of Allah. The Thought (Zikr) of the Day of Qiyamah blurred and destroyed all his passion and lust. He envisioned himself on the Plains of Qiyamah standing in the Presence of Allah Ta'ala. So intense was the grip of Fear of Allah which overtook him that he shuddered uncontrollably. In this state of remorse and fear he cried out to Malkah:

"Let me leave! The hundred dinars are yours. You may have them"

Malkah: What is the matter with you? You said that my beauty had consumed you. You said that you had toiled and sweated to present these hundred dinars. Now that you have achieved your object I cannot understand your

behaviour.

The Abid: Allah's Fear has now consumed me. The Fear of the Divine Meeting has smitten me. My heart is now filled with hatred for you. You are the most hideous the vilest of mankind now in my eyes. Let me depart.

Malkah:

If you are honest in your statements — none can be my husband besides you.

Abid: Begone! Let me leave.

Malkah: Promise to marry me.

Abid: It shall be so, soon.

The Saint covering his head in his cloak departed from Malkah in shame and regret and headed for his hometown. Meanwhile Malkah repented and sought Allah's forgiveness for her evil past. After sometime she set out in the direction of the Abid's hometown in search of him. Upon arrival in the town she enquired of the whereabouts of the Abid. The townspeople informed the Abid that

Malkah was wandering about in search for him. Finally, Malkah located the Abid. As the eyes of the Abid fell on Malkah he let out a heart-rending, piercing and agonising cry and his soul departed beyond the pale of this earthly existence. The Abid was dead.

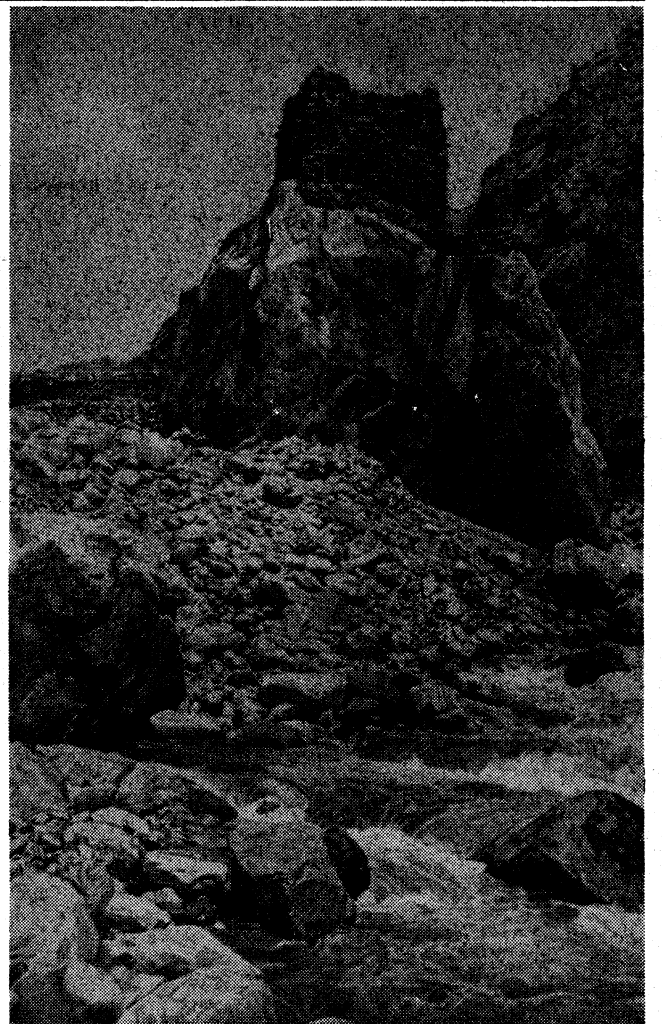
Malkah was a grief-stricken. She asked the townspeople if the Abid had any relatives. She was told that he had a brother who like the demised Abid was also a very saintly person. Malkah replied:

"For the love of his brother (the dead Abid) I shall marry him."

Malkah married the dead Abid's brother and seven sons were born to them — everyone of them a pious and an uprighteous saint.

"And, narrate to them the stories so that they may ponder."

(Quran)



IN such rocky fortresses as these the Afghans once guarded their mountain-barred country.

RAINBOW SUPPLY STORE

39 ALPINE ROAD

TELEPHONE 882335

"There is no living creature on earth, but its sustenance is the responsibility of Allah."
(Quran)

THE MYTH OF OVER-POPULATION AND FOOD SUPPLY?

"It is we (Allah) who feed you and your children."
(Quran)

CENTRAL to any discussion of the role of science in development is always the dual matter of population and food supply. In some respects it can be pointed out that almost all other human and environmental problems spring from this crucial relationship. The problems of urbanization and the urban-rural balance, together with their effects on labour and employment, hinge on this. The problems of land use, land distribution and the development of arid lands and tropical forests are related to the same matter. And the problems of the depletion of resources and the deterioration of the environment can be shown to be strongly tied to the issue of population and food supply...The Green Revolution must become, in a sense, the Green Evolution, with new research and developments always under way. In addition, we must conduct an international effort to spread to many more areas of the Earth the benefits of this type of agricultural research and development. Much more research will be required to breed strains that will thrive in a variety of conditions, particularly the cereal grasses which, directly and indirectly, supply three-fourths of all of man's food. The United Nations Food and Agriculture Organization (FAO) estimates that, with continual introduction of locally adapted new varieties, the high-yield technology so successful today can be applied to one-third of the cereal acreage of the developing countries by 1985. However, to achieve this goal will require great commitment on the part of governments, scientists and farmers throughout the world.

Much of this new technology is being developed at agricultural research centres such as the International Center for the Improvement of Corn and Wheat in Mexico and the International Institute of Tropical Agriculture in Ibadan, Nigeria (see TOPIC 79). Along with other centres around the world, they are making major contributions in developing better sources of protein. But the success of high-protein crop development and of high-yield strains should not lead to overconfidence that total food needs can be met in this way alone.

It is an appalling fact that, at this time of food shortages, as much as a quarter of the world's food never reaches the consumer because it is destroyed in storage, in transit or in the market by insect pests, rodents, bacteria and mold. We must develop and promote ways to avoid these tragic losses. We must create and apply technologies to preserve and store grains and other produce efficiently and economically for longer periods of time, so that in bountiful times surpluses can be saved for periods of poorer yield due to unforeseen circumstances.

Nutrition is another aspect of the food problem that demands more attention. It is estimated that today there are more than 300 million children who, for lack of sufficient protein, suffer retarded physical development and who also may well be im-

paired in mental and behavioural development. The health and productivity of a large segment of the world's adult population may be similarly afflicted.

The result is affecting present and future generations. It is trapping them in a form of self-perpetuating poverty. The nutritional wellbeing of its people is essential to a nation's economic development. In the years ahead the world's scientific community must intensify its efforts to improve nutrition and public understanding of what is known. Food technology research is making significant strides in the enrichment of foods and in the creation of new foods and food supplements, but the problems of transferring their success to the poor, rural areas of the world remain.

One source of protein that should be given more attention is inland fish farming. There are indications that this may be the most efficient way to produce the highest yield of protein per kilogram of feed. Some research projects in fish culture are reporting remarkable results, with protein yields far greater than those of poultry farming.

Numerous new ways of approaching the food situation could be considered more seriously in the coming years. For example, the history of agriculture indicates that, of the approximately 350 000 plant species described by botanists, only some 3 000 have been tried as sources of food. Today only a dozen or so of these provide, directly or indirectly, 90 per cent of the world's food supply. We need to know much more about the potential for developing other varieties of food and for producing more food in both arid and tropical lands.

Most of the accumulated knowledge in agriculture has been gained in the temperate zone countries and is not applicable to other lands. We particularly need to support more research into tropical agriculture, in areas and under conditions where, ironically, man has great difficulty producing food while nature sustains life so abundantly. Have we been taking the wrong approach in the tropics? I was intrigued a few years ago to hear a Latin American scientist suggest this when he stated:

We must study wildlife in our Amazon Basin, where trees play a principal role...We must compare tree-eating animals with those that eat grasses. It is fascinating to speculate on what will be found out about the giant leguminous trees so abundant in our jungles, for these are capable of association with a multitude of terrestrial and airborne organisms for the better utilization of nutrients from the soil and air. They also utilize multiple layers of soil and create micro-climates more tolerable to animals. Above all, they are extremely efficient in photosynthesis. Perhaps we should try to perfect what nature is already doing so successfully instead of trying to make her do things for which she is not

By Glenn T. Seaborg (Nobel Prize Winner — Professor of Chemistry, University of California).

prepared. Perhaps we should develop a technique of efficient animal nourishment from trees. Also promising are the possibilities of using the vast quantity of solar energy available in the tropics."

In repeating this statement I am not recommending that we abandon research on the more conventional approach to tropical agriculture (and neither was the scientist who made the statement). But perhaps we can pursue more than one approach in developing tropical agriculture in some areas of the world.

The same holds true in our development of the arid and semiarid lands: such lands represent almost a third of the world's habitable land. At present arid lands support over 150 million people. Much more could be done to develop these areas and make them more productive and capable of sustaining a larger proportion of the world's people under better living conditions. A principal problem is, of course, insufficient fresh water. Some 60 developing nations must look forward to increasing difficulty in meeting water needs. Many of the countries border on the world's oceans and could benefit by the development of an economic desalting technology. It is unfortunate that much more support is not being given to this promising technology.

For a number of years I, and many of my colleagues in the nuclear energy field, believed that abundant, economical energy through nuclear power might hold the key to the development of some arid seacoast regions. We envisioned the use of that energy to desalt seawater and to provide power for a highly scientific agriculture and specific industries as a basic means of developing and supporting those regions where certain conditions — such as acceptable soil and temperatures — prevailed. Unfortunately, the economics of nuclear power has not yet reached the point where that concept can be pursued vigorously. We still hope to see the time when the idea of the Nuplex (the nuclear agro-industrial complex) will be successfully developed. In the meantime, other fields of research and development related to arid lands are being explored. Some of these regions lie over large supplies of underground water that could be tapped if the right technologies were made available. Many also receive a small amount of rainfall that could be used more scientifically to better agricultural advantage.

It has been estimated that more than two-thirds of the people of the developing nations depend directly on agriculture for employment. Though many of these coun-

tries seek to emulate the ways of industrial nations, they are basically agrarian economies. In the past the pattern of progress has usually been associated with a parallel shift of population from rural to urban areas. One of the major questions of this century is whether this pattern will — or can — continue. Certainly it cannot continue in the way it has. In many of the advanced nations, the urban implosion has created serious problems — social, economic and environmental. Rural areas have decayed, and urban areas have undergone cancerous growth with sprawling suburbs bordering deteriorating inner cities.

It has been estimated that during this decade the developing nations will face the incredible task of creating productive jobs for more than 300 000 people each week. Whether this can be accomplished remains highly questionable. According to World Bank economists, it would take twice the growth rate of the 1960's — nine to 11 per cent annually — to be able to employ in the developing countries those seeking work outside of agriculture. It would also require that agriculture retain about one-third of its own labour force increases.

This means, in the years ahead, we must see two related massive efforts take place to solve the employment problem *per se* and to solve it significantly outside of major urban areas. One effort should be in agricultural development based on methods, technologies and land use that are perhaps less capital-intensive and more labour-intensive than those in many developed nations, but nonetheless just as highly productive. The other should be an important move toward rural industrialization — small and light industry that will provide high employment and low environmental impact. Much of this industry might be closely related to agricultural and other

natural products. These would not be energy-intensive industries; but, nevertheless, power and rural electrification would play a major role in their success, as well as in determining the standard of living of the communities that provide their manpower. It is therefore essential — and urgent — that we move ahead with our energy technologies, nuclear (including fusion) and non-nuclear, to provide sufficient economic power wherever it is needed.

A Nobel Prize-winner, Dr Seaborg is University Professor of Chemistry, University of California, Berkeley, and associate director of the Lawrence Berkeley Laboratory at the University of California. This article is an abridgement of his address as the retiring president of the American Association for the Advancement of Science.



THE CATHEDRAL TOWER, called Giralda at Seville, Spain. In the twelfth century it was the minaret of a Masjid now converted into a Church.

Natal Ulama reject unauthorised "authority"

THE following is the text of the statement issued by the Mujlisul Ulama of South Africa (Natal branch) assailing the attitude adopted by some representatives of Icsa.

"The sanctity of the Shariah is inviolable. The holiness of the Sunnah of Rasulullah (S.A.W.) is an inseparable concept from the Shariah of Islam. In the light of this hallowed status of the Shariah, the Ulama who according to the Quran and Hadith are the Representatives of the Shariah and the Muslim community, have to shoulder the sacred Responsibility of thwarting the outrage committed against the Deen by the irresponsibility of unauthorised and ignorant individuals and organizations.

The Sunday Times Extra of the 4th July stated that one Ebrahim Bawa was a 'leading authority' in the Muslim community. The position must be clarified so that the Muslim community may not be misled. We categorically refute that Ebrahim Bawa is an 'authority' in Islam. Ebrahim Bawa is not a qualified Alim and is therefore, not authorised to speak on behalf of Islam and the Muslim community. The impression created by the Sunday Times report is extremely misleading. Muslims must be on their guard against the elements of un-Islamic lurking and

operating from within the fold.

Mr Bawa has no Islamic right or qualification to carve for himself a position of 'authority' in the ranks of Islam."

MAULANA KATHRADA HITS AT BAWA

IN a statement released to The Majlis, Maulana Ismail Kathrada, Principal of Mohamadiya Madressa at Tayside, Dundee said:

"I strongly oppose the claim which appeared in a Sunday paper delegating the appellation of 'authority' to a certain Mr Ebrahim Bawa. It is the Islamic obligation of the Ulama to protect the Muslim public and safeguard the Shariah from the opinions and statements of men who have no Islamic qualifications.

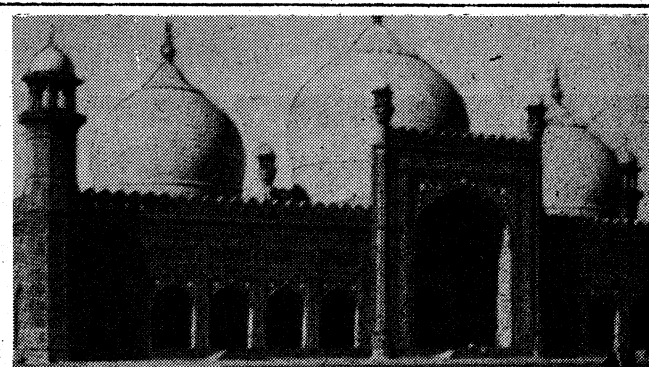
"In carrying out this holy duty it is necessary for me to inform the Muslim community that the Shariah does not authorise Islamically unqualified men to assume the reins of leadership of the community. To the best of my knowledge Mr Bawa is not a qualified Alim and is no Islamic authority. He, therefore, has no Islamic

right to voice himself on behalf of Islam or the Muslim community. The Shariah is sacrosanct and it is the foremost duty of the Ulama to protect it against the mutilation of unauthorised persons.

Further, on behalf of the dozens of Ulama who have

qualified at the Islamic Theological Centre at Jalalabad, India under the directorship of our Ustaaad and Spiritual Mentor, Hazrat Maulana Mohammed Masihullah Khan Sahib, I affirm support and loyalty to the Mujlisul Ulama of South Africa.

May Allah Ta'ala establish the Sunnah of our beloved Nabi (S.A.W.)."



MINARETS AND ONION DOMES — Badshahi Masjid, the mosque in Lahore erected by the Mogul Emperor Aurangzeb. In contrast to most mosques, the huge structure has little ornament and is almost bare.

TRADE AND COMMERCE IN ISLAM

ISLAMIC ECONOMY FOR JUSTICE TO MANKIND

THE Western economic system has failed to provide a concrete solution to the economic problems facing the world and now it is up to the thinkers and economists of Islam to come forward with an organised Islamic system based on the Quran and Sunnah to reorganise the world's economy and provide economic justice to the entire mankind, said H.E. Hasan Al-Shiekh, Minister of Higher Education.

Inaugurating the first International Conference on Islamic Economics held on February 21-26 at Hotel Inter-Continental, Mecca, the minister on behalf of the King Khalid said that at present the entire world is suffocating with the evils of both the economic systems represented by the West and the East and it is the high time for the Moslem Economists to frame an economic system which could prove to be a panacea for all economic evils.

He hoped that it would not be a very difficult task for them as we have the holy Quran and Sunnah for our guidelines. Islam is a complete code of life which has clearly defined the system through which we can march on the road to prosperity and progress.

He said it is the duty of the economists who are here to prepare a system which would benefit the entire mankind but while preparing such a system they should not deviate even an inch from the prescribed principles of the Quran and Sunnah.

He said that he was sure that the economists would be able to achieve their aims and objectives with the blessings of Almighty Allah. This conference is being held at the choicest place of Allah which is enough to inspire the working economist he added.

The Minister lauded the efforts of King Abdul Aziz University for holding this conference.

He said that this conference was of vital importance specially at a time when the Moslem world is also regaining its importance economically.

Speaking at the conference Dr Mohammad Omar Zubair, Chairman Steering Committee of the conference said that since there is a crisis of a solid economic system in the world today, the Moslem economists can now prove

their worth.

He said it was a great occasion that Moslem economists have gathered to prepare a truly Islamic economic system for and their enthusiasm and sincerity shows that they are certain to achieve their objectives.

Addressing the inaugural session of the International Conference on Islamic Economics, Dr Hasan Abu Roukba chairman, Executive Committee of the conference said that the Moslem economists are here to prepare an Islamic system in character and not merely importing ideas from East and West.

Dr Roukba said there is still a confusion about the banking system although there are clear instructions about it in the holy Quran and Sunnah. He said if the economists are not very well versed in the Quran and Sunnah they should seek help from the Ulemas (Scholars).

Speaking on the occasion Dr Abdul Haleem Mahmoud Grand Sheikh of Al-Azhar University said that it was a long awaited conference which would certainly give a new economic system to the world based on Shariah.

He strongly opposed the present banking system and said the present system defeats the very principles of Islam.

He said that at present there are two banks in the world which are following the system prescribed by Islam and they are doing fine. The other bankers should also follow the same system, he added.

Dr A.M. Khusro, Vice Chancellor Aligarh University (India), warned the economists not to be cheated by the theory of inflation. They should keep in mind that the Moslem world is becoming very sound financially he added.

(Arab News 11:44) (Courtesy - Athar).

SOME BUSINESS RULES

1. If a Seller says to a prospective buyer:
"In selling this article to you I am making a profit (say) of R1."
then it will not be permissible for the Seller to sell that article to the buyer for a profit higher than the stated figure (R1 in this case).
2. If a seller says to a prospective buyer:
"I am selling this article to you at my cost price."
then it will not be lawful for him to sell it to that buyer for a price higher than his cost price.
3. If after finalising the transaction described above, the buyer discovers that the seller had added a profit higher than the stated figure (R1 in this case), he (the buyer) is entitled to cancel the sale and demand the return of the price paid.

The failings of capitalistic economics

"... The tendency for this to happen is already apparent. There are examples of controlled commodities — notably eggs — where conditions of oversupply have not resulted in the drop in prices that market forces would seem to indicate. There have been instances of the destruction of surplus fruit and of the export for sale at a loss of other controlled commodities. It may be argued that the domestic price of maize has been kept well below the prices fetched overseas, but the fact is that the maize price still went up 18 per cent recently in a country where it is the staple diet of large numbers of people with very low incomes."

(Eastern Province Herald, 16th June, 1976).

Women behind shop counters

THE Holy Messenger of Allah Ta'ala said that among the signs of the approach of the Final Hour is that businesses will be expanded to such an extent that women will be introduced into shops to assist.

Hazrat Mufti Jameel Ahmad Thanvi says in his booklet, Islam and Business:

"A custom which has crept into our business is the using of women therein. We neglect the fundamentals of Hijaab (Purdah or segregation of the sexes) and put on sale their modesty and chastity by having them help behind counters."

Trade in unlawful goods

MUFTI Jameel Ahmad Thanvi says:

"In business Muslims should be very careful of what is stocked. Haraam (unlawful) goods, items which are used for sinful and illegal purposes, and articles which promote and aid such ideals as are strongly in contradiction with the Islamic principles, should be done away with."

Allah Ta'ala commands in the Holy Quran:

"And, do not aid in sin and transgression."

Therefore, stocking and selling such goods which aid in the furtherance and establishment of the aims and practices of sin and un-Islamic deeds are prohibited by the Shariah. Thus, according to Islam it is unlawful for a Muslim to stock and sell alcohol, musical instruments, idols, pictures of living beings, haraam meat products, e.g. corned beef, vienna sausages etc.

The Holy Prophet of Allah (S.A.W.) said:

"The worst of earnings is the money derived from selling dogs and that derived from singing girls."

According to Islam it is not permissible to keep pet dogs, hence the buying and selling of such dogs are likewise proscribed.

Hazrat Umar (R) said:

"None shall trade in our market places but those who are acquainted with the knowledge of Islamic laws pertaining to trade."

The Holy Messenger of Allah (S.A.W.) said:

"One who deceives (in trade) is not of us. And, the swindler and the deceiver will be in the Fire."

"Whosoever sells goods in which there are defects without declaring the defects, remains in the Anger of Allah and the Angels constantly curse him."

"Among the worst of men is the one who gives short measure."

Rasulullah (S.A.W.) said:

"Whoever accepts goods returned (and refunds the money paid), Allah will obliterate his sins on the day of Qiyamah."

INSURANCE — TRANSACTION OF RIBA

by Mufti Muhammad Shafi, Jurisconsult, Dar al-'Ulum (Islamic Institution—Karachi, Pakistan).

THE bonus given by the insurance company is nothing but *riba* which cannot be permitted in Islam as its illegality is finally decided by the clear text of the Qur'an. Further, suspension of the payment of compensation on the occurrence of an uncertain event renders the contract of insurance a wager. The condition, in it, that the premiums already paid will be forfeited in case the insured fails to pay further premiums is opposed to Islamic Law.

To deposit an amount with an insurance company with the intention of saving it, though reprehensible, is permissible if the interest is not accepted. That which is given by the insurance company cannot be regarded as a gift or donation for the company has no sympathy with the poor. It is an organisation based on speculation and cannot be compared to a cooperative institution, nor is it a contract of clientage, (*adq al-muwalat*). Contracts of clientage are for the converts to Islam who have no Muslim heirs and as such will be void in case the convert has any Muslim heir. Such being the case it bears no comparison to the contract of insurance.

Riba is strictly prohibited and will remain so even if the insurance business is conducted by the state. But it will be permissible to accept an amount, paid by the state under its laws, with the intention of utilising it in payment of the taxes unlawfully imposed by the state. This is subject to a condition that the amount so accepted should not exceed the amount to be paid towards taxes which are unlawful in Islam. It is not permissible to obtain an amount by way of interest or gambling so that it may be given in alms. — Extract (Insurance and Islamic Law).

ABU Hurairah (R.A.) reports that the Holy Prophet (S.A.W.) disclosed: He who buys goods knowing that they are obtained illegally, is a partner in the blemish and sin incurred.

Rasulullah (S.A.W.) orders Destruction of objects of Idolatry

IMAM Ahmad Ibn Hambal (R) narrates in his Musnad:

"Once when Rasulullah (S.A.W.) attended a funeral he addressed the Sahaabas (R) and said:

'Is there anyone among you who will proceed to Madina city and execute three duties?' Firstly, no idol should be left unbroken. Secondly, no high grave should be left without flattening it. Thirdly, no picture should be left without despoiling and destroying it.'

A man among the Sahabas (R) said: 'O Rasulullah. I am prepared to carry out these duties.' The people of Madina were amazed at the courage and fearlessness of this volunteer. Thus, this man left and after fulfilling the mission he undertook returned to Rasulullah (S.A.W.) and said:

'O Rasulullah (S.A.W.) I have not left in Madina a single idol without destroying it; I have not left any raised grave, but have flattened it; and, I have not left any picture, but have destroyed it.'

Upon hearing this, the Messenger of Allah (S.A.W.) exclaimed:

'Whoever again makes any of these things has rejected that Law which was revealed to Muhammad (S.A.W.).' (Bulooghul Qasd wal Maraam)

THE ESSENTIALITY OF TAJWEED

TAJWEED denotes that branch of Islamic knowledge which enable one to recite the Holy Quran in the manner taught by Rasulullah (S.A.W.)

The acquisition of the knowledge of Tajweed is Fardh Ain (compulsory upon each Muslim) reciting the Holy Quran.

Tajweed consists of four fundamentals:

1. Recognition of the places of origination of the letters of the Arabic alphabet or the Makhaarij-e-Huroof.
2. Recognition of the qualities or Sifaat of the letters (Huroof).
3. Recognition of the various rules arising as a result of the combination of the letters.
4. To acquire the knowledge of Tajweed from qualified Ustaads (teachers).

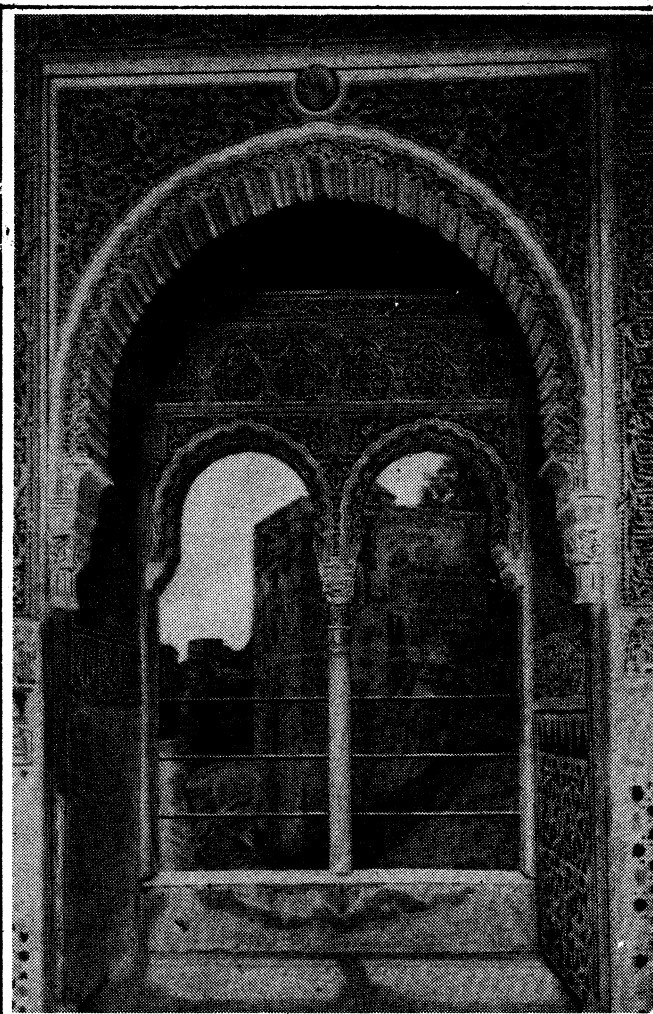
THIS IS TELEVISION

Stabbed in row over TV show

TACOMA, Washington. — A 13-year-old boy and his nine-year-old sister, left alone while their parents went to a dance, argued about what television show to watch.

Authorities say the boy took his parents' switchblade knife and stabbed the girl again and again.

The girl was in a serious condition in hospital yesterday, with 32 knife wounds in her back, chest, arms and legs. The boy was being held at a juvenile detention centre. —Sapa-AP. (Evening Post 9th June, 1976).



AL-HAMBRA — Relic of Muslim rule in Spain.

E. M. AKHALWAYA & SONS

INDIAN CURIOS, SPICES

23 GILLIES ST. FORDSBURG

CRITIQUE OF IBN SINA

IBN Taimiyah severely condemned those philosophers who had tried, following the Aristotelian thought to explain the metaphysical truths and religious creeds in the light of philosophical concepts. He argued that the unseen realities could not be explained in the light of causal relationship recognised as the guiding principle of Greek thought. Rejecting the view held by such philosophers, Ibn Taimiyah declaimed against Ibn Sinā who was considered as the chief representative of Aristotelianism among the Muslim philosophers. In a dissertation on 'Prophethood' he cries shame upon Ibn Sinā who "held the view that of the numerous potentialities of soul which differ among individuals, one is prophethood." Ibn Taimiyah contended: "Only

a man completely ignorant of the reality of prophethood can reason in this manner. This is as if a man who is aware only of the poets, tries to prove that the jurists and physicians are also like them. Even this similitude does not fully bring out the absurdity of Ibn Sinā's reasoning, for, the difference between a prophet and a non-prophet is much more marked and wide than that between the jurists and physicians and the poets. The followers of the Greek philosophers do not possess even a vague notion of the prophethood but they try to afford proof of its existence with the help of philosophical principles which do not possess the remotest idea of its essence and reality."

In the same book, summing up the views of Muslim philosophers about prophethood, he says: "Of all these groups those far

By
Maulana Sayid Abul Hasan Ali Nadvi — Rector of Nadwatul Ulama - Lucknow - India

away from the substance and reality of prophethood are the followers of Greek philosophy, Batinites and atheists. To them the faculty enjoyed by all human beings and also constituting the basis of prophethood is the vision during sleep. In fact, Aristotle and his immediate followers have not discussed prophethood at all while Al-Farābi considers it simply a kind of dream. There are other philosophers too who subscribe to the same view. Ibn Sinā assigns it a bit higher status consisting of a threefold characteristic. The first one, which he calls theopneust faculty of the prophets, depends on the development of their understanding without the aid of formal instruction,

but, he also holds it to be of the same nature as good sense or practical sagacity. The second characteristic of the prophets delineated by Ibn Sinā is theophany or the faculty to conceive of something known to them, which takes the form of certain celestial forms in their imagination and is experienced through a subjective audition. These sensations resemble the visions in the dreams in which a man beholds others and talks to them but whatever he sees has only a subjective existence for nothing exists besides him. It means that according to these philosophers, whatever a prophet witnesses or hears is purely a subjective phenomenon as nobody else shares his experience. These internal

sensations are of an esoteric nature without any extrinsic reality. But persons mentally deranged owing to illness or lunacy can also have similar experiences. The third characteristic of the prophets, according to Ibn Sinā, is the power possessed by them to interpose in the material world which causes events contrary to custom.

"This is thus the explanation of miracles worked by the prophets, for, in their view, every contingent is an emanation from human, celestial or physical forces operating in the world. . . . According to the philosophers even the internal experiences of the Prophets proceed from Active Intellect.

"Thus, when these philosophers came to know the teachings of the prophets, they tried to reconcile these with their own philosophical concepts.

For this purpose, they took up the statements of the prophets but interpreted them in the light of their own philosophical doctrines. In other words, their explanations amount to an exposition of philosophy's view-point in the words and phraseology used by the prophets. Employing the expressions and dictions used by the prophets the philosophers have composed numerous treatises and dissertations. Anybody who is not aware of the purpose and design of the prophets and the difference between the two, comes to believe that the prophets meant what has been explained by the philosophers. Quite a good number of persons and sects have been misled by these writings. One can clearly discern this duplicity in the works of Ibn Sinā and his followers."

ERRORS OF YUSUF ALI'S COMMENTARY ON THE HOLY QURAN

COMMENTING on the Quranic verses which clearly state that Nabi Isaa (A.S.) was raised unto Allah Ta'ala, Yusuf Ali says:

"The end of the life of Jesus on earth is as much involved in mystery as his birth. . . . There is a difference of opinion as to the exact interpretation of this verse (i.e. the verse in which Allah Ta'ala says that Isaa—A.S.—was not killed, but raised up) . . . One school holds that Jesus did not die the usual human death, but still lives in the body in heaven; another holds that he did die but not when he was supposed to be crucified, and that his being "raised up" unto God means that instead

of being disgraced as a malefactor, as the Jews intended, he was on the contrary honoured by God as His Apostle."

The two schools of thought Yusuf Ali speaks of with regard to Isa (A.S.) are in fact non-existent in Islam. Regarding the physical ascension and present life of Isa (A.S.) there is no difference whatsoever in Islam. The teachings of Islam are categoric and unambiguous in this regard. The Holy Quran is explicit in the fact that Isa (A.S.) was not crucified nor was he killed, but was raised up unto Allah Ta'ala. The Holy Quran and the statements and explanations of Rasulullah (S.A.W.) leave no doubt whatsoever that Isa

(A.S.) is living in the body in the heaven.

The other school mentioned by Yusuf Ali represents the beliefs of the Qadianis who are not Muslims. Yusuf Ali thus confuses the unwary in introducing Qadiani beliefs into his "commentary" of the Holy Quran. The Islamic beliefs regarding Isa (A.S.) as preached by the Quran and Rasulullah (S.A.W.) are:

1. Isa (A.S.) was born without the agency of a human father.
2. Isa (A.S.) was not crucified nor did he die later.
3. Isa (A.S.) was raised up bodily to heaven by Allah Ta'ala.
4. Isa (A.S.) lives to this day in the Fourth Heaven.
5. Isa (A.S.) will appear on earth after, but during the time of Imam Mahdi. His task will be to slay Dajjal.
6. Isa (A.S.) will die a physical death and be buried alongside Rasulullah (S.A.W.).

Copious evidence in the form of Quranic verses, Ahadith of Rasulullah (S.A.W.), teachings of the Sahaba (R) and opinions of the great learned men of Islam establish beyond the slightest shred of doubt that Isa (A.S.) is alive and will make a second appearance on earth to die a physical death.

The statement of Yusuf

Ali, viz., "The end of the life of Jesus on earth is as much involved in mystery as his birth. . . .", is highly inconsistent with the unambiguity of the teachings of Rasulullah (S.A.W.). According to Islam there is no mystery woven around Isa's birth or departure from earth. Islam has clearly explained that Isa's birth was without the agency of a human father like the creation of Adam (A.S.) was without the agency of both human father and mother. Similarly, Isa's departure from earth has been clearly explained by Islam, hence there is no mystery. The mystery or supposed mystery exists for non-believers and those Muslims who have fallen victims to fanciful interpretation of Quranic verses to suit their own fancies. Allah Ta'ala says about those who dispute regarding Isa (A.S.):

"Verily, those who differ about it (the question of Isa's crucifixion and death) are in doubt. They have no knowledge, but they follow only conjecture."

Islam has clarified all doubts and "mysteries" which the Christians had woven around Isa (A.S.). Therefore, it does not behove Muslims to accept "commentaries" like that of Yusuf Ali and lapse into confusion and doubt as was the case with the Christians.

RESPECT FOR THE FUQAHA — A BLESSING

A MAN was once performing his Wudhu sitting at the river bank. Further down, on a lower level, he observed that Imam Ahmad Ibn Hambal (R) was also performing Wudhu. This man reflected and said to himself that it is not proper that I sit here on higher ground while such a great and beloved of Allah sits on a lower level.

Without saying anything he arose, made a detour and seated himself at a distance from Imam Ahmad on lower ground. After this man died people saw him in a dream and questioned him about his state after death. He replied that Allah Ta'ala forgave all his sins because of the respect and reverence he showed the great Imam Ahmad on that particular day along the river banks.

SAINTLY ADVICE

The great Saint and Sufi, Hazrat Haarith Muhaasabi (R) said:

1. Endeavour not to make promises.
2. Refrain from cursing anyone even if oppressed.
3. Do not load your worries on others.
4. Have no hope whatsoever on anyone.
5. Do not desire lofty ranks.
6. Do not think of yourself as superior to any person in creation.
7. Patience in the face of the difficulties encountered in execution of the duties of Allah is in fact the Pleasure of Allah.

Imam Ahmad Ibn Hambal (R) once prayed unto Allah Ta'ala:

"O Allah! Show me the best means of attaining Your proximity."

The answer with which Allah Ta'ala inspired him was: THE RECITATION OF THE QURAN.

THE STAGES OF ZUHD

Imam Ahmad Ibn Hambal (R) said:

"There are three stages in Zuhd (to abstain from the world)."

- 1 To abstain from unlawful (Haraam) things. This is the stage of all people.
- 2 To abstain from the desire of even lawful things. This is the stage of the Chosen Ones (the Aulia).
- 3 To abstain from all things which divert one's attention from Allah Ta'ala. This is the highest stage which is the rank of the Aarifeen.

The Power of Allah's Attributes

ALLAHU:

1. If a person is involved in court litigation and has been wrongly and unjustly charged, he should make Zikr (repeat) of AL-LAA-HU seventy times when appearing in court or while confronting the court, and at the same time he should firmly believe that only Allah Ta'ala will decide this case. Insha'Allah, judgment will be given in his favour.

2. Zikr of YA-AL-LAA-HU two hundred times in solitude and privacy before Juma Salaat is a cure for ailments and diseases for which doctors have given up hope of curing.

This formula is also an alleviation for one's difficulties and hardships.

YA-RAHMAANU:

1. To obtain success in trade and business recite YA-RAH-MAANU two hundred and ninety eight times after Fajr Salaat.

2. For painful eyes, recite YA-RAH-MAANU forty

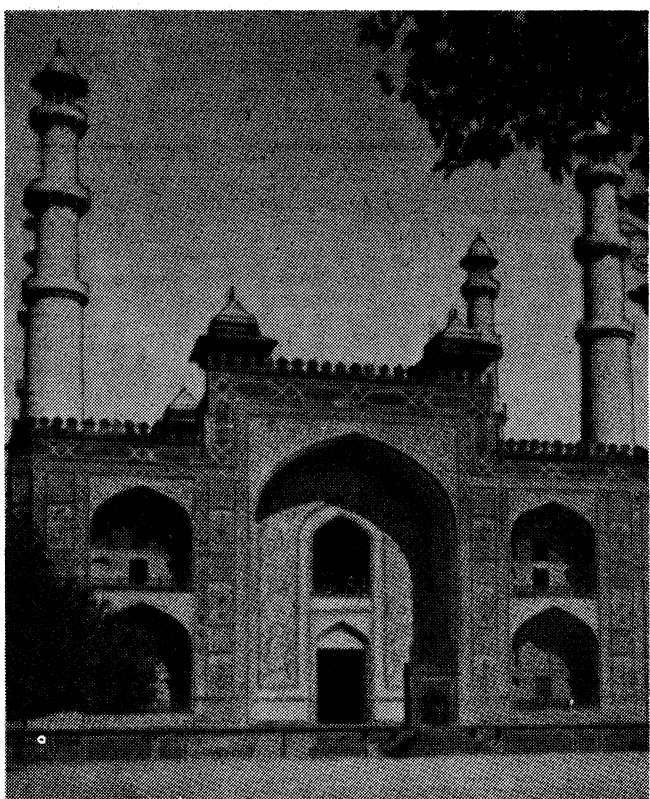
one times at mid-day and blow into some water. Insert a few drops of this water in the eyes.

3. If YA-RAH-MAANU is recited one hundred and twenty one times between the Sunnat and Fardh of Fajr Salaat, standing at the headside of a sick person, he shall be cured. And, if death is destined for him he will die with Imaan, in peace and in a blissful state.

A full and detailed explanation and discussion on Isa (A.S.) will be given in successive issues of The Majlis. The explanation is the work of Hazrat Maulana Sayid Mohammed Badre Alam (R). The first instalment appears in this issue under the caption: NUZUL—E—ISA.

THE WORK OF "ART" — BUT NOT OF ISLAM

The Shariah does not allow the erection of Mausoleums.



THE RED SANDSTONE TOMB of Emperor Akbar, with its white marble inlays and minarets, at Sikandra, near Agra. The tomb was completed about 1613.

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THE QUR'AN AND THE HADITH

By
**HAKIM AL-ISLAM
QARI MUHAMMAD
TAYYIB**
Rector, Dar Al-Ulum,
Deoband.

“And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them.” (Qur'an 16:44)

Islam is the last message from God, the last divine and revealed religion to man, the code of life for humanity till the world endures and the law for every man on earth. No religion, no *Shari'ah* shall now come, for prophethood has ended, and the last of the Prophets has been amongst us. It, therefore, follows that the religion of the last Prophet is the final religion, his *Shari'ah* (the law of God) the *ultima Thule* in the divine *Shari'ah*. The book embodying it would then logically be the end-point in the succession of the Books of Revelation. It is, therefore, necessary that this religion and its cardinal principles should last for ever and remain preserved till the end of the world, otherwise neither *Din* (Islam) nor *Shari'ah* will remain, for when no further *Shari'ah* is to appear, Truth will entirely disappear from the face of the earth, since the world, as we know it, is based upon Truth and the celebration of Truth alone. It would be a fateful day, spelling destruction for this world, when all those who believe in God would disappear altogether. If this ever happens, the affairs of the world would become topsy-turvy. Therefore, it is impossible to visualise a time, or even a moment,

when the world would be devoid of Truth and the name of God. So after termination of prophethood and the coming of the Last Prophet with no other *Shari'ah* to arise, there is no other means left for the preservation of Truth except that the survival of the final religion should be ensured and indemnified against the encroachments of time, and no vitiating or corrupting elements should creep into it, whatever the number of those who distort the message and whatever the multiplicity of the schismatic sects, whatever the degree of falsification and diverting the language from its genuine meaning. Despite all these, such a religion should reveal to us its pristine splendour, and should be intact in its entirety, as it was when it first appeared. It would be quite apparent that such a safeguard could not have been provided by a human agency. Man is a creature of changes. His mind, heart, intellectual celerity, natural proclivities, preferences, and even his intellectual demands are not static. Were it not so, how did it come about that the Pentateuch and the New Testament have left no trace? How is it that the original *Zabur* is no more?

Later He directed the Holy Prophet to keep on listening only to the Divine Words:

And when we read it (the Qur'an) follow thou the reading. (Qur'an, 75:18)

God again committed Himself to the charge by saying:

Lo! upon Us (resteth) the putting together thereof (in our heart) and the reading thereof (with your tongue).

(Qur'an, 75:17)

This promise obviously relates to the preservation of the words of the *wahi* in the heart of the Holy Prophet, since the movement of the Prophet's tongue and the recitation of the *wahi* are concerned with the words only, not the meaning; the latter is not a thing to be learnt by rote or by recitation. Therefore, God's promise that He shall guard the revelation and preserve it word for word till eternity has been supported by the above *ayah*.

As for the meaning and the inner significance of the *wahi*, this too was not left to the Holy Prophet. It never happened that reflecting upon the *ayah* of the Qur'an he should say that one meaning of a particular *ayah* might be either this or that, and since such and such an explanation would be more in keeping with the words, this was what was meant by God Almighty. Nay, it is God who took upon Himself the task of explaining the connotation, purpose and meaning of each *ayah*, saying:

Then lo! upon Us (resteth) the explanation thereof. (Qur'an 75:19).

It is obvious, that this explanation or exposition is something other than the *Qir'at* the responsibility for which was taken in the first part of this *ayah*; otherwise the second part would be superfluous. Then again, to read out or recite is tantamount to *Qir'at*, and not to exposition (*biyan*), which aims at expatiation and clarification of a hidden, vague or obscure point that may not be within the human ken.

When, therefore, the Holy Prophet had heard the words of the *wahi* and had fully grasped their significance there is little point in exposition, for besides being contrary to the idiom and usage, it would be trying to attain what is already achieved, technically known as *muhal* (impossible). Inevitably, therefore, *bayan* does not pertain to the words from the point of language, idiom and reason. This leaves only the meanings and significances which still remain obscure to the listener after hearing the words. Therefore it becomes clear that the word *bayan* (exposition) applies to the meaning and significance, being linguistically also formed for them. The sum and substance of all this discussion, therefore, is that God took upon Himself the task of transmitting the meanings of the different verses of the Qur'an.

**GOD HAS NOT
AUTHORISED ANYONE
TO INTERPRET
THE QUR'AN**

This discourse shows that both the words and the meanings of the Qur'an are from God; the Holy Prophet is not a claimant to either, but is the transmitter and trustee thereof, that is, not only the narration of words and their collation and recitation are from God but exposition of their meaning, a n o t a t i o n and determination of intent were also from Him. Obviously when the Holy Prophet to whom the Qur'an was revealed, was kept subservient to the All Highest in explaining the significance of the Qur'an, how could the *ummah* be authorised to determine its meaning and significance? It

would be preposterous to suggest that the *ummah* could arrogate to itself the right to allocate meanings to this verse or that or to act as *mujtahid*. God Almighty, therefore, kept the *ummah* subordinate to divine interpretation and made over the rehearsal and reproduction of that very Exposition to the Holy Prophet by which He had made him grasp the significance and intent of His message, so that he might explain to the *ummah* the nature of the Divine intent: “And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect”. (Qur'an 16:44).

Even *tafakkur* (pondering) was placed after the understanding of the significance of the Qur'an, so that pondering should not determine the meaning but operate within the limits of the meanings already determined by Exposition and thus only the intents of God may be unfolded by reflecting and those not intended should not be introduced under cover of the words. Such thinking cannot be equated with Divine Knowledge but would be mere arbitrary imaginings and gross delusions. It would not be Divine Wisdom but futile ratiocination. At another place the Qur'an says:

And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ. (Qur'an 16:64).

It is quite manifest that this conflict would either relate to the Qur'an so that people should create

differences and raise controversies about the meanings of its *ayat* or to the affairs of the world, for which every party, in order to support its own stand, would quote from the Qur'an, thereby creating differences about their real character. The remedy for both of those was declared to be the exposition made by the Holy Prophet himself so that the real nature of the meaning of the *ayat* and the affairs may be established. So *vis-à-vis* two rival contentions such an exposition would help in their appraisal and deciding which one is preferable. This is only possible when such an exposition is other than the Qur'an. If it is the Qur'an, the meanings of which are being disputed, then how can these very controversial significances decide the matter between contending parties? The Holy Prophet's exposition, which is divinely inspired, therefore, would be a verity other than that of the Qur'an. This would act as the court of the last resort in face of the conflicts and would be disposed in favour of the most preferable view out of the views of the various parties and individuals, thereby removing the difference and bringing forth what is right.

**HADITH: AN
EXPOSITION OF
THE QUR'AN**

It is evident, therefore, that the *Hadith* is something other than the Qur'an. It clearly unfolds the Qur'anic eternal truths and hidden significances. Since it has also emerged from the same light from which the Qur'an did, it possess the power to bring out that light which no other writing possesses.

THE HOLY QUR'AAN

HADRAD SA'ID Bin Sulaim (R.A.) has reported that Rasul-Ullah (S.A.W.) said:

“On the Day of Judgement, before Allah no other interceder, will have a greater status than the Qur'an, neither a prophet nor an angel, etc.”

It has been learnt from several other *ahadith* that the Holy Qur'an is an interceder — such an interceder whose intercession will be accepted. May Almighty Allah make the Qur'an intercede for us all and may He not make it an opponent or a complainant against us.

In *La'ali-e-Masnu'ah*, it is reported from the *riwayat* of Bazzaz: “When a man dies and his relatives are busy in funeral rites, there stands an extremely handsome man by his head. When the dead body is shrouded that man gets in between the shroud and the chest of the deceased. When, after the burial,

DON'T STORE EGGS IN DOORS

SYDNEY. — Eggs should not be stored in refrigerator doors because constant jarring causes the eggs' structure to break down and they go stale faster, according to home science expert, Mrs Marlene Brell. Mrs Brell said in an

interview here that manufacturers wrongly encouraged housewives to store eggs in the doors because they looked attractive in their racks.

(Evening Post, 14th June, 1976).

THE FALLACY OF EVOLUTION

“PERHAPS the most significant single fact in last year's development of French scientific thought is that the above orthodox explanation of evolution has been badly shaken. Often criticized in the past, it has now come under such heavy fire that the way seems to be open, in France at least, to a new theory of the origin of species . . .

“These are a few of the embarrassing questions asked today by the French rebels: If the giraffe with its eight-foot neck is the product of natural selection and an example of the survival of the fittest, what about the sheep with its neck no longer than a few inches? Aren't giraffes and sheep very close cousins, almost brethren in the animal kingdom...? But then can there live side by side two cousins, each of them fitter than the other, one because its

The unscientificness of Darwin's theory

(Prominent Evolutionist, Jean Rostand in his book: The Orion Book of Evolution.)

neck is longer, the other because its neck is shorter?

“And talking of sheep, what about their horns? According to the classical school they started growing freakishly, and then, as they proved an asset in the sheep's struggle for life, nature went on selecting the horned animals and eliminating the hornless ones. But did it really? There are at least as many hornless sheep as those with horns. Which of them are fitter? . . .

“Out of 120 000 fertilized eggs of the green frog only two individuals survived. Are we to conclude that these two frogs out of 120 000 were selected by nature because they were the fittest ones; or rather . . . that natural selection is nothing but blind mortality which selects nothing at all?” (Science Digest - January, 1961).

HAZRAT ALLAMAH NADVI'S RETRACTION ON PHOTOGRAPHY OF ANIMATE OBJECTS

“IN 1919 I wrote an article on the question of picture-making. In that article I maintained that photography of animate objects especially photos of half the body (the upper half) is permissible. After the appearance of my article several Ulama from Egypt and India presented articles on this subject (of photography of animate objects). Some of these Ulama were in my favour and others against me.

However, all aspects pertaining to this question have since come to my notice, and I now join in and say that the correct view is, that like pictures drawn by hand, pictures produced by means of photography are Naa-Jaa-iz (not permissible).”

(Hazrat Allamah Sayid Suliman Nadvi (R) - Tazkarah Sulaimaan)

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ISLAMIC LAW CONFERENCE SECRETARIAT

A GENERAL secretariat has been formed for the Islamic law conference due to be held in Riyadh next November under the supervision of Imam Mohammad Ibn Saud's Islamic university.

The conference will discuss among other things the impact of the application of Islamic Law on security and stability and Muslim information policy. Invitation to attend the conference have been extended to a large number of Islamic personalities and scholars.

INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION

SPEAKERS at Nadwatul Ulama international conference of Muslim, scholars and intellectuals, held at Lucknow, India, exhorted the followers of the Faith to stand firm against the twin pressures of "The Ephemeral but Glamorous" western culture and discrimination in any form on the grounds of Religion. The theme dominated the four-day conference at which some of the world's leading preachers and teachers of Islam discussed the Educational, Religious and cultural problems of India's Muslims. Among the participants were Ministers, Directors, of studies, prominent politicians, officials from Arab countries. And nearly 300 luminaries of Islamic learning from India and Abroad.

The conference adopted fourteen resolutions on many aspects of Muslim life in the country, including those related to the questions of social and Educational advancement of the community which were discussed in detail by various committees and subcommittees.

SAUDI ARABIA: The population of the kingdom is 7 012 642, according to preliminary result of the first census taken in 1974, the population of Mecca is 366 701, and the population of Medina is 198 186.

JORDAN: A delegation of the council of Islamic association in Jordan presented memorandum to the Turkish Ambassador in Amman to be forwarded to the President of Turkey. The memorandum requested the Turkish government to restore Aya Sofia to its former position of a Mosque which it used to be before it was converted into a Museum under kemalist reforms.

GABON: President Omar Bango received a seven million Riyals cheque by the director general of world Muslim League as a donation by H.M. King Khaled Ibn Abdul Aziz, for the building of Four Mosques in the country.

BELGIUM: Islamic studies has been officially approved for Muslim children in all schools of Belgium. According to an announcement made by the Islamic centre of Brussels (Centre Islamic El Cultural De Belgique) the centre has circulated this news after the Government of Belgium declared Islamic as an officially recognized religion of that country. The inclusion of Islamic studies in Belgium's school curricula becomes affective from beginning of the academic year 75-76.

JAPAN: Mr Eiichi Tanaka, the former national police superintendent-general of Japan has become Muslim under the Imamate of Dr Shawri, President of Japan Islamic congress. Later on he was elected congressman by over 60 000 votes.

By
Jamiatul Ulama —
Eastern Cape

THE Sunday Times Extra dated 4th July, 1976 states in a report: captioned, MOULANAS' 'EVIL' TV CLAIM IS REJECTED:

"Various Muslim spokesmen told the Sunday Times that the Council of Muslim Theologians was not recognized as a judicial body by Muslims. This claim is supported by no less an authority than Mr Ebrahim Bawa, secretary-general of the Islamic Council of South Africa, an umbrella body of South African Muslim organizations."

For the past few weeks the Muslim community has heard of the trumpetings of several rabblers who fraudulently seek to establish their images in the Muslim community. These "luminaries" yearn for leadership of the Muslim community and in a genuine desire to satiate their inordinate craving for self-glory and cheap publicity they have blundered into the capital mistake of crossing swords with the Mujlisul Ulama of South Africa. And above all, they are committing the fatal error of interfering with the Divine Shariah of Allah Ta'ala. Noises and blabbering of such feeble-minded men are nothing new. Our present day westernized society abound with cranks and fame-seekers of various descriptions. The Jamiatul Ulama had no intention to descend to such a base level as to reply to the little noises of these little parasites who such the 'blood of our religion' in a bid to hoist and establish their non-existent images. Their wordly positions — their university degrees and their wealth could not and never will achieve for them the desired honour and status in the Muslim community. For this reason they considered it fit to hitch a ride on the vehicle of Islam in search of self-aggrandizement. At their best, all these tin-top 'leaders' and 'dignitaries' put

JAMIATUL ULAMA LASHES ICOSA

together are only of nuisance value. However, the Sunday Times report has compelled us to rescind our earlier decision to permit the puny self-styled "authorities" to feast and gorge out the blatant lies which is their monopoly and which is the product of pseudo-intelligence ushered into our midst by the anti-Sunnah mobsters.

The Muslim public has to be informed that the Sunday Times report is highly misleading, inaccurate and un-Islamic. Because we fear that unwary Muslims may be misled by the false claims appearing in the report we have proposed to expose the false "authorities". Our intention is to reply to only the above extract quoted from the report as the rest of the report is puerile and downright stupid. The stupidity of the rest of the report is of such a magnitude that we have no fear of its capacity to hoodwink the sincere Muslim.

The report in the Sunday Times attempts to discredit the respectable country-wide organization of Ulama, viz. The Mujlisul Ulama of South Africa. One non-entity, a Mr Bawa, claimed that the Mujlisul Ulama is not a recognized body. This very same Mr Bawa has been dubbed "an authority" in the Sunday Times report. Mr Bawa is not an authority in Islamic Law. He possesses no Islamic qualifications. Therefore, to describe a non-entity and an Islamically unqualified person as "an authority" is beyond all comprehension.

The Muslim public must now be told of a group of men who have designated themselves as the Islamic Council of South Africa (Icosa). This so-called "Islamic" Council of South Africa which has Mr Bawa as its so-called "secretary-general" has no standing as far as the

Shariah is concerned. Mr Bawa, himself, as well as his Icosa are not qualified in the Shariah. This body, therefore has, no right to make exaggerated claims that it represents the Muslim community of South Africa. Mr Bawa's insignificant position as the secretary-general of an infant organization struggling to gain a foothold in the Muslim community does not assign to him any Islamic status, nor does his worldly qualifications.

What right does this feeble body known as Icosa possess to claim representation of the Muslim community? From whence does Icosa derive its authority to claim leadership of the Muslim community of South Africa? What are the Islamic qualifications of Icosa? The Jamiatul Ulama of Transvaal, the Jamiatul Ulama of Eastern Cape, the Mujlisul Ulama of South Africa as well as many other Muslim organizations are NOT affiliated to this shadow of an organization, viz. Icosa. Its brazen attitude to act as the spokesman of Muslims of South Africa is therefore false in the extreme. The majority of Icosa members have no Islamic qualifications in Shari' Law. The majority of the Icosa members, like Mr Bawa, is aligned to the satanic anti-Sunnah forces. How then can such a Islamically unqualified person be a "leading authority" in the community?

The Muslim Judicial Council and the Jamiatul Ulama of Natal have lent some respectability to this misfit of an organization known as Icosa. The un-Islamic character of Icosa and the hatred for Rasulullah's Sunnah prevalent in the modernists of Icosa will soon convince the respected Ulama of these two Ulama bodies that compromise or dialogue with Allah's enemies does

not augur well for the Muslim community. In our opinion Icosa is merely endeavouring to use the Ulama who have affiliated with it for its un-Islamic and vile design of seeking self-glory and leadership of the Muslim community. The time has come for the Ulama to withdraw from this Icosa body which in all reality is only a mirage.

The Mujlisul Ulama's status as a valid and recognized Ulama Body is not dependent on the community's sanction and election. The Ulama's Islamic position, as the exponents and defenders of the Deen of Allah is enshrined in the Quran and the Ahadith of Rasulullah (S.A.W.). This sacred right and authority bestowed upon the Ulama by Allah Ta'ala can never be usurped by the modernist anti-Sunnah elements who grow at the framework of Islam. Icosa, being a fictitious body, is constrained to solicit the support of the public to bolster its tottering stand and its fading or more appropriately, its non-existent image. On the other hand the Ulama are in no need to crawl for ignorant support of the so-called intelligentsia who attempt to project themselves as the "Mujaddids", and the "Reformers" of our age. Lobbying for support is the distinctive attribute of unqualified men who have no official standing in the Shariah set-up of Law. The Ulama are responsible unto Allah Ta'ala and not to the community. The Shariah, therefore rules that the "various spokesmen" (mentioned in the Sunday Times report) are spokesmen of their desire and not spokesmen of the shariah. The true spokesmen of the Shariah and the Muslim community are the Ulama. Mr Bawa, his Icosa and their like must take heed.

ANNOUNCEMENT

THE Jamiatul Ulama (Eastern Cape) shall keep track of the un-Islamic developments in the ranks of ICOSA. Henceforth the Muslim public shall be kept informed of the deviations of ICOSA traded under the guise of an Islamic face. Anti-Sunnah operations of ICOSA will be exposed and demolished, Insha'Allah.

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CAPE ULAMA ASSAIL ICOSA

THE Cape Branch of the Mujlisul Ulama of South Africa issued the following statement rejecting Mr Bawa and Icosa:

A report titled, "Moulana's Evil T V claim is Rejected" appeared in the Sunday Times of the 4th July, 1976. The Islamic stand with regard to television has been explained in detail in our booklet, "Islam and Television". The booklet was printed and published for the Islamic benefit of unbiased Muslims — for Muslims whose life on earth is based on the Law of Allah — for Muslims who are conscious of their Meeting with Allah Ta'ala — for Muslims who search for the Supreme Pleasure of Allah Ta'ala. Since the booklet has already achieved the purpose for which it was designed, we have no intention to heed the ignorant attacks of men ignorant of the Shariah, like one Mr Ebrahim Bawa who has been given the title of "an authority". Confusion may have

been created in the minds of innocent Muslims by the award of the "authority" title to a non-existing "authority", viz., one Mr Bawa. It is to dispel this confusion that we are duty-bound to issue a statement. We must announce that Mr Ebrahim Bawa is essentially a mister, and is no Islamic authority. He holds no Islamic standing which could accord to him a position of leadership in Islam. The qualifications required for leadership in Islam are lacking in Mr Bawa. Mr Bawa's position as secretary-general of a crawling association of individuals grouped into what has been designated, Icosa, does not advance him any qualities which could propel him into a position of leadership or "authorityship" in Islam. According to the Shariah it is illegal to appoint a man of Mr Bawa's stature — a man who is uneducated and totally ignorant in Islamic Law — to a position of sacred Trust in Islam. The

claim, therefore, made in the Sunday Times report is highly unreliable and fictitious. The so-called "umbrella" organization carrying the epithet of Icosa, is not the voice of the Muslim community. Icosa's self-acclaim and self-styled appointment as the spokesman of the Muslim community is both laughable and reprehensible.

JAZAKU-MULLAH

THE MAJLIS has been inundated with letters from the Muslim community throughout South Africa attacking Mr Ebrahim Bawa and ICOSA and at the same time affirming support for the MUJLISUL ULAMA OF SOUTH AFRICA.

We wish to inform our readers that it is not the policy of THE MAJLIS to print Readers' Letters as all available space is required for disseminating the MESSAGE OF ISLAM and for differentiating TRUTH from FALSEHOOD.

Nevertheless, we express our appreciation for the flood of moral support and say, JAZA-KU-MUL-LAH! — Editor.

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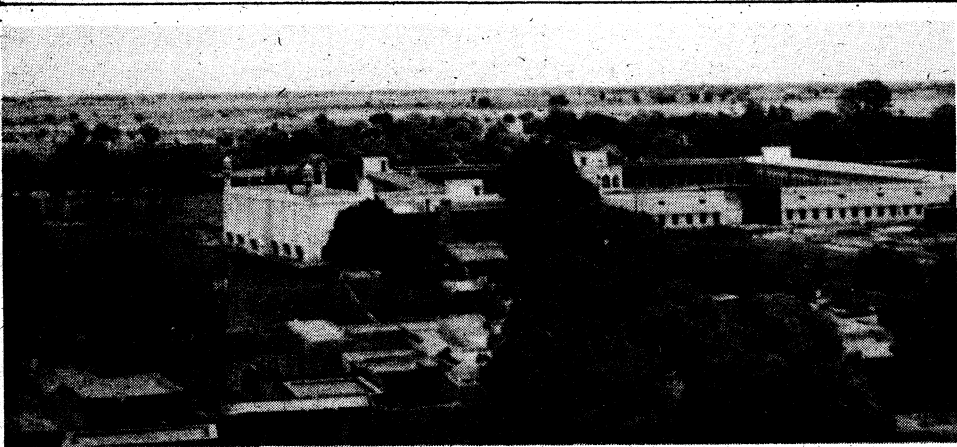
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Vol. 1, No. 6

"VOICE of ISLAM"

ICSA NOT "SPOKESMAN" OF MUSLIMS



General view of Miftahul Uloom and Mosque-Jalalabad.

MASIHUL UMMAT IN SOUTH AFRICA

MASEEHUL UMMAT, Imaamut Tasawwuf, Hazrat Maulana Muhammad Masihullah Khan Shirwani, Rector of the Islamic Theological Centre, Miftahul Uloom, at Jalalabad in India has arrived in South Africa.

Hazrat Masihullah Sahib

PHOTOS OF PROPHETS HARAAM

SHEIKH MOHAMED H. Suleman, Director General (lit.) of Azhar university said that photos of Prophets (Peace be upon them) including Prophet Mohamed (S.A.W.) is Haraam.

"The shariah condemns photos, whether they're stills or moving, of Prophets for it turns the peoples attention away from the worship of Almighty Allah to the reverence of these photos and statues. It is sufficient for a muslim to learn of the qualities and habits of Rasoolullah (S.A.W.) from the authentic writings".

Some of the discourses and lectures delivered by Hazrat Masihullah in South Africa will be translated into English and published in successive issues of The Majlis, Insha'Allah. Subscribe to The Majlis and be assured of your copy.

NOT MEMBERS

THE JAMIATUL ULAMA OF TRANSVAAL (the Representatives of the Muslims of the Province of Transvaal), JAMIATUL ULAMA (Eastern Cape), the MUJLISUL ULAMA of SOUTH AFRICA as well as numerous organizations throughout South Africa are not affiliated to ICSA.

SACRILEGE

CAMOUFLAGED

IN A crude attempt to mislead the nation of Islam the producers of the vile film titled: Mohammed, Messenger of God, have changed the name of the film to "The Message".

The film has already aroused world-wide Muslim protest, anger and indignation which shall not cease as long as the sacrilegious film is being distributed and screened. The Muslim public must be on its guard and know that the film, "The Message" is the very same sacrilegious and insulting film which makes a mockery of Islam and which has courted the wrath of Muslims all over the world. Muslims should not fail in their sacred duty to guard and maintain the honour of Rasoolullah (S.A.W.) and the sanctity of Islam. All those responsible for the production and dissemination of this mockery of Islam must be told in clear-cut terms that Muslims of South Africa will not brook the vilification hurled at our beloved Rasoolullah (S.A.W.) in the form of the satanic film designated now deceitfully, THE MESSAGE.

Kuwait has launched an international campaign to halt the screening and distribution of the film now titled: The Message. We pray that Allah Ta'ala grant all Muslims the strength, courage and fortitude to offer their unswerving loyalty and sacrifice in defense of the honour of Islam, AMEEN.

Continued on
pages 2, 3 and 5

THE Mujlisul Ulama of South Africa says in a statement released to The Majlis that the Islamic council of South Africa (ICSA) has no Islamic right to claim to be the representative of the Muslim community. The full text of the statement reads:

"Rasulullah (S.A.W.) stated with much emphasis: 'Verily, only the Ulama are the heirs of the Prophets.' Besides this Hadith there are many other Ahadith as well as verses of the Holy Quran commanding obedience to the Ulama of Islam. The Quran and the Ahadith leave no doubt as to who the true Representatives of Islam and the Muslim community are. The Nabi of Allah was the Representative of Allah on earth, and as such he was the Spokesman of Islam and the Muslim community. The Quran and the Holy Statements of Rasulullah (S.A.W.) delegated this sacred responsibility to the Ulama of Islam. Hence, the Representation of the Ulama on behalf of the Muslim community and the position of Leadership of the community assigned to the Ulama are by Divine ordinance.

Because of the mandate granted to the Ulama by the Quran and Ahadith, only they (the Ulama) are entitled to claim to be the representatives of Islam and the Muslim community. The decision of a few individuals or organizations or of the whole community cannot abrogate the Divine Law of Allah Ta'ala. The Ulama shall ever remain the Representatives of Rasulullah (S.A.W.), of Islam and of the Muslim community. The Shariah of Islam is sacrosanct. Therefore, it shall have no other exponents and representatives besides the Ulama. In the light of the responsibility imposed upon the Ulama by the Shariah we have to tell the Muslim public of South Africa that the Islamic Council of South is not the spokesman of the Muslims of South Africa. ICSA has no Islamic right to assign to itself a rank or position which Allah and His Rasool (S.A.W.) have delegated to the Ulama of the Ummat.

ICSA as a body of individuals and/or organiza-

tions may proceed in carrying out righteous Islamic social work. As long as it pursues a policy of operating within the framework of the Shariah and as long as it submits its decisions for approval to the Ulama it shall be entitled to exist and function. However, if ICSA assumes upon it the task of interfering in the Shariah, of contradicting the Verdicts of the Shariah, then it shall cease to enjoy the right of operating in the Muslim community. In the interests of the Muslim community as well as in the interests of its peaceful and smooth functioning, ICSA must take note of the following two vital issues. Only then will it be granted a safe and smooth passage in the Muslim community.

1 ICSA cannot claim to be the spokesman of the Muslim community ICSA must as an Islamic necessity relinquish its claim of being the representative of the Muslim community.

2 ICSA must leave the Shariah to the Ulama. The Ulama will issue verdicts and opinions regarding matters concerning the Shariah, and not ICSA.

ICSA should take heed of these two issues. If the members of ICSA fail to accept the position as outlined, then ICSA will fall by the wayside into oblivion, and be negated as another one of those organizations which mushroom and disappear."

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"And, among mankind are those who dispute in the Laws of Allah without any knowledge. And, they follow every rebellious shaitaan."
(Quran)

NATAL ULAMA SUPPORT FOR MAJLISUL ULAMA

INDIVIDUAL members of the Jamiatul Ulama (Natal) came out in firm support of the stand that the true representatives of the Muslim community are the Ulama of the Ummah. A number of members of the Jamiat spoken to aligned themselves with the Majlisul Ulama of South Africa. Here are some of the views expressed:

Maulana Abdul Haq Makda, a senior official of the Jamiatul Ulama (Natal) said: "The Muslim public as well as the Majlisul Ulama is to be assured that the Jamiat's affiliation to ICSA in no way implies a sacrifice of the demands of the Shariah. Our affiliation to ICSA should not be construed as an abdication of the Jamiat's Islamic right and obligation of guiding and representing the Muslim community of Natal. The controlling and determining factor in all our affairs is the Shariah, and on this score there shall be no compromise whatsoever. We fully associate ourselves with the view that the true and the Islamic leaders of the Muslim community are the Ulama upon whom the Holy Nabi of Allah (S.A.W.) placed the mantle of Amr Bil - Ma'ruf - Nahy anil Munkar. Without the slightest fear of contradiction I can say that each and every member of the Jamiat acknowledge the decree of Rasulullah (S.A.W.) appointing the Ulama as the Representatives of the Ambiyaa. This sacred right of the Ulama should not be understood to have been compromised by the Jamiat's affiliation to ICSA. The members of the Jamiat will jealously guard the Shariah and under no circumstances will any tampering with the Laws of Allah be tolerated. I would like to assure the Muslim public that if ICSA moves in a direction contrary to the Shariah, the Ulama of Natal will demand the resignation of the Jamiat's membership from ICSA."

Maulana Ahmed Sadek Mehtar, Imam of the East Street Masjid in Pietermaritzburg said: "I fully associate myself with the stand of the Majlisul

Ulama of South Africa in claiming that the Quran and the Hadith bestow the position of leadership of the Muslim community to the Ulama. The fact that Rasulullah (S.A.W.) said that the Ulama are his heirs, is sufficient to indicate who the actual representatives of Islam are."

Maulana Mohammed Bhorat of Stanger, speaking on behalf of a group of Ulama stationed in Stanger and North Coast said: "We express our solidarity and support for the Majlisul Ulama of South Africa. May Allah Ta'ala grant the members of the Majlisul Ulama strength and fortitude to steadfastly maintain the Islamic work initiated. The Shariah of Islam is sacred and its exponents and representatives have been appointed by sacred commands of the Quran and Hadith. Rasulullah (S.A.W.) said: "The Ulama are the Heirs of the Prophets." We, therefore agree with the claim that the Representatives of the Muslim community are the Ulama. This right will not be compromised."

Maulana Ebrahim Shaikh, the Imam of Mooi River Masjid said: "I strongly support the stand of the Majlisul Ulama of South Africa in claiming that the Ulama, and not ICSA, are the Representatives of the Muslim community. I, a member of the Jamiatul Ulama (Natal) which is affiliated to ICSA, shall under no circumstances compromise my right to support the Ulama in their fight against un-Islamic tendencies which appear in the community from time to time. The Jamiat's joining with ICSA does not, in my opinion, mean that the Ulama of Natal

have resigned their Islamic right of being the Representatives of the Deen in favour of ICSA."

Mufti Basheer Ahmad said: "Regardless of any affiliation or membership to any body or organisation, a Muslim's first allegiance is to the Allah Ta'ala. In our affairs we are commanded by the Quran to submit to the Shariah which has to determine the direction of the affairs of the Muslim community. The Shariah has appointed the Ulama as the Representative of Rasulullah (S.A.W.). I, therefore, align myself with the stand of the Majlisul Ulama of South Africa in the claim that only the Ulama enjoy the Islamic right to act as spokesman and representative of Islam and of the Muslim nation."

Maulana Ismail Maiter, Imam of the Juma Masjid of Tongaat said: "I offer full support to the Majlisul Ulama of South Africa in its noble endeavours to stand up for the much battered Sunnah of our Nabi (S.A.W.). The Shariah imposes the sacred responsibility of safeguarding the Sunnah upon the Ulama, and in terms of the order issued by Rasulullah (S.A.W.) the Ulama are the Heirs of the Ambiyaa. And, in their capacity as Rasulullah's Representatives, the Ulama will act as the spokesman of Islam. I align myself with the Mujlisul Ulama's stand that the representatives of the Muslim community are the Ulama of the Ummat. All those who oppose the sacred teachings of Islam and the Sunnah will have to be dealt with firmly by the Ulama. Unauthorised bodies and organizations have no Islamic authority to pose or set themselves up as the Representatives of Islam."

filled oneself at sehri and iftaar? The Shaikhs of Tariqat have said: "Whoever remains hungry in Ramadhan, shall remain safe from the evil of shaytaan throughout the year until the next Ramadhan."

Imaam Ghazaali in his Ihya Ulumid Deen mentions the experiences of some Shaikhs. He makes mention of Sahl bin Abdullah Tastari who used to eat only once every fifteen days, while in Ramadhan he ate only one morsel. In order to follow the sunnah he used to have a drink of water daily for sehri and iftaar. Shaikh Junaid was a man who always used to fast throughout the year. However, when his noble friends used to visit him occasionally, he used to break his fast and eat with them saying: "The virtue of breaking fast and eating with (such noble) friends is not less than fasting (nafl)."

Similarly we can mention the experiences of numerous saints who through little food used to train their inner selves, but once again, bear in mind, that it should not be carried out to such an extent that the religious activities and responsibilities are neglected as a result of weakness in the body.

ALLAAMA Sha'raani mentions in Sharh Iqna: "A covenant was made with us that we shall not fill our stomachs completely when eating especially in the nights of Ramadhan." It is better that one should eat less in the nights of Ramadhan than on other nights. After all, what is the use of fasting after having

WHITHER ICSA

THE following is part of the Editorial appearing in Al-Jihaab International Islamic Movement's monthly Bulletin, "Filul Islam"

WHITHER ICSA? TAKE CARE OR NOWHERE AT ALL!

One of our most promising young Cape Muslim intellectuals, in a recent issue of the local "Muslim News", posed the question "Whither ICSA?" (ICSA, of course, standing for the newly-formed Islamic Council of the RSA) — and this is a question as relevant as it is challenging and one which we feel is demanding of a reply. Particularly is it demanding of a reply from us because (as the Unit of an International Islamic body in South Africa) we are but very peripherally involved in the formation of ICSA and are, therefore, able to look upon it more objectively than most, and although we are ourselves considering affiliating with the new Council (refer previous issue of "Fil"), we would comment quite frankly that: "Allah Alone Knows the ultimate destination of any person or agglomeration of persons who have come together with some specific aim, but the while ICSA adheres to its present attitudes and beliefs, we have little hope that its lot will be other than a sudden end because these attitudes and beliefs are based on two terrifying and absolutely fatal misconceptions which we

set out below:—

(1) Misconception One: In its dealings with the South African Muslim Ummah, ICSA believes (seemingly) in the age-old adage that a stinging-nettle if firmly grasped does not 'sting'... Well, this may be the case with a stinging-nettle but it is not the case with the Muslim community of the RSA and ICSA would do well to think back and remember (a) The many times our community has risen in revolt against and destroyed those who tried too roughly to impose upon it their will, and (b) Our community's traditional near-complete disinterest in the many bodies before ICSA that set themselves up as 'spokesmen' for various sections of the local Ummah and all too soon found themselves reduced to nothing but a meaningless façade. This strange psychosis of our people is one that asks more for compassion than condemnation because it is the product of centuries of subsistence in an overwhelmingly alien and often hostile non-Muslim environment that demanded of us a hardy individualism if we were to preserve our identity as Muslims in the sea of Christian fellow-workers and often residential neighbours that hemmed us in from every

side. The one binding factor was the Sheikh or Imaam of 'our own' Mosque and since there were considerably more than one Mosque and the Sheikhs and Imaams often did not see eye-to-eye this did not constitute a mechanism for the unification of the community as a whole — but, despite our modern-day Westernisation and 'sophistication' and the contemptuous manner in which so many of today's younger generation are apt to speak of the Ulama, old habits die hard and 'hybrid' bodies like ICSA are faced from outset by a wall of instinctive scepticism as far as the masses of our people are concerned. Under the circumstances, for ICSA to (a) Lay so much emphasis on the fact that it and it alone will be allowed to receive funds from overseas and then redistribute these funds to whomsoever it thinks fit, and (b) Make or condone the making by others of statements to the effect that only it will be allowed to correspond with Muslim Governments overseas, or even with the Government of the RSA (surely an un-Islamic thing, this, when the least Muslim was allowed to personally and individually approach the Great Caliphs of old?) — is to court opposition on a massive scale, once the euphoria of forming ICSA has worn off and this organisation and that organisation returns to its routine activities only to find that it now has to 'fight for its share of the cake' and there is in its mouth a 'bit' to which it is not at all accustomed after centuries of enjoying a 'free rein'...

ICSA EXPELS MEMBER

AT a meeting of the Board of Directors of ICSA held in Durban, a Board-member, Mr M.G.E. Hendricks of Cape Town was expelled from ICSA. The expulsion of Mr Hendricks was the result of certain allegations of corruption and incompetency made by Mr Hendricks against ICSA. The allegations made by Mr Hendricks against ICSA were made in a letter to Muslim News of Athlone, Cape. The text of Mr Hendricks' letter to the Muslim News, which was published on the 2nd April, 1976, is as follows:

M.G.E. Hendricks,
114 Rochester Road,
Cape Town.

WHITHER ICSA?

Sir,
It is indeed surprising that since the formation of 'The Islamic Council of S.A. (ICSA)', your newspaper has only reported and commented directly on this body on two occasions, over a period of four months. This state of affairs is either an indictment on "Muslim News", for not carrying out its public duty by keeping the Muslims informed of the body that purports to represent them nationally and internationally; or it is an indictment on the present ICSA cabinet and regional councils for being dormant and not being competent to manage the affairs of the Muslims they claim to be representing.

Notwithstanding the above, "Muslim News" must be complimented for their Islamic stand, on the two occasions they commented on ICSA in their editorials. Your fear that ICSA may become another "puppet council", accommodating the ideology of this country

contrary to Islamic principles, and that ICSA will be used to secure favours and concessions for S.A. Muslims (like being compensated for properties nationalised in Mozambique), is shared by many.

In fact the Jamiatul Ulama of the Transvaal decided not to join ICSA until they are satisfied that the Council will only operate on Islamic principles.

It must be noted that ICSA will receive recognition from the Muslim world as the representatives of the Muslims in South Africa, irrespective of its policy vis-à-vis the South African situation and political structure. Anybody believing the contrary is indeed naïve. Those in ICSA with vested interests, have gone to great lengths to ensure that when ICSA is formed it will receive recognition from the quarters desired. Muslim personalities who were their guests over the years now occupy powerful positions in international Muslim bodies and they are consequently valuable allies. Thus only certain organizations and certain individuals get invitations to attend international Islamic conferences. These privileged ones claim overseas to be representatives of the Muslims in S.A. and they have established a rapport that will take some time to break down. At great personal sacrifice in time and money they have attended every possible Islamic conference to strengthen their hand. It is indeed ironic that while these individuals have established themselves overseas, their credibility in

their own province and in South Africa is suspect and they are completely rejected in many quarters for their patronising attitude and support to political institutions that flout basic Islamic principles. The RABITAH is presently fed up with the rivalry that exists between bodies, especially in their claim to be the 'true representatives'. They will thus recognise the body that best meets their requirements and thereafter reject all others. ICSA with a 'godfather' in the person of Inamulla Khan, will undoubtedly be recognised by the RABITAH.

Since ICSA will be recognised as the representatives of the Muslims in S.A., it is the duty of every Muslim to be vigilant and on the alert to ensure that ICSA does not incriminate them in an action that is un-Islamic, or that will be to the discredit of the Muslim community in S.A., especially in the eyes of the "Blacks" in Southern Africa. Islam is still the major threat to communism and is its main obstacle in rearing its head in Africa. Islamic principles will be able to solve the problems of Southern Africa, but unfortunately the Muslims are too hopeless to represent Islam as a dynamic alternative to the other ideologies being propagated. The Islamic cause may be further damaged if ICSA is steered by those with vested interests, to accept and maintain the status quo in South Africa.

It is the responsibility of "Muslim News" to harness public opinion so that the priorities of ICSA can be determined. (Reproduced from Muslim News.)

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ABUL HASAN ALI al-ASH'ARI

By (Maulana Abul Hasan Ali Nadvi)

ABUL Hasan 'Ali was the son of Isma'il who descended from Abu Musa al-Ash'ari a reputed companion of the Prophet, at Basra in 260 A.H. After the death of Isma'il his mother had married Abu 'Ali al-Jubba'i (d. 915 A.D.) who was the last great teacher and an ardent expounder of 'itizal. Al-Ash'ari, thus brought up and educated by al-Jubba'i, soon became an adherent of the Mu'tazilite doctrine and a trusted lieutenant of the latter.

Abu 'Ali al-Jubba'i was a successful teacher and writer but not a good debator while Abul Hasan 'Ali al-Ash'ari was celebrated both for his wit and eloquence. During the debates on the doctrines of 'itizal, al-Jubba'i used to ask him to contend with the opponents of his school. Thus he soon earned a name for his mastery over the science of disputation and was recognised as a teacher of the Mu'tazilite school of thought. It was expected that he would succeed his god-father and mentor and prove a still more vigorous and eminent exponent of the Mu'tazilite doctrines. God had, however, willed otherwise.

Notwithstanding the fact that al-Ash'ari had spent his life in the advocacy of the Mu'tazilite school whose leadership was about to fall in his lap, Providence had selected him to vindicate the Sunnah. He began to see through the intellectual sophistry of the Mu'tazilite school, its quibblings and hairsplitting, and ultimately realised that the specious reasoning of the rationalists was nothing more than an intricate yet well argued spell of words, ideas and thoughts but really inconsequential in so far as the search for Truth was concerned. It dawned upon

him that the source of truth lay only in revelation; the way of the teachers of the old and companions of the Prophet was the only Right Path, and that there was no reason why intellect should not submit to it. Thus getting disenchanted from the Mu'tazilite doctrines at the age of forty, he developed an intense dislike for the so-called rationalist school. He did not come out of his house for fifteen days. On the sixteenth day he went from his house to the principal mosque of the city. It was Friday and al-Ash'ari elbowed his way through the thronging crowd of the faithful. Going straight to the pulpit and ascending its steps he started to proclaim:

"Many of you know me. I want to tell those who do not know me that I am Abul Hasan 'Ali al-Ash'ari. I was a Mu'tazilite and believed in their doctrines. Now I seek repentance from God and turn away from my earlier beliefs; henceforth, I shall endeavour to refute the doctrines of the Mu'tazilites and lay bare their mistakes and weaknesses."

And from that day on al-Ash'ari devoted himself wholeheartedly to the repudiation of the Mu'tazilites and began

propounding the tenets of the orthodox school. With his profound knowledge, penetrating intellect, eloquence, mastery over dialectics and a facile pen, he was able to over-shadow his disputants and uphold the doctrines of the conformist school.

MISSIONARY ZEAL OF AL-ASH'ARI

For he considered it an obligation and a mission enjoined by God Almighty, al-Ash'ari performed the task he had taken upon himself with an untiring zeal. He used to attend the meetings of the Mu'tazilites and search out rationalists to set at rest their doubts about the doctrines of the orthodox school. If anyone raised the objection as to why he met the sceptics and dissenters, who ought to be shunned, he would reply that he could not do otherwise. He explained that the Mu'tazilites were all well-placed in life, held the offices of administrators, judges, and other venerable positions, and, therefore, they could not be expected to come to him. If he too were to sit with folded hands, how would they come to know the Truth, and also that there was someone who could defend the faith with reason and arguments.

further that bitterly though our people may sometimes criticise and with disparagement speak of our Ulama, they are fundamentally respectful towards them and it is only a Supreme Council of Ulama or, alternatively, a more comprehensive Council dominated through ENTRENCHED constitutional clauses by a Judiciary of Ulama ELECTED BY THE ULEMA THEMSELVES which will ever be able to effectively unite and administer the Muslims of this land and keep them on the Path of strict adherence to the Shariat from which already there are serious signs of deviation as the swelling coterie of secular-oriented bodies and pretenders to leadership over us struggle to negate the traditional authority of our Sheikhs and Imams. To a Supreme Council of Ulama or an alternative Council as described above, we shall unhesitatingly extend our co-operation, but to anything short of that — never — and may Allah Be Praised that we are as "old-fashioned" as so many will undoubtedly accuse. . . !

By
(Al-Jihad International
Islamic Movement)

entity for international negotiation may be) is going to prove equally unacceptable to us UNLESS its provisional constitution, presently suspended for amendments for one year, is so amended that it ceases to be so ominously obscurantist on the question of a clear-out and separate Judiciary that shall control its deliberations and its deeds. Concerning this new body, we would predict that, in its PRESENT shape and form, it will never be representative of all of the Muslims of South Africa and it will, in ultimate instance, be "supreme" only in name, and we are of this opinion because it contains too many of those non-Ulema elements to which our people have basically never rendered obedience and over which they have divided and sub-divided with a horrifying prolificity down the years. We would say

C.I.T.'S UNWARRANTED ACCUSATION

—Majlis Correspondent—

IN its Annual Report, the central Islamic Trust of Johannesburg states:

"A sad feature of these days is that we find ourselves at loggerheads with each other. We run to the non-Muslim press with our petty problems instead of coming together and thrashing out our differences. This, no doubt will stop the shame and disgrace that sensational newspapers bring to us.

Certain groups of the Ulama also give unwarranted interviews to the press which appear as headlines. By so doing they are making the news-media a legitimate forum for Muslim affairs. We must avoid resorting to the non-Muslim press at all times."

The C.I.T.'s accusation levelled against the Ulama is due to either appalling ignorance of the truth or a deliberate attempt to cast aside the true facts in a bid to bring disrepute on the Ulama. Let us ask the

C.I.T.: Who is it who runs to the non-Muslim press? Who is it who initiates controversies on Islamic issues in the non-Muslim press? The Ulama or the anti-Sunnah elements? The C.I.T. should reserve its unwarranted advice for ICSA and other like anti-Sunnah bodies.

We wish the C.I.T. to get the message very clearly that the Ulama will speak on behalf of Islam. The Ulama will not tolerate unqualified and unauthoritative bodies like C.I.T. to interfere with the Shariah. As far as the Shariah is concerned the C.I.T. enjoys no status of importance. Its advice to us is therefore, highly inappropriate. C.I.T. and like organizations have to understand that the days when unqualified and Islamically uneducated persons could dictate to Molvi's who were in their

employ, have ended. Wealth is no qualification for leadership in Islam. The Ulama have an obligatory duty to oppose and demolish the un-Islamic ideas which the anti-Sunnah and honour-hungry modernists are attempting to introduce into the bodywork of the Shariah. The C.I.T. must be on its guard when it wishes to speak on behalf of the Shariah. Any un-Islamic statement or any attack on the Sunnah of Rasulullah (S.A.W.) coming from any quarter will be strongly contested and ungarbed.

We sincerely hope that the C.I.T. will make an attempt to secure back copies of the non-Muslim press and carefully study the reports so that it could form an unbiased conclusion as to who the actual culprits are who always initiate the attacks against the Sunnah and the Shariah. We are certain that Mr Bawa of the ICSA will be able to enlighten the C.I.T. in this regard.

C.I.T. AND ITS "ADVICE"

Majlis Correspondent

IN AN Annual report issued by the Central Islamic Trust, the President of C.I.T. remarks:

"My humble advice to the Jamiatul Ulama, who are rendering noble service to Muslims, is to get their members, who are teaching at the Madaaris throughout the Transvaal, to participate in social and communal activities in their areas. Most of them teach for about 3 hours per day. Imam, of course, is done by some who have to perform Salaat, anyway. Their salaries are usually very good. They should be made aware of the important duty of Da'wa-propagation of the Deen — to Muslims and non-Muslims. They should be motivated to visit hospitals, clinics and

to do social work."

The C.I.T.'s remarks are pregnant with sarcasm, scorn and ignorance. The ignorance could be appreciated because of the dearth of Islamic Knowledge in the ranks of the C.I.T. The C.I.T. instead of giving unwarranted "advice" to the Jamiatul Ulama of Transvaal should rather appraise its own un-Islamic tendencies. The C.I.T. should also define what actually they mean by the terms: "social and communal activities". As regards "Da'wa, the C.I.T. is the last organization to speak about propagation of Islam. Members of the Jamiatul Ulama (Transvaal) are not subservient to the C.I.T. Each member of the Jamiatul Ulama is fully entitled to act and serve the Deen and the community in proportion to his own ability and capacity. If members of the C.I.T. are

visiting hospitals and clinics, let them do so by all means. But, let them not attempt to exhibit their "good work" indirectly by attempting to show off their exploits in sneering "advices" to the Ulama. The Ulama will maintain their sacred duties and methods of the Sunnah in total disregard of the fuming of the anti-Ulama clique.

The C.I.T. should be made aware of its duty to Islam. It should motivate its members to adopt a Sunnah way of life and refrain from imitating the Kuffaar in daily life. Let the members of C.I.T. first acquire Islamic knowledge, learn how to recite the Quran correctly, how to have an Islamic appearance and how to perform Salaat regularly and correctly, and let the C.I.T. know that the upliftment of the Ummah can never be achieved by their modernist methods.

ULEMA — REPRESENTATIVES OF THE DEEN

ISLAMIC Administration calls for a separate, independent and overriding Judiciary of competent Ulama who shall issue their verdicts in accordance with the Sunnah, Qur'an and other accepted sources of Islamic Law, and this is a fundamental principle of Islamic Administration and it cannot be "swept under the carpet" or in any way evaded or denied. Years ago, our Al-Jihaad International Islamic Movement refused to affiliate with Cape Town's Majlis Ashura Al-Islami because it felt that the above principle was not being sufficiently clearly observed, and although this stand of ours earned us much of ostracism and ill-will, we have to this day refused to deviate from that stand. Now an infinitely more ambitious "supreme body" for (it is hoped) all of the Muslims of South Africa has just been launched (the two delegates from Muslim World League who visited the Republic in May of this year being, it would seem, the agents that triggered this idea) and it would appear that the new body (laudable though its aims of uniting the local Ummah and providing an

REJECTION OF DUA

IT should be borne in mind that there are certain conditions on which duas are accepted. In the absence of these, duas may be often rejected. Among these is halaal food. Where haraam is consumed dua is not accepted. Rasulullah SAW. said: "Many a greatly troubled one in distress lifts up his hands to the heavens making dua, crying: 'O Allah, O Allah.' However the food he eats is haraam, what he drinks is haraam, his clothes are of haraam and in such cases how can his dua be accepted?"

A story is related about a group of people in Kufa whose dua used to be always answered. Whenever a ruler was placed over them, they used to make a

dua for a curse about him which quickly came to destroy him. When Hajjaaj became ruler there, he invited these people, amongst others, to a feast. After having eaten, he said: "Now I am not afraid of the duas for a curse upon me for these people because haraam food has entered their stomachs." (At this stage let us ponder over how much haraam is being consumed in these times when people are even trying to make permissible the earning of interest money. We find our people go so far as to think that bribery and what is obtained from it is permissible, while our traders very often when trading with people deceive them.)

YMMA (BENONI) TO RESIGN FROM ICSA

THE Young Men's Muslim Association of Benoni, an affiliated organization of the Islamic Council of South Africa has informed The Majlis of its intention to resign its membership from ICSA. The Young Men's Muslim Association is dissatisfied with ICSA and feels that its affiliation to ICSA shall have to be terminated.

RAMADHAAN A MONTH OF ABSTINENCE

ONCE somebody inquired from Rasulullah: "What causes the fast to break?" He replied: "Telling lies and backbiting."

This Hadith when read in conjunction with so many others, actually tells us to avoid such deeds. Such deeds cause fasting to be wasted. In our times we are fond of keeping ourselves busy with unnecessary conversations. Some ulama are of the opinion that lies, backbiting, slander etc. actually do cause the fast to be broken just like eating and drinking. However the vast majority of ulama believe that the fast does not actually break but becomes null and void as far as blessings are concerned.

The ulama of Islam have mentioned six things about which care should be taken in fasting:

Firstly, one should keep the eyes away from any place where one should not look. They even go so far as to prohibit looking at one's own wife with desire. So how much more important is it to avoid looking at another woman with desire. Similarly looking at any evil place or where evil is committed should be avoided. Rasulullah said: "Whosoever out of fear for Allah, prevents himself from looking at evil, Allah shall grant him such faith, the sweetness and ecstasy of which he will feel in the heart." The Sufis interpreted the above saying that those looks which should be avoided include such places and things which distract the mind from the remembrance of Allah.

Secondly, guarding the tongue against lies, unnecessary conversation backbiting, arguments, swearing etc. In Bukhari we read that fasting is a deterrent for the fasting person. For this reason those who fast should avoid all nonsensical talk, joking, argument, etc. Should anyone pick an argument, then say: "I am fasting." In other words, one should not start an argument and when someone else starts it then too one should avoid it. When the person who starts an argument is not an understanding person, then one should remind one's self that: "I am fasting." During the time of our Nabi two women were fasting and suffered hunger to such an extent that the fast became unbearable and both were on the point of death. The sahaaba brought this to the notice of our Nabi who sent a bowl commanding them to vomit in it. When they both vomited in the bowl pieces of meat and fresh blood were found in it. The sahaaba were greatly surprised, upon which our Nabi said: "They fasted and avoided eating halaal food from Allah, but partook of

haraam food by backbiting other people."

From the above something else becomes clear that by backbiting during the fast, fasting becomes so much more difficult. For this reason both women almost died. Similar is the case with other sinful acts. Experience shows that on the faithful Godfearing ones, fasting has no adverse effect. One should stay away from sin and especially from major sins like backbiting and slander. Allah says in the Qur'aan that backbiting is the (actual) eating of the flesh of one's brother. We find this also in the Hadith. May Allah keep us safe from this evil because we are very neglectful of this. All are guilty of this. Even in the assemblies of the religiously educated and those who are considered religious, backbiting is rife. The worst of all is the fact that we do not even understand what backbiting is.

One of the sahaaba inquired from Rasulullah: "What is backbiting?" Rasulullah replied: "To mention something about your brother behind his back which he resents." The sahaabi then said: "And is it still backbiting if that thing mentioned about him really is in him?" Our Nabi said: "In that case (if that which was mentioned is really true) it is definitely backbiting. And if he is not guilty of it then you have slandered him." Once our Nabi passed two graves. He said: "On both these inmates of the graves the punishment of the grave has descended. One is being punished because of backbiting, the other because of not having taken precautions when passing urine." Rasulullah also said: "There are more than seventy ranks of evil in (using) interest. The lightest form of it is like having committed incest with your mother. And taking one Dirham of interest is worse in evil than having fornicated thirty-five times. The worst and most evil form of taking interest is the slandering of a Muslim. In the Hadith we are greatly warned against backbiting and slander. I very much wanted to write down here a number of Ahaadith on this topic because all our gatherings and conversations are generally filled with them (backbiting and slander). However I finally decided not to do so because the topic under discussion here is something else - not actually backbiting. So having just noted down these few, I once again make duaah that Allah keep us safe from this evil. And I beg of my friends and brothers to pray for me too. We are full of inner faults.

"What sickness is there O

Allah that is not in me, Heal me from every illness and grant me my necessity, Verily I have a heart that is sick, Verily You are Healer of the sick."

Thirdly, according to the Sufis, what should be avoided is that the ears should be kept away from listening to anything makrooh. It is haraam to listen to anything which should not be said. Rasulullah said that in "backbiting both the backbiter and the one who listens to it are equal in sin."

Fourthly, the rest of the body should be kept away from sin and evil. Neither should hands touch it, nor the feet made to walk towards it. With the stomach special care should be taken, especially at the time of iftaar, that no such thing enter it, about which there is any doubt as to its being haraam or halaal. When a person fasts, and at iftaar time breaks fast with haraam food, he becomes just like a sick person who takes medicine to cure himself of the sickness but also adds poison which destroys him.

Fifthly, after having fasted it is not advisable to fill the stomach completely even with halaal food at iftaar, because then, the object of fasting is defeated. Whereas fasting seeks to diminish one's carnal desires, much food increases lust and decreases faith. For eleven months we have been eating and drinking. In Ramadhan this should be cut to a minimum. We have a bad habit of filling our bellies at iftaar for what was lost, and at sehri in preparation for the day, thus increasing our average consumption. Many such things are eaten which we normally do not eat at other times. This type of eating habit is completely against the spirit of Ramadhan and the true spirit of fasting.

Imaam Ghazaali asks the same question: "When the object of fasting is to conquer our carnal passions, then how can this possibly be done by eating excessively at iftaar and thus defeating the object?" Actually in that case we have only altered the times of eating and not really fasted. In fact more than that, by having so many various types of delicacies we consume even more than in normal times. The result is that instead of lessening the carnal desires, these are considerably increased. The real benefit of fasting comes as a result of actual hunger in the true spirit. Our Nabi said: "Shaytaan flows through the body of man like blood; so close up the path by remaining hungry."

Apart from hunger, fasting gives us the chance of appreciating the poor and

destitute and thus engender sympathetic feelings towards them. This too is attained by remaining hungry and not by filling the stomach with delicious foods at sehri so that one does not feel hungry until iftaar. Once a person went to Bishr Haafi. He found the saint shivering of cold in spite of having warm clothes at his side. That person inquired: "Is this a time for taking off clothes?" Bishr replied: "There are numerous poor and needy ones, I am unable to sympathise with them. The most I could do is to be like them." The Sufis plead for the same attitude in fasting and so do the Fuqahaa (Jurists). In Maraqui Falaah it is written: "Do not eat excessively at sehri as this is a cause to loose the object of fasting." Allaama Tahtaawi writes: "When hunger is really felt, the reward for fasting becomes definitely more. Similarly feeling is developed for the poor and hungry ones." Our Nabi himself said: "Allah does not dislike the filling of anything to the brim more than He dislikes the filling of the stomach." The best for a man is that one third should be filled with food, one third with drink, while the other third remains empty. Rasulullah himself used to fast for a few days on end without eating in between. I had seen my ustaaz Maulana Khalil Ahmad eating only slightly more than one thin (hand-made) bread (roti) at iftaar and sehri during the whole month of Ramadhan. When any of his near ones used to urge him to eat more, he used to reply: "I am not hungry. Actually I merely sat down to eat because of my friends."

About Maulana Shah Abdurraheem Raipuri, I have heard that in Ramadhan for days on end he used to fast while drinking at iftaar and sehri only a few cups of tea without milk - apart from that nothing else. Once his most trusted follower (and Khalifa) Maulana Shah Abdulqaadir remarked with anxiety: "Hazrat, you will become quite weak if you do not eat anything." To this Maulana Shah Raipuri replied: "Praise be to Allah, I am experiencing something of the ecstasy of Jannah." (May Allah grant us all the ability to follow those pious ones. Aameen.)

The sixth point is that after fasting one should always have fear and anxiety as to whether one's fast had been accepted by Allah or not. This should be the case with all ibaadah. One never knows whether some such important thing may have been left out about which no notice was taken. One should fear that Allah may reject one's deeds.

THE BLESSED MONTH OF RAMADHAAN

HADITH

Salmaan reports: "On the last day of Sha'baan the Messenger of Allah addressed us and said: 'O people, there comes over you now a great month, a most blessed month, in which lies a night more greater in virtue than one thousand months. It is a month in which Allah has made compulsory that the days should be observed by fasting. And he has made sunnah the Taraweeh by night. Whosoever intends drawing nearer to Allah by performing any virtuous deed, for him shall be the reward like him who had performed a fardh in any other time. And whoever performs a fardh, for him shall be the reward of seventy fardh in any other time. This is indeed the month of patience, and the reward for true patience is Jannah (paradise). It is the month of sympathy with one's fellowmen. It is the month wherein a true believer's rizq is increased. Whosoever feeds another who fasted, in order to break the fast (at sunset), for him there shall be forgiveness for his sins and emancipation from the fire of Jahannam (hell), and for him shall be the same reward as him (whom he fed) without that person's reward being decreased in the least.'"

Thereupon we said: "O messenger of Allah, not all of us possess the means whereby we can give a fasting person to break his fast". The Messenger of Allah replied: "Allah grants this same reward to him who gives a fasting person to break the fast a mere date or a drink of water or a sip of milk."

This is a month, the beginning of which brings Allah's Mercy, the middle of which brings His forgiveness and the last of which brings emancipation from the fire of Jahannam."

"Whosoever lessens the burden of His servants (bondsmen) in this month, Allah will forgive him and free him from the fire of Jahannam."

"And in this month four things you should continue to perform in great number, two of which shall be to

please your Lord while the other two shall be those without which you cannot do. Those which shall be to please your Lord, are that you should in great quantity bear witness that there is no deity to worship except Allah (i.e. recite the Kalima Tayyibah: Laa ilaaha il'la Laah) and make much Istighfaar (beg Allah's forgiveness with Astaghfirullah)." "And as for those without which you cannot do, you should beg of Allah, entrance into paradise and seek refuge in Him from Jahannam."

"And whoever gave a person who fasted water to drink, Allah shall grant him to drink from my fountain, such a drink whereafter he shall never again feel thirsty until he enters Jannah."

Reported by ibn Khuzaimah in his Sahih.

COMMENTARY

All the points to which this Hadith draws attention have been further emphasised in numerous other Ahaadith on the great virtues of Ramadhan. Quite a number of important points are brought to our notice.

Firstly, it should be noted that Rasulullah delivered this sermon at the end of the month of Sha'baan, the obvious reason being that he intended to put into our minds the great importance of Ramadhan so that we on our side could remember and not allow one second of it to go by without giving it the true spirit it deserves. Thereafter attention is drawn to Laylatul Qadr, about which more is said later. Then attention is drawn to the fact that fasting has been made compulsory by Allah Who also made sunnah the Taraweeh salaah by night.

From this Hadith it is noted that the command for Taraweeh prayers too comes from Allah Himself. All the authorities of the Ahlus Sunnah wal Jamaa'ah are agreed upon the fact that Taraweeh is sunnah.

Maulana Shah Abdulhaq Dehlawi wrote in his book "Maa Thabata Bis Sunnah" that should the people of any town fail to perform Taraweeh prayers, the Muslim ruler should make them do so by force.

DISHONOURING RAMADHAAN

ANYONE failing to fast in Ramadhan without any valid excuse becomes a Faasiq. The Fuqaha (jurists) have gone so far as to state that anyone eating publicly in Ramadhan without excuse should be put to death. It is unfortunate that we have no Islamic government to enforce this law and thus put an end to such actions. Nothing, however, stops us from expressing dislike, resentment and hatred against such actions. That is the least to which our Imaan should drive us.

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"And, Allah has raised some of you above other in rank so that you may be tried in the (bounties) We have bestowed upon you." (Quran)

KAFFAARAH

KAFFAARAH is the penalty which the Shariah imposes upon a Believer for flagrant violation of the sanctity of the Fasting during the month of Ramadhan. A penalty of sixty consecutive days fasting is imposed for deliberately breaking or terminating a Fast of Ramadhan. If Niyyat for fasting was made during the night time (i.e. up to the time when Sehri expires) then the deliberate breaking of such a fast will make one liable for the penalty of Kaffaarah. The penalty of Kaffaarah (i.e. fasting sixty days in succession — one day after the other) applies ONLY for breaking a fast of Ramadhan for which Niyyat was formed during the night time.

MASAA-IL PERTAINING TO KAFFAARAH:

1. Kaffaarah applies to only the fasts of Ramadhan. Hence, if a Nafl or any other fast was deliberately broken, then Kaffaarah is not imposed. For a Nafl fast broken, only Qaza is offered, i.e. one day has to be fasted in lieu of the Nafl fast which was nullified.
2. If Niyyat for fasting during Ramadhan was not formed at night, but was made during the day (any time after Subuh Saadiq — i.e. the time when the fast officially commences) then only Qaza of one fast has to be made if the fast was nullified. However, to break the fast without valid Islamic reason is a heinous sin warranting severe punishment.
3. Should a person be liable for the execution of Kaffaarah, but his/her health is such that there

exists, no hope of fulfilling the sixty consecutive fasts then instead of the sixty fasts, sixty Masaakeen (poor persons) have to be fed — each poor to be given two square meals. Alternatively, it is permissible to give each miskeen the amount which is given as Sadaqatul Fitre (approximately fifty cents). It should be remembered that the alternative of providing sixty Masaakeen in execution of the Kaffaarah of Ramadhan is permissible only in the event of total inability to fast the sixty prescribed fasts of the Kaffaarah.

4. In addition to the sixty days of Kaffaarah an extra day fast shall also be kept as Qaza (fulfilment) of the day nullified.
5. Even if a number of fasts during any one Ramadhan are nullified

deliberately, only a single Kaffaarah penalty is imposed. However, if fasts of different Ramadhans were broken then the number of Kaffaarahs will be equal to the number of Ramadhans. For example: Someone deliberately ended one or more fasts some years ago in a single Ramadhan, and last year he again broke one or more fasts, and this year he did likewise. In this case three Kaffaarah penalties will be imposed upon the criminal because three different Ramadhans are involved. However, this does not mean that he must fast 180 consecutive days. After completing one Kaffaarah (sixty consecutive days) he may commence his second Kaffaarah after some time, and the third Kaffaarah sometime after completing the second.

FASTING — ACT OF COMPLETE SINCERITY

RASULULLAH (S.A.W.) said that Allah Ta'ala said: "Every act (of worship) of the son of Adam is for himself except fasting. It is carried out solely for My sake. I will reward it."

Fasting is one form of Ibadat (Worship) which is executed solely out of love and devotion to Allah Ta'ala. The sincerity of the fasting person is unquestionable as only Allah Ta'ala knows whether he is fasting or not. Riya or exhibition of piety does not accompany fasting as it (fasting) is an act completely concealed from the view and knowledge of man. It is merely done to gain the Pleasure of Allah, hence He said that He will grant Special Reward for fasting.

THE VIRTUES OF SEHRI

IBN Umar relates **Rasulullah** said: "Verily Allah and His Malaa'ikah send Mercy upon those who eat sehri (sower — suhoor)."

COMMENTARY

How great is Allah's favour upon us that even the partaking of food in the morning before dawn is so grandly rewarded. There are so many Ahaadith in which the virtues of sehri are expounded and rewards mentioned. Allaama Ainy — Commentator on Bukhari — gathered so many of these that seventeen pages of his book were filled. All ulama are agreed on its being mustahab. Many deprived of this great reward because of laziness. Some even finish Taraweeh, eat (what is supposed to be sehri) and get into bed. What great blessings do they lose!! Sehri actually means partaking of food shortly before Fajr. Some authorities say that the time for sehri commences after half of the night has passed. (Mirqaat). The author of Kash-shaaf (Zamakhshari) divided the night into six portions stating that the last one of them is the time of Sehri. So that when the night (from sunset till dawn) extends over twelve hours, the last two hours would be the correct time for sehri. Then it must also be remembered that to eat at the latest possible time is better and greater in reward than eating earlier, on condition that no doubt remains as to whether sehri had been eaten before or after the time of Fajr. The Ahaadith are full of the virtues of sehri. **Rasulullah** said: "The difference between our fasting and that of the Ahul-Kitaab (Jews and Christians) lies in partaking of food at sehri time. They do not."

"Eat sehri because in it lies great blessings." In three things there are great blessings: In jama'ah (company), in eating thareed and in sehri." IN this Hadith the use of the word jama'ah is general, whereupon we deduce, salaah with jama'ah and all those righteous deeds done together. Allah's help comes to them. (Thareed is a delicious type of food, in which dry baked bread is mixed with gravy containing

meat). The third thing mentioned in the Hadith is sehri. When **Rasulullah** used to invite any of the companions to eat sehri with him, he used to say: "Come and partake of blessed food with me." One Hadith says: "Eat sehri and strengthen your fast. And sleep in the afternoon (siesta) so as to gain assistance in waking up in the latter portion of the night (for ibaadah)." **Abdullah bin Haarith** reports that one of the sahaaba said: "I once visited **Rasulullah** at such a time while he was busy partaking of sehri. **Rasulullah** then said: "This is a thing full of blessings which Allah had granted you. Never leave it."

Rasulullah in urging towards sehri said: "Even though there be no food, then too one date should be eaten or a drink of water taken." Thus, when there definitely lies great blessings and reward in sehri, Muslims should endeavour to gain as much as possible. However, in all things moderation is important, while going beyond the bounds of moderation is harmful. Neither should so little be eaten that one feels weak throughout the period of fasting, nor should so much be eaten that discomfort is felt in the digestive organs. Many a time we have been prohibited from filling the stomach excessively.

In his commentary on Sahih Bukhari, **Ibn Hajar** mentioned various reasons for the blessedness of sehri:

- a. Because in it the sunnah is followed.
- b. Through sehri we oppose the ways of the Ahul-Kitaab, which we are at all times called upon to do.
- c. Provides strength for ibaadah.
- d. Promotes more sincerity in ibaadah.
- e. Aids in elimination of bad temper which normally comes about as a result of fasting.
- f. Sehri is a time when duas are accepted.
- g. At the time of sehri one gets the opportunity to remember Allah, make zikr and lift up the hands to Him in duaa.

These are a few of the major reasons. There are others as well.

FASTING ESTABLISHES SUPREMACY OF SOUL

(By Muhaddith Shah Waliullah (R))

THE preponderance of animality in man is an obstacle in the path of the manifestation of angelic and celestial attributes. Therefore, it has become necessary to subjugate this attribute of animality in man.

Since the dominance and power of bestial attributes are caused by eating, drinking and excessive indulgence in lowly desires — the latter playing the dominant role in the assertion of bestial attributes — it is essential to curtail and curb the onslaught of the flesh by a reduction in these factors (eating, drinking and indulgence in desire). Precisely for this reason do we find unanimity among all those who desire the supremacy of the soul and the subjugation of the flesh. All such men are unanimous in their assertion that the

method of establishing the supremacy of the soul over the body is to reduce indulgence in eating, drinking and lowly desire. A remarkable fact is that this unanimity exists despite the different religions and lands of these men (i.e. those who desire the supremacy of the soul).

It is of prime importance that the animal body remains within the power and control of the higher soul so that it (the body) becomes infused with the nobility and transcendence of the higher soul. It is likewise essential that the celestial soul remains aloof

of the flesh in a way that will protect it from coming under the sway and control of the animal body. There is no better method of asserting the supremacy of the soul over the body than denial of the material and animal wants and desires of the body. Self-denial compels the animal body into obedience and submission of the celestial soul. Material dictates and animal desires are attributes of the animal-self, therefore, by self-denial man aligns himself with the Angelic realm. And, this purpose is achieved by means of Fasting.

Imam Bronkerspruit Jamat Khana; Hafiz Ismail O.V. Mohammed, Imam Witbank Mosque; Imam Abdur Razzak, Imam Carolina Jamaat Khana; Maulana C. Zubair, Imam Leslie Jamaat Khana; Maulana Abbas Ali, Imam Germiston Musjid; Maulana Yahya Salloo, Imam Newtown Musjid, Johannesburg; Mufti Basheer Ahmad, Imam 14th Street Musjid, Johannesburg; Maulana Qari Abdul Hameed, Imam Kerk Street Musjid, Johannesburg; Imam M.S. Saib, Imam Barberton Musjid; Mufti Cassim, Imam Jamia Musjid, Lenasia; Maulana Gul Bhai, Imam Benoni Musjid; East Rand Alims Union (Transvaal); Hafiz Sulaiman, Imam Vryberg Musjid; Maulana Abdus Salaam, Rustenburg; Maulana Haroon Akbar Ali, Imam Burgersdorp Musjid; Qari Rahmatullah, Imam Springs Musjid; Hafiz Musa Rawat, Usman, Imam Roodepoort Musjid; Maulana C. Mangera, Imam Roshnee Musjid, Vereeniging; Maulana Y. Khan, Imam Umzinto Musjid; Maulana O. Kadwa, Imam Port Shepstone Musjid; Maulana A.S. Mehtar, Imam East St Musjid, Pietermaritzburg; Maulana C. Amjee, Imam Church Street Musjid, Pietermaritzburg; Maulana I.D. Maiter, Imam Tongaat Juma Musjid; Maulana C.I. Mehtar, Imam Verulam Musjid; Maulana G. Ansarmia, Imam Richmond Musjid; Maulana A.H. Magda, Imam Spencer Road Musjid; Maulana A.S. Khan, Imam Wasbank Musjid; Maulana M. Bhorat, Imam Stanger Musjid; Hafiz S.D. Desai, Imam Musjidul Fuqara, Port Elizabeth; Maulana C.O. Mohammed, Imam Humphries Street Musjid, Port Elizabeth; Maulana Y. Karaan, Imam Strand Musjid, Cape.

ULAMA — REPRESENTATIVES OF ISLAM

THE controversy initiated by certain individuals and organizations in criticising the Majlisul Ulama of South Africa for its stand on television has brought in its wake a deluge of support and affirmation of loyalty for the Ulama. Among the numerous organizations and Muslim leaders who support the stand that the Ulama, and not ICOSA, are the true representatives of the Muslim community, are:

Jamiatul Ulama (Transvaal); Jamiatul Ulama (Eastern Cape); Mujlisul Ulama of South Africa; Young Men's Muslim Association (Benoni) Transvaal; Young Men's Muslim Association (Port Elizabeth); P.E. Islamic Teachers' Association; E.P. Muslim Burial Society; Nigel

Jamaat (Transvaal); Heidelberg Jamaat (Transvaal); The Da'watul Haq Group of Madressas representing a group of fourteen Madressas in Natal; Maulana Ismail Kathrada, Principal of the Islamic Institute at Tayside, Dundee; Maulana Mayat,

Imam of Bethal Musjid, representing the Bethal Jamaat; Hafiz Dawood Vawda, Imam Balfour Musjid; Imam Cassim, Imam Brits Musjid; Hafiz Dawood, Imam Potgietersrus Musjid; Maulana Ebrahim Shaikh, Imam Mooi River Musjid; Maulana Mohammed Sadek

IFTAAR

Sahl Bin Sa'd (R) reported that **Rasulullah (S.A.W.)** said: "The people will remain prosperous as long as they hasten with Iftaar (i.e. they break their fast immediately time for Iftaar enters)."

(Muslim Shareef)

It is Sunnat to make Iftaar (to break one's fast) immediately after sunset. One should not delay in Iftaar until the stars begin to appear as is the common practice of the Ahle Kitaab.

FASTING PROTECTS THE BELIEVER AGAINST THE FIRE OF HELL.
FASTING PROTECTS THE BELIEVER FROM THE EVILS OF LOWLY DESIRE.
FASTING STRENGTHENS THE RESOLVE OF THE BELIEVER TO GAIN THE PLEASURE OF ALLAH.
FASTING FORTIFIES THE BELIEVER AGAINST THE PLOTS OF SHAITAAN.
THAT IS WHY RASULULLAH (S.A.W.) SAID:
"FASTING IS A SHIELD"

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"O Believers. Do not take your fathers and your brothers as your friends if they prefer disbelief to belief (Imaan)." (Quran)

RAMADHAAN — THE MONTH OF SYMPATHY

By

Hazrat Shaikhul Hadith Maulana Mohammed Zakarriya
(English translation by Maulana Yusuf Karaan of Strand, Cape)

Sympathy for the Unfortunate

THE Hadith states that Ramadhan is the month of sympathy, especially for the poor and destitute. Sympathy should be of a practical nature. When ten things are placed before us for iftaar, at least two or four of them should be set aside for the poor and needy. They should definitely be remembered. In showing sympathy for the poor, as in all other matters, the sahaaba were living examples, and in this, it is our duty to follow or at least try to follow them. Let us see the following example: Abu Jahm RA. relates that during the battle of Yarmouk he went in search of his cousin taking with him a bag of water so as to give him to drink and wash his wounds if he was found alive and wounded. He found him lying among the wounded. "When I asked him whether he wanted some water, he indicated, 'Yes'. At that moment someone near him moaned. My cousin pointed to that person indicating

that I should first quench the thirst of the neighbour. I went to him and found that he too needed water, but just as I was about to give him water, a third person groaned near him. The second one pointed to this third one meaning that I should give the third one to drink first. I went to the third one but before he could drink, I found that he had passed away, whereupon I returned to the second one, only to find that he too had passed away. When I came to my cousin, he too had become a martyr."

This is the type of sympathetic character our forefathers had. May Allah be pleased with them all and grant us ability to follow in their footsteps.

In another Hadith it is stated that whosoever feeds the hungry, clothes the naked, and grants refuge to the traveller, Allah shall save him from the terrors of Qiyaamah.

Yahya Barmaki used to grant Imaam Sufyaan

Thowri one thousand Dirhams every month, whereupon Imaam Sufyaan used to prostrate himself before Allah praying: "O Allah, Yahya has seen sufficiently to my worldly needs. See You, through Your Great Mercy, to his necessities in the Hereafter." After the death of Yahya some people saw him in their dreams and on inquiring what had happened to him in the Hereafter, he replied: "Through the prayers of Sufyaan I have been forgiven by Allah."

Further, Rasulallah mentioned the virtue of feeding a fasting person at the time of breaking the fast. In one Hadith it is reported that upon him who feeds a person to break the fast out of his halaal earnings, the angels spread mercy; and on the night of Laylatul Qadr Jibra'il AS. shakes hands with him. The sign of this is that his heart becomes soft while tears freely flow from his eyes.

DISREGARD OF RAMADHAAN

HADITH

Kaab bin Ujra relates "Rasulullah said: 'Come near to the mimbar.' And we came near the mimbar. When he ascended the first step of the mimbar he said:

"Aameen". When he ascended the second step he said: "Aameen". When he ascended the third step he said: "Aameen". When he descended we said: "O Rasul of Allah, we have

heard from you today something which we never heard before." He said "When I ascended the first step) Jibra'il appeared before me and said: "Woe to him who found the blessed month of Ramadhan and let it pass by without gaining forgiveness." Upon that I said: "Aameen". When I ascended the second step, he said: "Woe to him before whom thy name is mentioned, and then does not read durood (salawaat) on you." I replied: "Aameen". When I ascended the third step he said: "Woe unto him in whose presence his parents or one of them attain old age, and (through failure to serve them) is not allowed to enter Jannah." I said "Aameen".

COMMENTARY

In this Hadith it appears that Jibra'il alayhis salaam expressed three curses upon which Rasulullah said: "Aameen" every time. In Durre Manthur it is reported that Jibra'il AS. commanded Rasulullah to say Aameen. Being an angel of such high stature, Jibra'il AS.'s duas for the acceptance of his curses are sure to be accepted. May Allah in His infinite Mercy grant us help and save us from these dangers.

The first person finds himself in Ramadhan, the month of blessings and righteousness, and still spends the days in sin and disregards his duties, thus does not gain forgiveness. Ramadhan is the month of Allah's Mercy and if this month is spent in evil and negligence, then how can he expect to be pardoned for his sins? If he cannot gain Allah's pleasure in Ramadhan, then when will he? Moreover, in Ramadhan numerous opportunities are found for forgiveness.

by
Shaikhul Hadith Maulana
Muhammad Zakariyya Saheb
of Saharanpur, India
(Translated by Maulana
Yusuf Karaan of Strand,
Cape.)

I'TIKAAF (Seclusion in the masjid)

The meaning of i'tikaaf is to seclude oneself in the masjid with the express niyyah (intention) of i'tikaaf. According to the Hanafi school of thought this may be of three different types.

(a) Waajib i'tikaaf (Obligatory i'tikaaf)

I'tikaaf becomes compulsory when a person makes it obligatory upon himself. An example of this is that when a person makes a vow to Allah that if Allah fulfills a certain wish of his, he shall perform so many days i'tikaaf. In this case the moment his wish is fulfilled, i'tikaaf becomes compulsory; or a person may just make an unconditional vow whereby he makes i'tikaaf waajib upon himself for a certain number of days. This becomes a duty on him from that moment onwards.

(b) Sunnat i'tikaaf

This was the general practice of the Holy Prophet. It means to seclude oneself inside the masjid for the last ten days of Ramadhan.

(c) Nafl i'tikaaf

For nafl i'tikaaf no special time and no specific number of days are fixed. A person may make a niyyah for any number of days at any time, even for his whole life. While Imaam Abu Hannifah RA. states that it must, however be for not less than a full day. Imaam Muhammad RA. states that there is no limit as to the minimum period of time. The fatwa is on this latter view. Therefore it is desirable for anyone entering a masjid to make the niyyah (intention) of i'tikaaf for the period

that he will remain in the masjid. So while he is in ibaadah he also gains the reward of i'tikaaf.

OBJECTS OF I'TIKAAF AND ADVANTAGES

In view of the above, it is advisable that everyone entering the masjid to join the congregational prayer, should on entering the masjid, make the niyyah for i'tikaaf. In that case, it means that as long as he remains busy with salaah, zikr, listening to lectures or sermons, he also receives reward for the i'tikaaf.

The reward for i'tikaaf is great. The mere fact that the Holy Prophet always used to perform it is sufficient to explain the virtue that lies in it. The example of him that resides in the masjid in i'tikaaf is that of a person, who having gone to a certain place to appeal for something, and then remains there until it is granted, saying: "O Allah, I have placed my humble request before You, and have faith in Your generosity, and I shall not move from here until my request is granted by You."

Allaama ibn Qayyim, on explaining the significance of i'tikaaf, writes that the actual aim behind i'tikaaf is to divert the heart away from everything except Allah, and to join it with Allah alone, thereby forming a complete spiritual connection with the Creator. All worldly connections are thus cut off for the sake of gaining Allah's attention. All thoughts, desires, love and devotion become centred around Him. In answer to that His love is attained — a love and friendship that will be the only friend in the loneliness of thy grave. When a person gains that, then who can possibly imagine the great ecstasy with which that time of the grave will be spent?

In Maraqlul Falaah, the author writes that i'tikaaf, when properly and sincerely performed, is a most virtuous deed. One cannot possibly enumerate all the great advantages and benefits in it. In actual fact, what takes place in i'tikaaf, is, that the heart is drawn

away from everything else except the Creator, while our whole life is actually laid down at His doorstep. All the time one remains in ibaadah. Even when one is asleep, one is still in His service, striving for nearness to Him. And Allah says (according to a Hadith): "Whoever draws near to Me (the length of) one hand, then I draw nearer to him (the length of) two hands; and whoever draws near to Me by walking, I draw nearer to him by running."

WHERE TO PERFORM I'TIKAAF

The best of places for i'tikaaf is the Masjidul Haraam in Mecca. The next best is the Masjidun Nabawi in Medina, and the next best is Baitul Mukaddas. Thereafter, comes the Jaame Masjid in one's own town, and, last but not the least, the masjid nearest to one's home. Imaam Abu Hanifa RA. stipulates the masjid should be one wherein the five daily prayers are performed, while Imaam Abu Yousuf and Imaam Muhammad are agreed that any masjid according to the Shari'ah can be entered for i'tikaaf.

The above is as far as males are concerned. As for the females, they should perform i'tikaaf in the masjids inside their homes. Where, however, no masjid exists, and the desire for i'tikaaf be there, one section of the house should be set aside for this purpose. I'tikaaf is in fact an easier task for women. A special section of the house, most commonly the prayer room, is set aside wherein they seclude themselves, remaining in ibaadah. The domestic duties can then be performed by the daughters or servants, and the woman in i'tikaaf, while remaining in a section of her own house, is spiritually rewarded for it. (It is so very unfortunate that in spite of the ease, our women folk still remain deprived of the blessings of i'tikaaf. We here in South Africa are even more negligent of this sunnah, so much so, that many have not even heard of it — Translator.)

FASTING — ABSTENTION FROM EVIL

THE Qur'aan commands: "Fasting has been prescribed for you."

The commentators of the Qur'aan say that from this verse it is deduced that fasting is made compulsory for every portion of the body. Thus, fasting of the ears means not listening to evil. Fasting of the eyes means not to look at any form of evil and sin. Similarly fasting of the self means to be free from all carnal desires. Fasting of the heart means casting from it the love for worldly things. Fasting of the mind means avoiding thought about anything other than Allah

RAMADHAAN — A SPECIAL OCCASION FOR DUA

ABU Saeed Khudari relates that Rasulullah said: "Everyday and night of Ramadhan Allah sets free a great number of souls from Jahannam. And for every Muslim during everyday and night there is a time when his duaa is certainly accepted."

The Dua of the Fasting Person

ABU Hurairah reports: Rasulullah said: "There are three people whose duas are not rejected; the fasting person until he breaks the fast; the just ruler and the duaa of the oppressed whose duaa Allah lifts above the clouds and opens unto it the doors of heavens, and Allah says: "I swear by My honour, verily I shall assist you even though it may be after some time."

I'Tikaaf of Rasulullah

IT used to be the general practice of Rasulullah to perform i'tikaaf in Ramadhan. At times he used to remain in the masjid for the whole month and during the last year of his life he was in i'tikaaf for twenty days. Because he almost always secluded himself in the masjid for the last ten days, the ulama consider it sunan mu'akkadah to perform i'tikaaf for that period.

THE MISFORTUNE OF THE NON-FASTING MUSLIM

DEATH will surely bring us face to face with Allah. There none can escape. Only obedience to His commands can save us. There are those who do not fast. So much worse is the case of those who not only refuse to fast, but speak such words whereby they scoff and jeer at the month of fasting in a sarcastic manner. This is something dangerous, bringing one to the brim of kufr. You may have heard them say: "Fasting is for those who have no food in their homes, — not for me." Or "What does Allah gain by having us suffer hunger?" Such words should never be uttered. It should be remembered that to scoff and jeer at or poke fun at any smallest part of our Deen becomes the cause of kufr (apostasy). Should any person perform not a single salaah in his life, nor fast one single day or fail to perform any fardh

obligations in Islam, he does not become a kaafir, when he does not deny their being necessary. Whatever fardh obligation has been performed, is rewarded and whatever fardh not performed, shall be punished. But to scoff and jeer at any smallest part of the Deen is kufr (apostasy), as a result of which all good actions become null and void. From this it can be seen how dangerous this affair is.

Anyone failing to fast in Ramadhan without any valid excuse becomes a faasiq. The Fuqaha (jurists) have gone so far as to state that anyone eating publicly in Ramadhan without excuse should be put to death. It is unfortunate that we have no Islamic government to enforce this law and thus put an end to such actions. Nothing

however, stops us from expressing dislike, resentment and hatred against such evil actions. That is the least to which our Imaan should drive us.

Kindness to Servants

A POINT mentioned in the Ahaadith is that masters should be lenient with their servants in Ramadhan because, after all, they too are fasting. Unnecessary hard work or too much of it will be a burden to them. So why should an extra worker not be hired when work is too much? That of course only applies when the servant himself fasts; otherwise there is no difference for them between Ramadhan and any other month.

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"Cling to my Sunnah and the Sunnah of my righteous Representatives (Khulafa-e-Raashideen)."

(Hadith)

EDITORIAL

THE SAHABAS: THE CRITERION OF TRUTH

TODAY a critical situation has developed in the ranks of many of our modern and westernised Muslims. A severe epidemic of disbelief is sweeping amidst their ranks. This danger of Kufr — disbelief — has manifested itself in a symptom which clearly reveals the trend which the modernist Muslim is travelling towards. This grave symptom is their desire to REMOVE THE GREAT SAHABAS OR COMPANIONS OF RASULULLAH (S.A.W.) FROM THE LOFTY RANK ASSIGNED TO THEM BY ALLAH TA'ALA AND HIS RASOOL.

The seeds of this cancer have been sown deliberately by certain enemies of the Deen, and the processes of germination and development of these seeds of Kufr have been greatly facilitated by a society of loose morals and weak faith. Those who have become the slaves of desire and the followers of Shaitaan — yet calling themselves Muslim — have realised that the one and sure method of unshackling themselves from the Divine restrictions and commands of Allah Ta'ala, is to destroy the great and wonderful edifice of this Deen of Islam. However, they have realised that it is not possible to succeed in this devilish task as long as the image of the Sahabas remains shadowing this Deen of Allah. They have therefore deemed it a prerequisite to annihilate the colossal and holy image of the noble Sahabas. They are fully aware of the fact that should they succeed in effacing the Sahabas' image of glory and sanctity from the minds of Muslims the structure of the Shariah will come down tumbling. But these enemies of the Deen are in for a rude shock, for Allah Ta'ala has declared in His Holy Book:

"And, they desire to extinguish the Light of Allah with their mouths, but Allah will perfect His Light, even though the unbelievers detest it" (Quran)

The Companions of Rasulullah (S.A.W.) are the Criterion of the Truth. It was from the Sahabas that the world learned what this Deen of Islam was. It is from the Sahabas that we have been able to establish the true Shariah. It is from the Sahabas that we obtained the Sunnah of our Nabi (S.A.W.)

There is an accepted rule that if one desires to reject a narration, firstly discredit the narrator, and, automatically the narration will likewise be discredited. Employing this rule as their chief weapon the enemies of the Sahabas are endeavouring to the best of their intellectual prowess to defile and distort the history of the illustrious and valiant sons of Islam — the Sahabas of our Nabi (S). They endeavour to cast reflections on the integrity and truth of the Sahabas so as to eliminate the reverence the Muslim world has for these great upholders of Islam. Because the Sahabas were the very first narrators and disseminators of the Deen delivered to humanity by Muhammad (S.A.W.) the mischief-makers, quite logically, made the Sahabas their first and foremost target for their pernicious onslaught to dislodge the sacred and hallowed image and lofty pedestal which

the Sahabas occupy in the Ummah of Muhammad (S.A.W.). But the modernist is doomed to a disastrous failure for Allah Ta'ala is the Protector of Islam.

There exists one common factor in all the sects which have gone astray from the Seeratul Mustaqeem — the Path of the Sunnah. Yes, despite their mutual differences, all the sects which drifted from the Sunnah suffer from the same disease, viz., rejection of the Sahabas and the desire to demote the Sahabas to the rank of ordinary members of the Ummah. It is therefore imperative that Muslims be on their guard against all who attempt to belittle the position of the Sahabas. The noble Companions of Rasulullah (S.A.W.) whom the followers of lust desire to discredit are the very Men whom Allah Ta'ala has cited as the "Criterion of Iman". Says Allah Ta'ala in the Holy Quran:

"Believe like the people have believed..." (Quran)

The term, An-Naas (the people) mentioned in this ayat refers to the Sahabas (R). The Mufasssireen say that this ayat is a reference to the high degree of Imaan of the Sahabas. Allah Ta'ala has, thus cited the Imaan of the Sahabas as the standard of Imaan.

The followers of Satan desire to destroy the noble image of the Sahabas who were those valiant sons of Islam who spread and nourished Islam with their sweat and blood. Allah Ta'ala bears witness to the truth and integrity of the Sahabas. In the following verse of the Holy Quran Allah Ta'ala cites the Sahabas as the "Criterion of Truth and Integrity":

"They (the Sahabas) are such Men who have fulfilled the pledge made with Allah. Some among them (Sahabas) have sacrificed their lives, and others are waiting in expectation of sacrificing their lives. They have not changed in their steadfastness and resolution." (Quran)

These are the Men (the Sahabas) for whose truth and integrity Allah, Himself vouches. And, these are the Men whom our ignorant 'mujtahids' and miserable 'philosophers' of today desire to discredit. It is very clear that should the enemies of the Sunnah succeed in their unholy task of destroying the integrity of the Sahabas, it would be easier for them to rip apart the structure of Islam because the entire Shariah — the Ahadith and the Quran — has been handed to us by the narration of the Sahabas. We did not receive this Deen directly by means of

revelation to us. The revelation was to our Nabi (S.A.W.) alone, and this revelation was transmitted to us by the Sahabas and then by the great authorities of Islam — the Fuqaha and Muhadditheen. However, Allah Ta'ala had full knowledge of all this evil and mischief of the enemies of the Sahabas, hence He declares in the Holy Quran:

"And, Allah will perfect his Noor (His Light) even though the unbelievers detest it." (Quran)

The Sahabas constitute the pivots of this Deen of Islam. They were the upholders and the defenders of this Deen of Allah. History cannot show another group who have sacrificed so much sweat and blood for the glory of Allah's Name than the Sahabas — may the pleasure of Allah be with them perpetually!

Precisely for this reason Allah Ta'ala reveals to the Ummah, time and again, the glorious and sacred pedestal occupied by the Sahabas of Muhammad (S.A.W.). Allah Ta'ala pays tribute to the glory of the Sahabas in the following words:

"These are the people (Sahabas) in whose hearts Allah has impregnated Imaan. And, Allah has strengthened them (the Sahabas) with a special spirit from His side." (Quran)

Allahu Akbar! Allah Ta'ala has fortified the Sahabas with a special power, directly emanating from Him, yet the enemies of the Sunnah — the modern 'revivers of the faith' among us — the protagonists of so-called "enlightened reasoning" — venture to display their audacity and narrow-mindedness by casting doubts on the knowledge, truth and perfect integrity of the Sahabas. Fie upon them!

Hazrat Shah Waliullah (R) has recorded in his book, "Izaalatul Khifaa", approximately one hundred verses of the Quran which puts the seal on the sanctity and the elevated position of the Sahabas. The Holy Quran raises the Sahabas to such a lofty status that to compare them (Sahabas) with non-Sahabas would be a grievous and a dastardly error relegating one's Imaan to a despicable level of degradation. Allah Ta'ala speaks of the Sahabas in the following glowing terms:

"They (the Sahabas) are the ones who have received guidance." (Quran)

They (the Sahabas) are those who have taken precedence and were the first (to accept Islam) among the Muhaajireen and the Ansaar, and those who have followed them (the Sahabas) with

belief. Allah is well-pleased with them and they are well-pleased with Allah."

The Holy Quran bears testimony to the fact that the Sahabas of Muhammad (S.A.W.) are the "Criterion of the Truth". Who then is more despicable than that person who dares deny the testimony of Allah? The modernist must take notice of this fact. For safeguarding his Faith, the modernist must beware of making the Sahabas the target of his attacks and criticisms. When next the modernist (who believes that he is a Muslim) attempts to equate himself with the Sahabas, he should bear in mind the following warning of our Nabi (S.A.W.):

"Fear Allah! Fear Allah with regard to my Sahaba. Do not make them a target after me. Whosoever loves the Sahaba loves them because of my love. And, whosoever dislikes them, dislikes them because he dislikes me. He who harms them has harmed me. And, he who harms me has caused hurt to Allah. And, he who causes hurt to Allah, Allah will soon grab hold of him." (Tirmizi)

Our Nabi (S.A.W.) has informed us that Allah Ta'ala, Himself has appointed the Sahabas as the Helpers and Protectors of this Deen. The following Hadith of our Nabi (S.A.W.) is recorded in Muatta-Imaam Muhammad as well as in other books of Hadith:

"Verily, Allah Ta'ala gazed into the hearts of His servants and chose Muhammad whom He sent with His Message. Then, Allah gazed at the hearts of His servants and chose for Muhammad companions. Thus, Allah made these companions of Muhammad the Helpers and the Ministers of the Deen..."

MUNIFICENCE OF ALLAH IN RAMADHAAN

ALLAH commands a caller from the heavens to call out three times on every one of the nights of Ramadhan: "Is there anyone begging of Me that I may grant him his desire? Is there anyone repenting to Me that I may turn in Mercy to him? Is there anyone begging for forgiveness that I may forgive him? Who is there who shall give a loan to the One whose wealth does not diminish, and the One who duly fulfills without unjust deductions."

THE EID TAKBEER

HAZRAT Jaabir Bin Abdullah (R) narrated the following Hadith of Rasulullah (S.A.W.):

"Verily, on the Day of Eidul Fitr when the Imaam emerges (for Eid Salaat) neither Azaan nor Iqaamat is given; there is no Call, no Iqaamat nor anything on that day."

From the abovementioned Hadith it is clear that on the Days of Eid the Takbeer should not be recited aloud at the place where the Eid Salaat is to be performed.

(FATAAWA DARUL ULOOM)

To recite the Takbeer aloud at the Eid Gah or the Musjid on the Days of Eid is a common practice. However, this practice is not permissible. Everyone should engage himself in Zikr and Takbeer silently. The prevalent practice of reciting the Takbeer-e-Tashreeq aloud at the Eid Gah or the Musjid where the Eid Salaat will be performed is not the Sunnah of Rasulullah (S.A.W.) nor that of his Sahaba (R).

The Grace of Ramadhan

By
(Hazrat Imam Shah
Waliullah Muhaddith
Dahlawi-R-)
RASULULLAH (S.A.W.)

said: "When Ramadhan enters, the Doors of Jannat are opened up, the Doors of Jahannam are closed and the shayaateen are put in chains."

The Grace stated in this Hadith is confined to only the Believers. The unbelievers are excluded from this Grace because during the month of Ramadhan their condition of spiritual blindness and deviation is intensified, for during the month of Ramadhan the transgression of the unbelievers against the Signs of Allah is intensified. It is manifestly true to say that during Ramadhan the Doors of Heaven are opened and the Doors of Hell closed because in the month of Ramadhan Believers fast; engage in extra Salaat; the pious among the Believers engross themselves in the oceans of spiritualism; their prayers engulf the whole world; their spiritual lustre extends over the lesser pious Believers; every Believer in proportion to his spiritual ability draws nearer to Ibaadat (Obedience); and every Believer increases his distance away from evil in proportion to his spiritual development. Thus the Doors of Jannat are opened

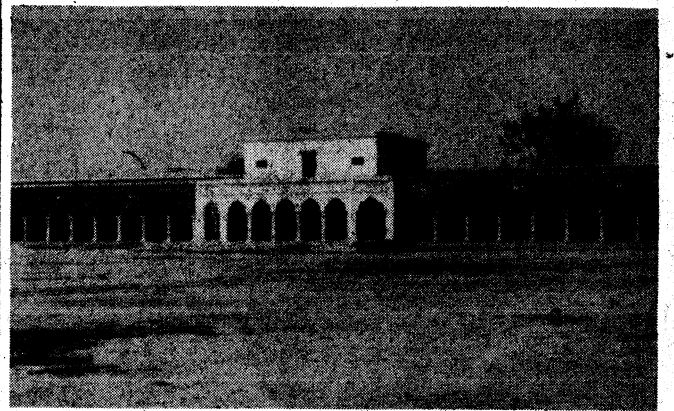
up to them and the Doors of Jahannam are closed upon them because the basis of Heaven and Hell is Rahmat (Mercy) and La'nat (Curse) respectively.

It is also manifestly true that the shayaateen (the devils) are enchained in the month of Ramadhan and the Malaaikeh (the Angels) disperse among the Believers in profusion because the influence of Shaitaan extends only over such persons who are prepared to draw closer to him (Shaitaan). Man's readiness to incline towards Shaitaan is the result of the overbearing influence and pressure of animality or lowly bestial attributes of the flesh. But, during Ramadhan these bestial qualities are suppressed. Man by decreasing his indulgence in the demands of the flesh becomes imbued with celestial or higher Angelic attributes which condition him to readily accept the celestial influence of the Angels.

Another reason for the special Grace and significance of Ramadhan is the appearance during this month of such a great night in which Allah Ta'ala decrees and ordains the affairs of all things. Hence, it is only natural that grace and holiness will permeate this month of Ramadhan and their antithesis (curse and evil) will be curbed.

Miscellaneous Fasting Rules

1. Eating, drinking, etc. in a state of forgetfulness do not nullify the fast, i.e. while eating, etc. one completely forgets that one is fasting.
2. Water slipping down the throat while gargling the mouth breaks the fast even though by mistake. This is so because when the water slipped down the throat the fasting person remembered that he is fasting. A fast nullified by error is compensated by a single Qasa after Ramadhan.
3. Injections do not break the fast.
4. If the fast is ended even a minute before Iftaar or the actual time for breaking the fast, Qaza will have to be offered.
5. A single person sighted the crescent moon of Ramadhan, but his testimony was not accepted due to his unreliability. Although the community will not be fasting the following day, he is obliged to fast notwithstanding the rejection of his evidence.



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"And, Allah will complete His Noor (Law) even though the transgressors detest it."

(Quran)

NUZUL-E-ISA

PART II
by Maulana Sayid Mohammed Badre Alam

Controversy about the Events of Life of Jesus

1. PROMISED DESCENSION OF JESUS CHRIST

THE story about the bodily ascension and descension of Jesus Christ as part of his life is no doubt unusual but before considering the same it would be useful to concentrate our mind on two preliminary points, viz., the times and the personality to which the story relates. Even ordinary happenings in this world assume peculiar significance when they are judged in the light of the said two factors which become an important basis for verifying or rejecting a given set of facts.

On this very globe of ours there are territories where single night or day is long enough to cover the period of months and there are oceans which can be trodden like hard ground. Similarly, human beings are possessed of different qualities and talents. Great deeds displaying uncommon bravery, physical power or intelligence which may be easily attributed to Rustam, Asfandiyar, Anwar Bey, Hitler or Stalin can, if at all, be believed with difficulty in relation to ordinary human beings. It would,

therefore, be unreasonable to reject any statement of history simply because it does not fit in with conditions of our own times or of the common folk.

Considering the matter in the order stated you will soon realize that the suggested phenomenon falls in a chain of remarkable occurrences preceding the liquidation of the universe while each one of such occurrences can have little resemblance with events relating to the intermediate stages of the existence of the universe. If you are

prepared to believe the truth of numerous prophecies contained in the Holy Quran and Traditions concerning physical events which are bound to happen before the Day of Judgement and which are totally out of harmony with the prevailing order of things, there is no reason why you should be taken aback by the single proposition as to the re-appearance of Jesus Christ.

The fact is that a person who is engrossed in his present state of existence and has not witnessed either of the happenings relating to the making or unmaking of the world is unable to conceive of any of the said events. The Holy Quran has adverted again and again to events relating to gradual creation of the earth and Heavens and as to how Hazrat Adam and his consort were created and his vicegerency of Allah on earth was brought into effect. Each one of these events is most wonderful in itself and if you compare any one of them with historical facts or natural phenomena of the present day world you find no parallel for believing the said disclosures of the Holy Quran.

Difficulties such as these have otherwise given rise to a regular school of philosophy which totally denies that visible existence had any beginning and finds the universe to be an eternal entity.

Likewise you cast a glance over the descriptive facts given by the Holy Quran relating to the ending of the world such as the falling of the stars, sun and moon lustreless, blowing up of mountains into something like carded wool and total disappearance of creation ultimately. Your perception of present day existence can hardly be sufficient to enable you to realise the possibility of such happenings but if you put together the facts relating to the beginning and end of the universe

many points of resemblance will be discovered and you begin to feel that both stories are probable.

The Holy Quran has not merely referred to the breaking up and annihilation of the universe. It also declares that it will be followed by a day when dead persons will be raised to life. There is nothing surprising if we are further told in the traditions that short time before that day a living person will come down from the Heavens to the earth. Rather his disappearance from the globe for thousands of years and eventual bodily descension will become a strong sign pointing to the resuscitation of the dead at a near stage. In a verse of the Holy Quran Jesus has been spoken of as follows: "And he is a symbol for the Day of Judgement."

Distinguished Companions of the Holy Prophet SALLALLAHO ALAIHE WASALLAM, such as Hazrat Ibne-Abbas, Hazrat Hasan and Hazrat Qatawa have opined that there is a specific allusion in the above-quoted wordings to the appearance of Jesus Christ before the Last Day.

Now let us proceed to examine the attributes of the personality which is the subject-matter of the prophecy relates to a person who stands out conspicuous not only in the multitude of human beings but also in the array of Holy Prophets known to history. He is, for example, distinguished from others in the very incident of his birth as having been born without a father. Among other distinctive qualities may also be mentioned the visitation of Gebriel before he was conceived in the womb of the mother and his ability to talk soon after his birth. The miracles performed by him are exceptional and in all such cases the Holy Quran finds it necessary to clarify that the performance was "with the Help of Allah". In his past life the angelic qualities are predominant. He was absolutely regardless of ordinary human requirements such as housing accommodation, food etc., and remained unmarried throughout. On the whole it appears as if he is more of an angel than human being. When the stage for migration comes it takes a very unusual course in that he moves not into any earthly sphere but to a plane which is fit as an abode for spirits and angels. The appellation which the Holy Quran has used in his case is also significant viz., (a spirit emanating from Allah) which evidently comprehends all the main attributes of his past life hitherto described. Although it is true that all the human souls were created by Allah but in case of Jesus Christ the medium for passage of the soul from the sublime to corporeal existence is unusually thin so that his relations with the former spheres remained comparatively intact.

ASSUMED PIETY

By
Imam Abu Hamid Muhammad
Al Ghazali (R)

THERE are many amongst the men of substance who are too liberal in spending their wealth on the performance of Hajj. They set out for the pilgrimage regularly year after year as if they have none hungry or in want amongst their neighbours. 'Abdullah ibn Max'ud truly said that during the later times quite a large number of persons would perform the Hajj unnecessarily, simply because they would find it easy to travel and would have enough to spend; but they would return from the Hajj without any recompense for they would not help their fellow-travellers whom they would find in trouble.

"Abu Nasr Tammar relates that somebody informed Bishr ibn al-Harith of his intention to set out for the Hajj. Bishr asked, 'What have you got to meet the expenses?'

The man replied, 'Two thousand dirhams.'

"And what is the purpose of your journey?" demanded Bishr again, 'Do you want to make a show of your piety, visit the Ka'aba or seek the pleasure of God?'

He replied, 'To seek the pleasure of God.'

"All right," said Bishr, 'but would you agree, if I tell you a method whereby you would attain the pleasure of God without having to go all the way for Hajj? You would undoubtedly spend the money you have, but you would also be satisfied that you have done something that would be liked by the Lord.'

After the man had given his assent Bishr told him, 'Then you should distribute the amount you have set aside for the Hajj among ten insolvent persons so that they may be able to pay off their debts, or to paupers who may live on it, or to the orphans or persons in indigent circumstances. If you like, you may give the entire amount to a single person because rendering help to the poor or the needy or anyone in trouble

is better than performing a hundred voluntary Hajjs. Now you should do as I have told you but if you have any hesitation, tell me about it.'

'The truth is,' the man rejoined, 'that I want to undertake the journey.'

Bishr smiled and remarked: 'When the money is obtained from prohibited or doubtful sources, the insinuating self of man urges him to gratify its desires which it often brings forth in the garb of virtuous acts to deceive him. God Almighty has, however, decided that He would accept the deeds of only those who fear him.'

Another group among the moneyed but niggardly persons is more interested in such devotional acts on which nothing is to be spent. They like to keep fasts, offer prayers or recite the Qur'an. These persons too are deceiving themselves because stinginess has captured their souls. They ought to spend their money in order to cure themselves of the malady but they keep themselves busy in the acts which are really not required of them. These elements are like the man who is about to be bitten by a snake and of which he would undoubtedly die, but he keeps himself busy in preparing a syrup for relieving his cough. These miserly persons do not stand in need of the aforesaid devotional acts as that foolish man would not be cured of the snake-bite by his syrup. Once somebody told Bishr that a certain wealthy person was profusely keeping fasts and offering prayers. He replied, 'The poor fellow is doing the work of others but has given up his own. He was required to feed the hungry and help the poor. Instead, he is forcing his ownself to remain hungry and is trying to help himself by offering voluntary prayers. Along with this, he is also busy in accumulating as much wealth as possible so as to exclude the poor from it.'

S.A.S.A. Elections

IN the recent Annual General Meeting of the South Africa Students Association (Karachi) the following have been chosen as office bearers, S. Peterson (President), A.F. Vanker (Vice President), Z.I. Meer (General Secretary), A. Engar (Financial Secretary).

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Fallacy of Evolution

"ONE does occasionally observe, however, a tendency for the beginning zoological textbook to take the unwary reader by a hop, skip and jump from the little steaming pond or the

beneficent chemical crucible of the sea, into the lower world of life with such sureness and rapidity that it is easy to assume that there is no mystery about this matter at all, or, if there is, that it is a very little one.

"This attitude has indeed been sharply criticized by the distinguished British biologist Woodger, who remarked some years ago: 'Unstable' organic compounds and chlorophyll corpuscles do not persist or come into existence in nature on their own account at the present day, and consequently it is necessary to postulate that conditions were once such that this did happen although and in spite of the fact that our knowledge of nature does not give us any warrant for making such a supposition...It is simple dogmatism — asserting that what you want to believe did in fact happen.' (Anthropologist, Dr Loren Eiseley in his Book, THE IMMENSE JOURNEY.)

LIQUOR BANNED

ABU Dhabi. The Persian Gulf State of Abu Dhabi has banned the buying and selling of liquor.

But the law allows non-Muslims to import liquor with a permit from the Interior Ministry. Each permit will have a set monthly quota. Violators of this new law will be punished with jail terms ranging from two months to five years and fines from R100 to R425.

There's a growing number of Muslim states that are contemplating banning of alcoholic beverages, the first to do so was Libya.

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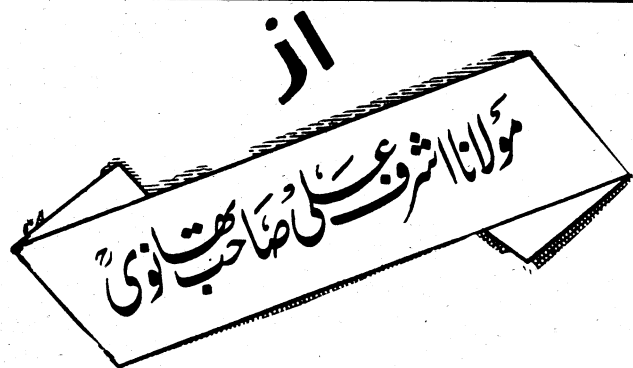
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TELEVISION

And the Institution of Photography or Picture-making

THE DEFINITION OF TELEVISION

THE Encyclopedia Britannica defines television as follows: "The electrical transmission of pictures in motion and the simultaneous electrical transmission of the accompanying sounds."

The Reader's Digest Great Encyclopedia Dictionary defines television as:

"Simultaneous visual reproduction of scenes, objects, performances, etc.: vision of distant objects obtained thus."

The Encyclopedia International explains television as:

"The unique feature that distinguishes television from radio is the conversion of an image into an electrical current which is later reconverted to the original image."

"A picture 'encoded' in the form of a signal current is broadcast by a radio transmitter, picked up by the receiver's antenna, and routed to the television screen where the original scene becomes visible."

THE WORKING OF TELEVISION

"The equipment consists of a camera which converts the image into electrical impulses; these are transmitted by radio to a receiver which converts the impulses by means of a cathode-ray tube into a

corresponding image on a screen."

THE IMAGE

"The illusion of motion in television is produced by showing 30 still pictures, or frames, each second. Through persistence of vision the brain retains each picture until the next comes along. We are not aware of the fact that our eyes are really seeing a rapidly changing sequence of a large number of slightly different still pictures. Each still picture consists of about 250,000 picture dots of varying brightness which appear as if painted on the screen. This process is called scanning."

Zworykin's Camera Tube

"The Russian-born American scientist made contributions that revolutionised television... Scanning was accomplished electronically both in the camera-tube that observed the original scene and in the picture tube that reproduced the scene in the receiver. He called the camera tube an iconoscope (from Gr. icon, 'image'; scope, 'to observe'). The screen that reproduced the image was called a kinescope (from Gr. kine, 'motion')."

"By 1936 television engineers had created a

system capable of reproducing excellent pictures on an 8 by 10 in. screen. In the spring of 1939 television finally entered the field of public entertainment."

(ENCYCLOPEDIA INTERNATIONAL)

The Encyclopedia International further explains:

Electronic Scanning

IN THE CAMERA. The concept of scanning can be illustrated by Zworykin's iconoscope, the first practical television camera tube. The heart of the iconoscope is a flat plate of insulating material. The plate is covered with a vast number of tiny droplets of a substance such as cesium-silver... The picture to be televised is focused on the mosaic of tiny droplets so that each droplet is associated with a particular picture dot, or small portion of the image.

The way in which the charge on the signal plate varies in the course of time is therefore a picture in code. This picture signal can be reversed at the receiving end to reproduce the original scene.

Although the iconoscope was an important technological achievement, it has now given way to the image orthicon for nearly all television broadcasting. The image orthicon is much more sensitive than its predecessor, and makes it possible to take better pictures with less illumination.

IN THE RECEIVER. Once the picture signal is produced in a television camera, it is broadcast much as though it were a voice current from a microphone. In order to reproduce the original picture, however, the signal must undergo special handling in the receiver. The original picture is reproduced in a cathode-ray, or picture tube, whose inner face is coated with a fluorescent material... Thus an image can be "painted" in fluorescent light over the face of the tube by a controlled beam of electrons.

In the scanning process each spot on the screen glows as if painted with electrons. The beam is deflected rapidly from left to right to reconstruct one line of the picture. It then jumps back rapidly to the left, dropping to a point slightly below the beginning of the first line. It moves from left to right once more, completing the second line of the picture. The process is repeated many times until the lowest line is finished, after which the beam returns to the top left-hand corner of the screen to begin the next frame of the picture.

Colour Television

"In colour television three pictures are flashed on the television screen — one in each of the primary colours — and the result is a single picture in colour. A colour picture tube makes use of three different fluorescent materials which glow with red, green and blue light, respectively. The materials are painted on the screen in more than 600 000 tiny dots, divided

equally among the three colours."

Three separate electron guns are used: ...Each gun "paints" a picture in its own family of coloured dots, and the three pictures blend in the eye to make us believe we are viewing the colours in the original scene.

In practice the three images are separated in the camera by filters of the primary colours. Each image is converted into a picture signal and transmitted to the corresponding electron gun in the colour picture tube.

The colour images on the screen are true copies of the three images produced in the studio.

The Encyclopedia Britannica states:

"... This fundamental disparity is overcome in television by a process of image analysis and synthesis, whereby the scene to be televised is first translated into an electrical image, and the latter is then broken up into an orderly sequence of electrical impulses which are sent over the channel one after the other. At the receiver the impulses are translated back into a corresponding sequence of lights and shadows and these are reassembled in their correct positions on the viewing screen."

The Sunday Times TV Times and Colour Magazine says:

"Let us start with the TV camera. Your experience with cameras is probably limited to the one you have at home, which records the photographic image on film negative which after chemical treatment, is used to print a permanent picture on photographic paper."

The point here is that the complete picture is instantaneously captured on the negative and the same picture is transmitted complete to the photographic paper.

"There is no known way of sending a whole picture through the air in one piece. It has to be sent bit by bit by electric impulses. The best analogy for me to use is the black and white picture in a newspaper."

"...The TV camera follows the same principle. It sends out electric impulses which are picked up by the picture tube in your set."

"...More than a million dots are needed to cover your screen, and the process of scanning the 625 lines is repeated 25 times every second. So you get the impression of receiving a complete, moving picture instead of one that in fact builds itself down the face of your screen."

The Encyclopedia Britannica further explains:

"This sequential reproduction of visual images is feasible only because the visual sense displays persistence; that is, the brain retains the impression of illumination for about 0.1 second after the source of light is removed from the eye. If, therefore, the process of image synthesis occurs within less than 0.1 second, the eye is unaware that the picture is being reassembled piecemeal, and the viewing screen appears as if its

whole surface were continuously illuminated. By the same token, it is then possible to re-create more than ten complete pictures per second and to simulate thereby the motion of the scene so that it appears to be continuous.

"In practice, to depict rapid movement smoothly, is customary to transmit from 25 to 30 complete pictures per second. To provide detail sufficient to accommodate a wide range of subject matter, it is customary to analyse each picture into 100 000 or more elementary details. This analysis implies that the rate at which these details are transmitted over the television system exceeds 2 000 000 details per second."

"As already noted, in modern practice the televised image must be capable of being dissected, within a few hundredths of a second, into more than 100 000 picture elements. This implies that the electrical impulses corresponding to the picture elements must pass through the channel at a rate as high as several million per second."

"The first requirement to be met in image analysis is that the reproduced picture shall not flicker, since flicker induces severe optical fatigue."

"...A way round this difficulty (i.e. flickering) has been found, in motion pictures as well as in television, by projecting each picture twice."

"...In television, each image is analysed and synthesised in two sets of spaced lines, one of which fits successively within the spaces of the other. Thus the picture area is illuminated twice during each complete picture transmission..."

"Actually, the screen possesses nearly 1 000 000 holes in an area of 1.5 sq. inch, compared with the roughly 200 000 picture elements into which the image is dissected."

"The stored charge image on the reverse side of the target is scanned by an electron beam..."

SUMMARY OF THE ABOVE DISCUSSION

1. The PICTURE to be televised is focused on the iconoscope which translates the IMAGE into an electrical signal.
2. The iconoscope has been replaced by the modern IMAGE ORTHICON which is much more sensitive than its predecessor and makes it possible to take better PICTURES.
3. The PICTURE signal is reversed at the receiving end to REPRODUCE the ORIGINAL SCENE.
4. The scene which appears on the television screen is a PICTURE of the ORIGINAL SCENE viewed by the TV camera. The scene on the TV screen is not the original scene, but a DUPLICATE on the original scene.
5. The TV camera converts the image into electrical impulses which are transmitted to a receiver. These

electrical impulses are converted into an image which is projected onto the screen of the TV set.

6. The REPRODUCED IMAGE corresponds to the original scene taken by the TV cameras.
7. Because the process of image synthesis occurs within less than 0.1 second the human eye cannot detect that the PICTURE (taken by the TV camera) is being RE-ASSEMBLED bit by bit.
8. Twenty-five to thirty complete PICTURES per second are transmitted over the TV system.
9. Each PICTURE consists of 100 000 or more electrical dots which are re-assembled after transmission to form the PICTURE on the screen.
10. The illusion of motion on the TV screen is caused by the swift and speedy transmission of large numbers of pictures, i.e. 25 to 30 complete pictures per second.
11. The TV screen possesses nearly 1 000 000 holes in an area of 1.5 sq. inches.
12. The impression of receiving a complete, moving picture is illusory. In fact, the PICTURE builds itself down the face of the TV screen.

It was necessary to present a technical discussion regarding certain aspects of the functioning of the television system in order to remove a misconception which exists in certain quarters. There are some among our brethren who contend that in "live" TV shows the principle of photography (which is one of the methods of picture-making) is not employed. This baseless contention is a consequence of total ignorance of the mechanics and construction of the TV system. However, we hope that after perusal of the aforementioned discussion this mis-conception is dispelled, Insha'Allah.

It should at this juncture be said that the undesirability and the Islamic prohibition of this institution of television is not based solely on the stand that photography (picture-making) of animate objects is employed. Without minimising the importance and the decisiveness of the prohibitory factor of picture-making it has to be said that a number of other evil and un-Islamic factors accompany the institution of television. It is this conglomeration of evil factors which make television illegal in Islam although, in most cases, each single one of these factors is sufficient to secure the verdict of illegality of TV. Insha'Allah, we shall outline these prohibitory factors or ASBAABUL HURMAT of television in the ensuing issues of The Majlis.

The Messenger of Allah (S.A.W.) said: "Every picture-maker will be in Hell."

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ULEMA – NOT A PRIESTLY CLASS

By
Maulana Amin Ahsan
Islahi

ULEMA are not a hereditary group. Every person who attains the required knowledge and develops the moral character can become an A'alim. Those who try to foment hatred and prejudice against the Ulema by dubbing them as a priestly class (which in fact they are not) betray their narrow-mindedness, fanaticism and intolerance. And if I may be excused, I would say that it even betrays an inferiority complex. A place and position which can be attained by effort and struggle, by the attainment of certain attributes and qualifications, can be obtained by any one who labours and fulfils the requisites. Nobody can stop one from attaining this position. But the unfortunate situation with which we are faced is that a certain group of people knows nothing about the Shariah and is not at all prepared to acquire knowledge, but, is adamant to perform Ijtihad. If this logic can be accepted, then it would mean that it is not essential that only experts of law should preside over the courts of justice and the points of law can be decided

by every Tom, Dick and Harry, and it is everybody's right to claim this position and make others accept his opinions on legal issues; and that imparting of medical treatment is not the prerogative of the doctors and physicians and everybody should have the freedom to play with the lives of others in the way he likes; and that the construction of the canals and bridges is not the ABC of engineering is entitled to guide the construction of the bridges. If this is democracy, then woe betide that! In Islam there is no place for such a perversion of democracy.

If a certain task calls for a certain technical knowledge and training, it can be performed only by those who fulfil the conditions essential for the task. If knowledge of Islam, insight into the ends and the tenets of this ideology are essential for making Ijtihad, how can a person who is not even aware of the rudiments of the Shariah arrogate to himself the position of the Mujtahid. Decidedly, there is no priesthood in Islam, but, Islam is the religion of Allah, it is not a mere plaything.

NIYYAT FOR FASTING

1. According to the Hanafi Madhab Niyyat (Intention) for fasting in Ramadhan is made during the night time or even during the morning.
2. The meaning of "Niyyat" is simply to form the intention: "Today I am fasting, or, tomorrow I shall be fasting." However, it is preferable to recite the following Niyyat formula:
A L L A H U M M A
A S O O M U L A K A
G H A - D A N .
3. Participating in Sehri will substitute for the Niyyat. If one forgot to form the

- Niyyat for fasting, but partook of Sehri, the fast will be valid.
4. Niyyat for fasting in Ramadhan could be made until just before midday if one did not eat or drink up to that time.
5. It is necessary to renew Niyyat for each day's fasting. A single Niyyat made for the whole month of Ramadhan will not suffice.
5. According to the Shafi madhab it is compulsory to make the Niyyat for Ramadhan fasting during the night time. When the time for Sehri expires the time for forming the Niyyat will also end.

EXEMPTION FROM FASTING

THE Holy Quran has granted exemption from fasting for the sick and the traveller. Traveller (Musaafir) in the terminology of the Shariah applies to a person who undertakes a journey of forty eight miles or more, i.e. the same distance which qualifies a person for the concession of Qasar Salaat, viz., to read two rakaats Fardh instead of four rakaats. The concession of exemption from fasting prevails only during the period of sickness and on the journey. The sick person and the traveller are, however, required to fast a like number of days missed,

after the journey or after regaining one's health in the case of the sick person.

The exemption from fasting is optional. The Holy Prophet (S.A.W.) has given the option to his followers to fast or to break fast during a journey or during illness. If the journey is rigorous then it is preferable not to fast. However, if the journey is one of ease and comfort and the traveller can easily sustain the rigour of fasting then it is preferable that he should fast on the journey although he is entitled to the concession of exemption regardless of the ease or rigour of the journey.

THE CHALLENGE OF MODERNITY

By
(Dr S.M. Yusuf)*
(Karachi University)

IN our own day the so-called modernity, the protagonists of which keep a sinister silence on its full and proper definition, is but the same old challenge to the Sunnah in a new garb with the difference that this time it is accompanied by a fanfare of scientific achievement and industrial and technological power. Anyway, modernity is presented as a self-evident inescapable fact destined to reign supreme in the mid twentieth century. In the circumstances it would appear to be a generous concession indeed that religion is allowed to survive: only it is called upon to adjust itself to the new demands of the age. The method suggested for such adjustment is no other than sloughing off the old forms and revaluing the values arbitrarily according to the exigencies of modernity itself. No surprise that the brunt of the attack is directed at the Sunnah — the repository of forms and institutions. It makes little difference if the allegiance to the Sunnah is retained so long as it is regarded as a mere carton package for graded values.

Quite unwittingly a Christian missionary adviser on Modern Islam once let the cat out of the bag when he complained with a musing, rather exasperating, pathos that the Muslims were more devoted to Islam than to Allah! Modernity is at war with the dimensional Islam — its practices and institutions. If only the sanctity of such practices as cutting the hand of the thief and stoning the married adulterer is undermined, a general inward abhorrence of theft and adultery can conveniently be tolerated. The Turks may remain staunch Muslims with the permission of modernity only if the State is secular and the Shari'ah replaced with a conglomeration of Swiss and other codes. To clinch the issue, let us only ask ourselves the simple question whether our sense of abhorrence at theft and adultery has increased or decreased since the giving up of the Sunnah form of punishment designed to foster the same.

A typical example of the adjustment of Islam to modernity is provided by what has come to be known as the Fatwa of Tunis (by al-Shaikh Muhammad al-Mahiri, ex-Mufti of Safaqs dated the 19th February, 1960 — vide the text thereof in Die Welt des Islams, N.S., Vol. VII, pp. 54-7). Basically, the argument runs thus: Attach yourself only to the value of sparing extra hardship as deduced from the privilege of the traveller not to keep the fast, then apply the value quite widely in the case of industrial and other workers until the institution of fasting rests at the sweet will of those willing and allowed to declare themselves as idlers. It is highly significant, indeed, that Shah Wali Allah repeatedly proffers the self-same example in order to make the difference between maslahah and 'illah and to forewarn against the attempts to writhe out of the concrete form of the Sunnah and run after the ethereal spirit of the Book.

Shah Wali Allah's vision was almost prophetic in his grasp of the mentality of the modernists in Islam. If hard work (e.g. agriculture and smithery) were compared to the hardship of the journey, then declares Shah Wali Allah, obedience to God would be nullified. And if every fatigue and hardship were considered to be harmful and worthy of elimination, then there would be no test at all of submission to the will of God.

In conclusion, it will be appreciated that the history of the development of jurisprudence in Islam is characterised by an honest search for the Sunnah, which is to be contrasted with the modernist exasperation with the Sunnah. The Muslim jurists were eager to make life conform to Islam while the modernist is at pains to make Islam conform to modernity. The moment the structure of the Sunnah topples down, Islam with its pure spirit and much-vaunted values will be dead and buried under the debris.

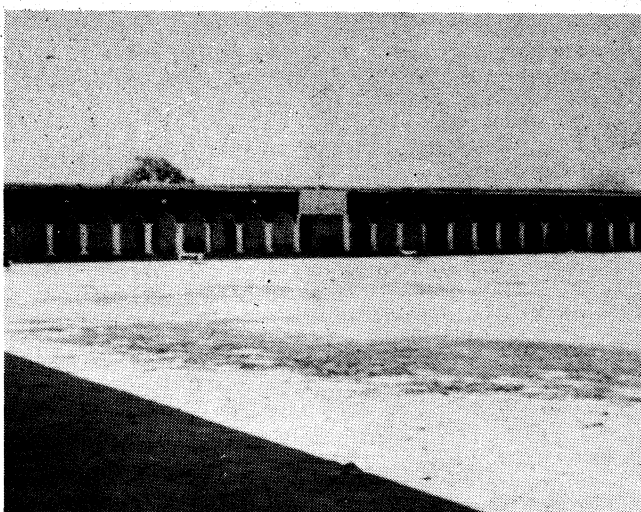
A Virtuous Woman is the Root of Piety and Abstinence

HAZRAT 'Abd Allah ibn' Umar (Abph.!) says: "Marry a religious woman, no matter if in looks she may be like a black slave-girl!" Hazrat Abu Amamah (Abph.!) reports that if a Muslim acquires piety and abstinence, it is due to a virtuous wife. If she is given an order, she carries it out; if the husband looks at her, she pleases him; if the husband takes a vow on behalf of the wife, she fulfils his vow. For instance, if the husband says: "By Allah! My wife does not go to such houses where songs are sung, even though it may be her brother's house." Then the wife fulfils his swearing and never goes to such a house. And when the husband goes on a journey, she guards her person and the husband's wealth."

— (IBN MAJA; MISHKAT, vol. ii, p. 268).

IMPORTANT

In the event of a fast being nullified by accident or mistake, it is Wajib (Compulsory) to pass the whole day in the state of fasting. If one's fast was mistakenly ended, e.g. participation in Sehri erroneously when in fact the time for Sehri has already expired, it becomes Wajib to pass the whole day in fasting, and after Ramadhan a day will have to be fasted as Qaza for the missed day.



Section of students' quarters. Jalalabad

THE SAHIBUT TARTEEB

ONE who has missed not more than FIVE Fardh Salaats is known as SAHIBUT TARTEEB. If the number of Qadha (unperformed) Salaat is more than Five then one will not be a Sahibut Tarteet.

It is necessary for the Sahibut Tarteet to firstly perform all his Qadha Salaat before engaging in the performance of his Adaa Salaat. (Adaa Salaat means the Salaat of the present time — that Salaat which has just fallen due.) For example, if the present time is Maghrib and the Musalli happens to be a Sahibut Tarteet then he may not engage in the Maghrib Salaat. He firstly has to perform his Qadha Salaat, thereafter the Maghrib Salaat. Should a Saahibut Tarteet perform his Adaa Salaat before executing his Qadha, his Adaa will not be valid. He will have to re-perform his Adaa Salaat. However, if the time left for the present Salaat is so little that should one engage in fulfilling the Qadha Salaat, the Adaa Salaat will be missed, then in such an exigency the Adaa Salaat should be performed first, and thereafter the Qadha. For example, someone did not perform Isha, Fajr, Zuhr and Asr. Since the number of missed Salaats is not more than five, the Musalli is known as a Sahibut Tarteet. Now this Sahibut Tarteet decides to perform his Maghrib Salaat, but only a few minutes of Maghrib time remains. In this case if he engages in performing his four Qadha Salaats he will miss his Maghrib (which is the Adaa Salaat in this example). Therefore, instead of first performing his Qadha he must read his Maghrib Salaat and thereafter perform his Qadha.

When making Qadha of his Salaat, the Sahibut Tarteet should observe the Tarteet or sequence of the missed Salaats, e.g. if he did not perform his Fajr, Zuhr, Asr and Maghrib Salaat he will have to make firstly Qadha of Fajr, then Zuhr, then Asr and finally Maghrib. Observance of the Tarteet (sequence) of the Salaat in Qadha is not obligatory upon one who is not a Sahibut Tarteet.

If the Sahibut Tarteet enters the Musjid at such a time when the Jamaat (congregation) is in progress, he may not join the Jamaat. He will firstly have to discharge his Qadha Salaat before being able to participate in the Jamaat.

CLARIFICATION

A number of queries have been received regarding the following question and answer which appeared in the Rajab issue of The Majlis:

Q. If I enter the Mosque after the Maghrib congregation has already started should I join in the Salaat if I did not yet read my Asr Salaat?

A. First perform the Fardh of Asr. If after completing the Asr, the Maghrib Jamaat is still in progress then join the congregation.

The above answer applies to only one who is a Sahibut Tarteet. For an explanation of Sahibut Tarteet read the article titled: SAHIBUT TARTEEB on this page.

From

KARRIM'S GARAGE

P.O. Box *21. Umzinto 4200, Natal, RSA.

"Whoever clings to my Sunnah when my people have become corrupted will receive the reward of a hundred martyrs."

(Hadith)

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH



Q. Is Zakaat to be paid on money obtained by way of gambling?

A. Money thus obtained or in any other unlawful manner has to be given to the poor if the owners of such monies cannot be located. In the Shariah unlawful wealth in one's possession is termed "Waajibu Tasadduq" which means that it is compulsory to get rid of it by donating it to the poor without making any Niyyat (intention) of Sawaab. Zakaat is not payable on unlawful wealth.

Q. What is the Nisaab of Zakaat nowadays?

A. The Nisaab for Zakaat at present is approximately R84 (eightyfour rands).

Q. Is Zakaat payable on precious stones?

A. Zakaat is not levied on precious stones. (See article on this subject appearing elsewhere in this issue.)

Q. Is Zakaat to be paid on fixed property?

A. The Shariah does not levy Zakaat on fixed property. Zakaat is to be paid on the income derived from fixed property if it amounts to Nisaab.

Q. Our Islamic organization in our city has collected a large sum of money in Zakaat. Can we use these Zakaat funds in our Mosque building project?

A. It is not permissible to use Zakaat monies in building Mosques. If Zakaat funds are directed to building Musjids the obligation of Zakaat will not be discharged from those who entrusted your organization with the sacred Trust of distributing their Zakaat according to the Law of the Quran. The members of your organization will be committing a great crime and will be guilty of gross betrayal of the Shariah if they decide to channel the Zakaat into the Musjid construction.

Q. Can we use Zakaat funds to pay the teachers in madressas?

A. This is not permissible. Zakaat is the right of the poor. A Muslim should not rob the poor of their right which Allah Ta'ala granted them in Zakaat money.

Q. If the Fajr Jamaat has started should one perform the Fajr Sunnats first or join the Jamaat without performing the Sunnats?

A. Our Nabi (S.A.W.) has placed much emphasis upon the two rakaats Sunnat of Fajr. As far as possible one should endeavour to execute the two Rakaats Sunnat of Fajr. If you are reasonably certain that you will obtain the Jamaat even though it be in Tashah-hud, then first perform the Sunnats, thereafter join the Jamaat. However, if by engaging in the Sunnats you will miss the Jamaat then join the Jamaat and make "Qadha" (fulfill) of the Sunnats after sunrise, but before Zawwaal (midday). It should be remembered that the "Qadha" of the Sunnats of Fajr is not compulsory.

Q. I have missed a great number of Salaats during my lifetime. The number of qazaa Salaat on me is so great that I cannot remember how many Salaats I am liable for. What should I do in this case?

A. Estimate the number of Salaats you did not perform over the years. Ponder in this matter and make a note of the estimated number. Also make a note of the number of Qadhaa Salaats you are fulfilling and, when you are certain that you have fulfilled the estimated number, your obligation will be discharged. If your estimate is more than the actual number missed, it will be better since the extra Salaat will become Nafl. When making Qadhaa, you should make Niyyat, e.g. I am performing Qadhaa of Fajr or Zuhr etc. Remember to make Qadhaa of Witr Salaat as well.

Q. Should "reply" be given to the second Azaan of Juma Salaat?

A. Replying to the Azaan applies to only the first Azaan. When the Muezzin recites the second Azaan in front of the mimbar no reply should be given.

Q. I have been told that it is disrespectful to sleep with one's feet towards the Qiblah. What is the Islamic ruling?

A. It is Makrooh Tahrimi (forbidden) to sleep with the feet pointing in the direction of the Qiblah.

Q. Does the Shariah allow organ transplantation?

A. Organ transplantation is not permissible in Islam. A detailed article on the subject will be printed soon, Insha'Allah.

Q. Should Bismil-laahir Rahmaanir Raheem be recited between Surah Fatiha and a Surah during Salaat?

A. It should be recited although it is not compulsory.

Q. Can Qadha Salaat be performed after Asr Salaat?

A. It is permissible to perform Qadha Salaat after Asr Salaat. However, it is not permissible to perform Sunnat or Nafl once the Asr Fardh has been performed.

Q. A man has presented his proposal for marriage to a certain woman. Will it be permissible for another person to submit his marriage proposal to the same woman while the first proposal is yet under consideration?

A. Rasulullah (S.A.W.) forbade Muslims to propose for marriage when a prior proposal is under consideration. After one proposal has been rejected another may be submitted.

Q. Why is it that only the Ulama of India and Pakistan condemn television as Haraam?

A. Your claim is baseless. Have you taken a survey of the opinions of the Ulama of the world or are you merely gorging out what you have swallowed from the platter of the modern "mujtahids"?

Q. Does a talaq administered during pregnancy take effect?

A. It is not permissible to give or utter talaq to one's wife during pregnancy. But, if the talaq was given in the state of pregnancy it (the talaq) will take effect and the husband will be guilty of committing a sin.

Q. What does Islam say about breaking off an engagement (of marriage)?

A. It is forbidden to break off the engagement without any valid reason. An engagement is a mutual agreement which has to be honoured by both parties.

Q. Which veins of the animal have to be cut in order to render it Halaal?

A. The Sunnat method is to sever the following four passages:

- (i) Halkoom or the windpipe
- (ii) Mar'ee or the gullet
- (iii) and (iv) Wadjaan or the two jugular veins.

According to the Hanafi Madhab at least three (any three) of the abovementioned four passages have to be cut. If only two are severed the animal will become Haraam. And, according to the Shafi Madhab it is essential to cut the Mar'ee and the Halkoom. If these two passages are not severed the animal will be Haraam according to Shafi Madhab.

Q. The pamphlet which I have enclosed says that a woman has the right to issue talaq like the man has the right. Can a woman give talaq to her husband?

A. The pamphlet is highly misleading. The right of talaq is vested in the husband. The Shariah does not vest the wife with this right.

Q. A man has three sons, one living and working with him, the other two having very little connection with him. The man is preparing his will and desires to bequeath the greater part of his estate to the son who was always with him. Is this allowed in the Shariah?

A. According to the Shariah it is not permissible to discriminate in the fixed shares allotted by the Shariah to the heirs of one's estate. Death cancels one's right of property and ownership. The estate of the deceased has to be distributed in accordance with the Quranic injunctions. In this case the estate after the death of its owner will have to be distributed evenly (i.e. three equal shares) among the three sons. However, the father may during his lifetime make a gift to the son who is with him.

Q. The Shariah permits bequests of up to one third of one's estate. Is it permissible to make one's son a beneficiary of such a bequest in addition to the share which he will be receiving?

A. It is not permissible to make any heir a beneficiary of a bequest. It is permissible to make a Wasiyat (bequest) on behalf of only non-heirs.

Q. Is trade in musical instruments, e.g. guitars, musical records, pianos, etc. permissible in Islam?

A. Islam does not permit buying or selling of musical instruments as this constitutes aiding and abetting a crime.

THE LOFTY PEDESTAL OF ISLAMIC KNOWLEDGE

THE Holy Messenger of Allah said:—

"Verily, the Ulama are the Heirs of the Ambiya. And, verily, the estate of the Prophets is not wealth (gold and silver). Verily, the estate (left by the Ambiya) is Knowledge. Whosoever acquires of this (estate) something has acquired a great share (of the estate of the Ambiya)."

Islamic History bears ample testimony to the truth of the abovementioned Hadith. Here we present a dialogue between two people showing what a lofty rank Islamic Knowledge has conferred upon men who were at one stage slaves or had slave-connections in their families.

This discussion took place in the early days of Islam between the Muslim ruler Abdul Malik Bin Marwan and the famous Imam Zuhri Ibn Shuhaab (R).

ABDUL MALIK — Where do you hail from now?

IMAM ZUHRI — Makkah Muazzamah.

ABDUL MALIK — Who is presently the religious and spiritual head of the people of Makkah?

IMAM ZUHRI — At'a Bin Abi Rabaah.

ABDUL MALIK — Is he an Arab or is he of the Mawaali?*

IMAM ZUHRI — Of the Mawaali.

ABDUL MALIK — What has given him this rank?

IMAM ZUHRI — Deen and the narration of Ahadith.

ABDUL MALIK — Well said! These two things indeed are such that they present leadership to a man. Okay! Tell me who is the spiritual head of the Muslims nowadays in Yemen?

IMAM ZUHRI — Ta-oes Bin Kaisaan.

ABDUL MALIK — Is he by birth an Arab or of the Mawaali?

IMAM ZUHRI — He is of the Mawaali.

ABDUL MALIK — Which thing awarded this man with this greatness?

IMAM ZUHRI — Those very things which gave Ata' his lofty rank.

ABDUL MALIK — Good! Who is the Imam nowadays of Egypt?

IMAM ZUHRI — Yazid Bin Abi Habib.

ABDUL MALIK — An Arab or is he also of the Mawaali?

IMAM ZUHRI — His connection is also with the Mawaali.

ABDUL MALIK — And who is the spiritual head of Shaam nowadays?

IMAM ZUHRI — Mak-hool.

ABDUL MALIK — Arab or Mawaali?

IMAM ZUHRI — He is also of the Mawaali. He was a slave. A certain lady of the tribe of Huzail emancipated him.

ABDUL MALIK — And Jazirah? (i.e. the territories between the Euphrates and Dajla).

IMAM ZUHRI — Maimon Bin Mahraan.

ABDUL MALIK — A Moulaa* or an Arab?

IMAM ZUHRI — A Moulaa.

ABDUL MALIK — Nowadays who is the greatest man in Khurasan?

IMAM ZUHRI — Dhuh-haak Bin Mazahim.

ABDUL MALIK — Moulaa or Arab?

IMAM ZUHRI — Moulaa.

ABDUL MALIK — Tell me who is the Imam of Basra?

IMAM ZUHRI — Hasan Bin Abil Hasan.

ABDUL MALIK — Moulaa or Arab?

IMAM ZUHRI — Moulaa.

ABDUL MALIK — Woe on you! Alas! In Kufa who holds the reins of religious leadership?

IMAM ZUHRI — Ibrahim Nakh-ee.

ABDUL MALIK — What! Is he also a Moulaa — or an Arab?

IMAM ZUHRI — Yes — He is an Arab Alim.

ABDUL MALIK — Oh! Zuhri — now at least you have said something which has removed some of the clouds of depression from my heart. If you did not mention this last statement my heart would have been shattered to pieces.

Thereafter Abdul Malik addressed his courtiers and said:—

"These Mawaali (non-Arab Muslims) will definitely remain the leaders of the Arabs. It will be that on the Mimbar will be a Moulaa reciting the Khutba and an Arab sitting at the foot of the Mimbar."

In a state of anger and temper Abdul Malik was uttering similar statements. Imam Zuhri (R) thereupon said:—

"Ameerul Mu'mineen! This is the decision of Allah. This is Allah's Deen. Whoever acquires knowledge of this Deen and becomes an Alim will become the leader and guide. Whosoever shows laxity and negligence to this Knowledge will fall. He will have to fall."

(Being a conversation reported by Hakim in Ma'rifatu Uloomil Hadith, as well as by Ibn Salaah in MUQAD-DAMAH — by Suyuti in TADREEB — and by Sakhaawi in Fathur Mugith.)

* Moulaa (singular), Mawaali (plural) here signify an emancipated non-Arab Muslim slave as well as such Muslims who were descendants of such freed slaves.

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"A time will come when practising according to the Deen will be like holding a burning coal on the hand."

(Hadith)

GOLDKIST CHICKENS?

THE Jamiatul Ulama of Natal has released the following statement with regard to Goldkist Chickens which are being advertised as Halaal:

“Almost all local papers carried advertisements announcing that Goldkist Chickens are Halaal and that Maulana Goolam Nabi Khuda Bakhsh has been appointed as a full-time inspector. The Jamiat office had to contend with numerous queries concerning the validity of the Certificate issued by Maulana Goolam Nabie to Goldkist. The Jamiatul Ulama, therefore wishes to bring to light the following facts concerning Goldkist Chickens:

1. Originally the Sydenham Muslim Association had issued a Halaal Certificate to Goldkist Chickens.

2. Mr Hanif Shaik and Mr Hanif Mohammed were slaughterers at Goldkist plant.

3. Both slaughterers were upset when they realised that Goldkist received a large quantity of chickens slaughtered at other centres, packed in Goldkist bags and marketed in Natal.

4. After reporting their findings to the Jamiatul Ulama and the Sydenham Muslim Association both slaughterers resigned from the firm.

5. After the allegation was established by means of investigations, the Sydenham Muslim Association withdrew its Halaal Certificate.

6. Goldkist then applied to the Jamiatul Ulama for a Halaal Certificate and insisted to retain Mr Jooman as the Inspector. However, the Jamiat refused Goldkist's application for various reasons.

7. Thereafter, Maulana Goolam Nabie was employed by the firm as the Inspector.

8. At a meeting between members of the Jamiatul Ulama and Maulana Gulam Nabie it was agreed that the Jamiat would issue a Halaal Certificate on condition that Maulana Gulam Nabie as the Inspector would be responsible to the Jamiatul Ulama and not to Goldkist. It was also agreed that if past violations of the Halaal Certificate and discrepancies have not been eliminated yet, the Jamiat will have the right to change the Inspector and/or withdraw the Halaal Certificate.

9. Both Goldkist and Maulana Gulam Nabie refused to accept the condition, therefore, the Jamiat refused to certify Goldkist Chickens as Halaal.

The Jamiatul Ulama endeavours to the best of its ability to ensure that only 100% Halaal items are marketed and labelled as HALAAL. It is the sacred duty of every Muslim

business-house as well as every individual Muslim to boycott products bearing Halaal labels of firms holding certificates issued by individuals in their personal capacities. The Holy Prophet (S.A.W.) said: “Shun that which is doubtful and partake of that in which there is no doubt.”

FILM UPROAR

LONDON. Arab pressure has forced a film company to change the title of a film days before its premiere.

Muslim diplomats in London, upset by the name MOHAMMAD in the original title “Mohammad, Messenger of God” insisted on the change.

Threatening telephone calls have been made to the managers of two West End cinemas warning of “explosive action”. Now thousands of publicity posters, tickets and billboards have to be remade to advertise the new title, “The Message”.

“It will cost us a fortune”, said one advertising man.

EXTRACTS FROM A LECTURE ENTITLED ...NOW, we have to ponder regarding this (i.e. Calling towards the Path of Allah, what our position is? Do we pay any attention towards it or not? The prevalent situation indicates that we are not paying attention towards this aspect. As far as belief is concerned we do regard it (Calling to the Path of Allah) as an injunction. But this duty is assigned to a much lower status than what it in reality occupies. Very few regard it as an obligatory injunction. Some refer to it as being Mustahab, others say it is Mustahsan.

And, the amazing thing about those who say it is Mustahsan is the fact that they say that it is Mustahsan when it is not against some Maslihat or expedient. (In other words if Calling to the Path of Allah is against this maslihat or expedient then they say that it is not even Mustahsan). Even in religious duties people's gaze is fixed on motives and desires, hence, they firstly see if the religious duty is in accord with their motives. Whenever they see that their motive will not be realised by the execution of the religious duty they claim that this duty is not in accord with maslihat or expedient. For this reason they proceed to say that it is not even Mustahab. It is indeed shocking to observe that when the maslihat or

AT-TABLEEGHUL HAQEEQI

By HADHRAT MAULANA MASHHULLAH KHAN SAHEB Rector of the Islamic Theological Institute, Miftahul Uloom, Jalalabad, India.

are lost. For example, we fear that our friendship will not remain (if we enjoy the friend to do good); association and relationship will be broken; the smiles and the salutations will not remain; if we call someone's attention to the right thing he will be displeased with us, and when we displease him he may harm us. In reality all these talks of causing harm (i.e. to the one who practises Amr bil Ma'roof) are baseless suspicions.

Nowadays, piety is considered to mean being in a state of peace with each and everyone. If one does not say anything to anyone, one is considered to be a saint, otherwise not.

...In short, Amr bil Ma'roof is definitely an obligatory duty, but it is observed that no attention is being paid to it. This is a very great deficiency in us. To eliminate this deficiency this top (i.e. under discussion) has been chosen so that it may be known that like Salaat, Fasting, etc., Amr bil Ma'roof is also compulsory. However, at various times different methods of Amr bil Ma'roof has to be practised.

...A Hadith appearing in Tirmizi Sharief states that the punishment of Allah Ta'ala overtakes a community which does not carry out the duty of Amr bil Ma'roof.

expedient is lost they declare a commanded action as a forbidden act.

Sirs! In reality the motives should be made subservient to the Ahkaam (Laws of Allah), and not the Ahkaam to the Aghraaz (motives and desires). Alas! this is not the case. Certain people in order to fulfil the motives of their desires dub the propagation of Islam as Fitnah and strife. This is the very reason for not paying attention to it (Calling to the Path of Allah). Because of the motives of desire extreme negligence is displayed in this duty. The extent of this negligence is such that should we even see a person not performing his Salaat in a proper manner then we do not possess the courage to tell him:

“Perform Salaat, for verily, you have not made Salaat.” This was how our Nabi (S.A.W.) reprimanded one Sahabi (when he was not performing his Salaat in a proper manner.)

The only reason for not practising Amr bil Ma'roof is because in doing so wordly motives and desires

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Disc

The Majlis

"VOICE of ISLAM"

RAMADHAAN
AL-MUBARAK
1396
VOL 1 — NO 7

MUJLISUL ULAMA FIRMLY BACKED

MEMBERS of the Jamiatul Ulama of Natal and the Jamiatul Ulama of Transvaal reacted with indignation over the appearance of a report in a weekend paper claiming that the two Jamiats have disassociated themselves from "The Majlis" and the Majlisul Ulama of South Africa. In a joint statement issued by thirty-two alims from Transvaal, Natal and Cape full support was accorded to the Majlisul Ulama of South Africa in its steadfast stand of expounding the Sunnah of Ra-

sulullah (S.A.W.) in its pristine purity. The statement also rejected as "false" and "fraudulent" the attempt to implicate the Natal and the Transvaal Jamiats in the attack on "The Majlis" and the Majlisul Ulama. The text of the joint statement reads: "We, who are members of the Jamiatul Ulama of Natal, Jamiatul Ulama of Transvaal and Jamiatul Ulama of the Eastern Cape reject as totally false the statements attributed to the Natal Ulama and Transvaal Ulama in a weekend tabloid

claiming our disassociation from the Majlisul Ulama of South Africa. The tabloid reported that a "spokesman" for the Natal Jamiatul Ulama and a "spokesman" for the Transvaal Ulama claimed that these bodies have no connection with the Majlisul Ulama. The supposed "spokesmen" were not deputed or authorised by the Jamiats to voice any attack on "The Majlis" or the Majlisul Ulama of South Africa. The Ulama organizations operate in mutual co-operation.

We wish to put on record that the Jamiats did not authorise any attack or criticism on "The Majlis" or against the Majlisul Ulama. We hereby wish to dispel any doubt or confusion which the fraudulent and unauthorised statements may have created as to our relationship with the Majlisul Ulama of South Africa. "The Majlis" enjoys our firm and wholehearted support in its noble endeavour to disseminate the Teachings of Islam in their pristine purity."

RAMADHAN DISMILLA
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1902

SHAMEFUL FILM

THE Muslim community has expressed firm opposition, 'as a matter of principle, to the filming and projection of the lives of the Prophets and their companions.' Although the Prophet is not shown in the film but it portrays a number of companions except the four right-guided caliphs and 'Asharah al-Mubashshara'.

Mr Salem Azzam, secretary general, Islamic Council of Europe said, 'Film-makers have, in the past, proved that they commercialise sacred themes and reduce personages, to whom millions of people are profoundly attached, to the level of musical "Super Stars". There is no limit to the pursuit of sensationalism for the sake of avarice. There is a design to portray the sexual life of Prophet Jesus. What could be more shameful than this?'

Mr Azzam asked for a stoppage of the screening of the film. Strong protests were voiced also by other community organisations such as the U.K. Islamic Mission, the Union of Muslim Organisations, the Federation of Students' Islamic Societies etc. (A detailed review of the film will appear in the next issue.)

New title for the "Prophet" film
Reports from the Libyan capital, Tripoli, suggest that the controversial film 'Mohammed Rasul Allah' (see 'Preaching Islam, Hollywood Style', Impact 5:5, 14-27 March 1975) which claims to present the life and the career of Prophet Muhammad, is to be given a new title, 'The Message'. This impersonal

From Impact, Apr 25, '75.

(Courtesy Impact)

"The Majlis" backed

IN A statement to "The Majlis", Maulana A.H. Magda, the Treasurer of the Jamiatul Ulama of Natal categorically rejected as false and extremely misleading a statement appearing in a weekend paper dated 2nd September, 1976 claiming that the Jamiatul Ulama of Natal was opposed to "The Majlis" and the Majlisul Ulama of South Africa.

"The Jamiatul Ulama (Natal) and the Majlisul Ulama of South Africa as well as the other Ulama bodies are all sister organizations working in harmony and co-operation. The statement in the weekend paper of the 2nd September claiming the Jamiat's disassociation from the Majlisul Ulama of South Africa is false. No spokesman of the Jamiatul Ulama was authorised to issue any statement on behalf of the Jamiat criticizing the Majlisul Ulama or "The Majlis". As far as we are concerned the statement is false and we disassociate ourselves from the culprit who very dishonestly used the name of the Jamiatul Ulama in his tirade against the Majlisul Ulama of South Africa. I, a member and an official of the Jamiatul Ulama of Natal am

a member of the Majlisul Ulama of South Africa as well. I align myself with "The Majlis" and the activities and views of the Majlisul Ulama of S.A. And, I am certain that all uprighteous Ulama wholeheartedly support the Majlisul Ulama and "The Majlis" in the effort to keep aloft the Torch of the Sunnah of Rasulullah (S.A.W.)," said Maulana Magda.

ATTACK ON MAJLISUL ULAMA "DESPICABLE"

MAULANA Mohammed Bhorat, the Vice Chairman of the Jamiatul Ulama of Natal described as "despicable" the attempt to implicate the Jamiat in an attack on the Majlisul Ulama and "The Majlis".

Maulana Bhorat also said: "The 'spokesman' who attacked the Majlisul Ulama of South Africa and The Majlis in a weekend paper is no spokesman of the Jamiatul Ulama of Natal. It is inconceivable that the Jamiatul Ulama would ever unleash an attack on the Majlisul Ulama of South Africa and its organ, "The Majlis". I wish to make it quite clear that our support is with the Majlisul Ulama. We pray that Allah Ta'ala grant The Majlis a great success in its campaign to present the Sunnah of our Holy Nabi (S.A.W.)."

ATTENTION

THE Majlisul Ulama of South Africa hereby makes known to the Muslim public that in accordance with the Shariah it is NOT PERMISSIBLE to make over Zakaat and Fitrah and all Sadaqaat-e-Waajibah (Compulsory forms of charity) to a certain organisation known as South African National Zakaat Fund operating under the guidance of one Mr S.A. Thokan of Rustenburg, Transvaal.

In a pamphlet issued by Mr S.A. Thokan, the Co-ordinator of the S.A. Zakaat Fund, on the question of Zakaat, a number of serious errors appear. The pamphlet bears ample testimony to the fact that its author is totally unaware of the Islamic laws pertaining to Zakaat and Fitrah. It is therefore, highly dangerous in terms of the Shariah to appoint Mr Thokan or his Zakaat Fund as a representative to discharge the obligations of Zakaat and Fitrah. In our

opinion, the Fitrah and Zakaat monies handed to the Fund of Mr Thokan may be channelled into avenues not authorised by the Shariah. Muslims are, therefore, advised with emphasis, that they should refrain from associating with the Zakaat Fund of Mr S.A. Thokan.

The errors committed by Mr Thokan in his pamphlet on Zakaat will be discussed in detail in the near future, Insha'Allah.

ULAMA SUPPORT "THE MAJLIS"

IN a statement issued from Newcastle by Mufti Basheer, a member of the Jamiatul Ulama of Natal, full support was given to "The Majlis" as well as to the Majlisul Ulama of South Africa.

"I, a member of the Jamiatul Ulama of Natal assure "The Majlis" and the Majlisul Ulama of South

Africa that the Jamiat is not responsible for the blatant lies published under its names in a weekend paper. No spokesman of the Jamiatul Ulama of Natal attacked or has the right to attack the Islamic activities of the Majlisul Ulama. I am sure that every Aalim supports The Majlis," said Mufti Basheer.

SHEIKH RESIGNS FROM ICOSA

SHEIKH Abdul Kariem Toffar of the Institute of Islamic Shariah Studies (Cape Town) has resigned from the Islamic Council of South Africa (ICOSA).

Sheikh Toffar's letter of resignation was handed in at the recent meeting of the Board of Directors of ICOSA. Sheikh Toffar was not present at the meeting.

APOLOGY

THE publishers and typesetters wish to apologise for any inconvenience arising out of inadvertent errors which occurred in last months Majlis.

OUR APPRECIATION

The Majlisul Ulama wishes to express its heartfelt appreciation and gratitude to the numerous Readers who have written letters of compliment, support, wishes and encouragement to our Islamic Bulletin, THE MAJLIS. We, in all sincerity, are happy to learn that Muslims throughout the country as well as overseas are deriving much spiritual benefit from THE MAJLIS. We ask you all to join us in making dua unto Allah Ta'ala that He grant us fortitude, sincerity and courage. Pray that Allah Ta'ala strengthens THE MAJLIS and establish it as an EFFECTIVE and

POWERFUL VOICE OF ISLAM PROCLAIMING THE TRUE SUNNAH, THE TRUE DEEN OF ALLAH IN ITS PRISTINE PURITY, Ameen.

Readers must be assured that their letters have all been received, however, due to the fact that we do not operate a "Letters to the Editor" column, same have not been published. All available space is required to put forth the Message of Islam. We are certain that our Readers will understand this need. However, to show that we do not ignore our Readers' letters we print alongside just two letters, one local and one overseas.

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If there had to be a Prophet after me it would have been Umar.

(Rasulullah - S.A.W.)

I'TIKAAF

(By Jamiatul Ulama – Transvaal)

WHAT IS I'TIKAAF?

The meaning of I'tikaaf is to seclude oneself in the Masjid with the express intention (niyyah) of I'tikaaf, for the remembrance of Allah, even though for a few seconds only.

OBJECTS AND ADVANTAGES OF I'TIKAAF

The reward of I'tikaaf is great. The mere fact that Rasulullah SAW always performed it is sufficient to explain the virtues that are attached to it. The example of the one that resides in the Masjid in I'tikaaf is like the person, who having gone to a high personage to appeal for his needs, remains there until it is granted. He thus says to Allah: 'O Allah, I have placed my humble request before You, and have faith in Your generosity, and I shall not move from here until my request is granted by You'.

When someone comes begging at our door and then refuses to leave until his request is granted, it is certain that even the most selfish person will eventually accede to ones request and how much more merciful is Allah.

Allama ibn Qayyim, on explaining the significance of I'tikaaf writes that the actual aim of this seclusion is to free the heart from everything else except Allah and to join it with Him alone, thereby forming a complete spiritual link with the Creator. All worldly connections are thus cut off for the sake of gaining Allah's special attention and favour. All thoughts, desires, love and devotion become centred on Allah alone. As a reward for this effort Allah's love is attained; a love and friendship that will be the only companion in the loneliness of the grave. When a person has established this relationship then who can possibly imagine the great ecstasy with which that time of the grave will be spent.

The author of 'Maraqi'ul Falaah' writes that I'tikaaf, when correctly and sincerely performed, is a most virtuous deed. One cannot enumerate all the great advantages and benefits in it. In actual fact, what takes place in I'tikaaf, is, that the heart is drawn away from everything else except Allah – the Creator, while our whole life, in reality, is laid down at His doorstep. In every moment of I'tikaaf one remains in Ibaadah.

Even when asleep, one is still in His service, striving for nearness to Him. Allah says (according to the Hadith): "Whoever draws near to Me an arms length, then I draw nearer to him two arm lengths, and whoever draws nearer to Me by walking, I draw nearer to him by running".

It is also deduced from the various Ahaadith that one of the major objects of I'tikaaf during Ramadhan is to search for Laylatul Qadr. What better manner can there be than to remain in Ibaadah at all times, whether one is awake or asleep, to obtain the reward of over 83 years and 4 months. Furthermore, in I'tikaaf one is free from all daily tasks and thus has all the time to devote to Zikrullah (remembrance of Allah) and meditation.

VIRTUES OF I'TIKAAF

To quote all the virtues of I'tikaaf here will lengthen this chapter needlessly, however a few Ahaadith should suffice.

Ibn Abbas RA. relates that Rasulullah SAW. said: "The person performing I'tikaaf remains free from sins, and he is indeed given the same reward as all those who do righteous deeds. (in spite of not having done those deeds as a result of having been secluded in the Masjid)".

By remaining secluded in the Masjid during the last ten days of Ramadhan, one completely avoids falling into unintentional evil acts, and by this seclusion if one does miss an opportunity for any good deeds such as Janaazah Salaah, attending to burials, visiting the sick etc., one is rewarded for these deeds without performing them.

Ibn Abbas RA. relates in another lengthy Hadith that Rasulullah SAW. said: "Whoever sets forth in the way of settling a necessary affair on behalf of his brother, that service shall be better for him than to perform I'tikaaf for ten years, and whomsoever performs I'tikaaf for a day, thereby seeking the pleasure of Allah, Allah will open three trenches between him and the fire of hell, the width of each trench being the distance between heaven and earth".

Tabrani, Bayhaqi.

In 'Kashful Ghumma', Allama Sha'raani RA. relates a Hadith wherein Rasulullah SAW. said: "Whoever performs I'tikaaf for the final ten days of Ramadhan, for him is the reward of two

Haj and two Umrabs, and whoever performs I'tikaaf from Maghrib until Eshaa doing nothing else except performing salaah and reciting the Qur'aan, Allah will prepare a place for him in Jannah".

CONDITIONS OF I'TIKAAF

The following are conditions of I'tikaaf:

1. To be a Muslim.
2. To be sane.
3. To be Paak and clean from Janaabat (Hadath Akbar), Haidh (monthly menses) and Nifaas (bleeding after childbirth)
4. To perform I'tikaaf in a Masjid (for males).
5. To form the niyyah of I'tikaaf.
6. To fast; for Waajib and Sunnah I'tikaaf.

Note: Women may observe I'tikaaf in the home. It is not necessary to have reached the age of puberty to observe I'tikaaf, therefore an intelligent child (male or female) may observe I'tikaaf.

TYPES OF I'TIKAAF

There are three types of I'tikaaf: 1. Waajib, 2. Sunnah, 3. Nafl.

1. WAAJIB I'TIKAAF

I'tikaaf becomes compulsory when a person makes it obligatory upon himself. viz: When a person makes a vow of thanksgiving to Allah that if Allah fulfills a certain wish of his, he will perform so many days I'tikaaf. In this case, the moment his wish is fulfilled, I'tikaaf becomes compulsory, or a person may merely make an unconditional vow whereby he makes I'tikaaf Waajib upon himself for a certain number of days. This becomes a duty on him from that moment onwards.

A Waajib I'tikaaf cannot be for less than one day and one night and has to be performed while fasting, irrespective of whether the fast is specifically for this purpose or not.

If the niyyah is for several days then the same number of nights will also have to be spent in I'tikaaf. The I'tikaaf will thus begin before sunset and terminate at sunset after the avowed number of days have been completed. The night precedes the day in Islamic reckoning.

Niyyah: The niyyah for this I'tikaaf must be pronounced, mere mental niyyah is not sufficient.

Qadhaa: If this Waajib I'tikaaf was begun for particular days, and is nullified during the course of performing this rite, then the Qadhaa for the remaining number of days only will be observed. (e.g. Friday, Saturday and Sunday).

In the case where the vowed number of days are not specified then Qadhaa of the full number of days must be repeated.

2. SUNNAH I'TIKAAF

This I'tikaaf was observed by Rasulullah SAW. in every year of his stay at Madina Munawwarah. This I'tikaaf means to seclude oneself inside the Masjid for the last ten days of Ramadhan. This I'tikaaf is Sunnah Mu'akkadah Alal Kifayah; that is if a few persons from the locality observe it, the rest will be exempted. If

no one observes it then all the Muslims of that area will be sinful in neglecting this Sunnah.

Niyyah: The niyyah for Sunnah I'tikaaf is that a firm intention should be made for this purpose before the sun sets on the 20th Ramadhan in the Masjid that is chosen for the I'tikaaf. It terminates at sunset if the crescent is sighted on the 29th or on the 30th Ramadhan.

There is no prescribed salaah to be performed for this purpose. It is noteworthy that generally no Nafl salaah should be performed after Asr salaah until Maghrib.

Qadhaa: According to some Ulama there is no Qadhaa for this I'tikaaf if it is interrupted for any reason. Others are of the opinion that the Qadhaa should be observed. Therefore to be cautious Qadhaa of the remaining days should be observed.

3. NAFL I'TIKAAF

There is no special time or specific number of days for Nafl I'tikaaf. A person may form the niyyah for any number of days at any time of the year, even for his whole life. While Imaam Abu Hanifah RA. states that it cannot be for less than a full day, Imaam Muhammad RA. states that there is no limit as the minimum period of time. It could even be for just a few seconds. The fatwa is on this latter view. There is no fast for this I'tikaaf.

Niyyah: It is desirable for anyone entering a Masjid to make the niyyah for I'tikaaf as long as he will remain in the Masjid. So while he is in Ibaadah he also gains the reward of I'tikaaf.

It is advisable for everyone who comes to join the jamaat prayers to form a niyyah of I'tikaaf on entering the Masjid. This will mean that as long as he remains busy with salaah, Zikr, listening to religious lectures etc., he also receives the reward for I'tikaaf.

Qadhaa: There is no Qadhaa for Nafl I'tikaaf. Supposing the niyyah for an hours Nafl I'tikaaf is made and only fifteen minutes are spent in the Masjid, the I'tikaaf will terminate at the time of leaving the Masjid.

WHERE TO PERFORM I'TIKAAF

The place with the most reward for I'tikaaf is the Masjidul Haraam in Mecca. The next most remunerative is the Masjidun Nabawi in Madina Munawwarah; and then follows Baitul Muqaddas in Jerusalem. Thereafter, comes the Jaame Masjid in one's own town; and last but not the least, the Masjid nearest to one's home.

Imaam Abu Hanifah RA. stipulates that the Masjid should be one wherein the five daily prayers are performed, while Imaam Abu Yousuf RA. and Imaam Muhammad RA. are agreed that any Masjid according to the Shariah can be entered for I'tikaaf.

I'TIKAAF FOR FEMALES

Females should perform I'tikaaf in the Masjids inside their homes. Where however, no Masjids exist, and the desire to observe I'tikaaf is

present, the room where salaah is normally performed, should be set aside for this seclusion. If salaah is performed in the bedroom, I'tikaaf could be performed there. The domestic duties should be carried out by the daughters or servants while the person in I'tikaaf remains constantly in Ibaadah in her room.

I'tikaaf is a much easier task for women, for in fact she remains in the confines of her room at home and receives the same great rewards of I'tikaaf. It is very unfortunate that inspite of this ease, our women folk still remain deprived of the blessings of I'tikaaf. Generally this Sunnah is neglected, so much so, that many have not even heard of it!

ADDITIONAL RULES FOR FEMALES IN I'TIKAAF

In addition to the general rules of I'tikaaf that apply to men, there are some rules that apply to women only.

- a. A woman may perform I'tikaaf in the room that is used for her daily salaah.
- b. A woman must have the permission of her husband for I'tikaaf. Once the husband has consented to his wife's I'tikaaf, he then cannot withdraw his permission.
- c. If there is no person to serve her meals during I'tikaaf, the woman is allowed to go to the kitchen to prepare a quick simple meal.
- d. If during the I'tikaaf the woman has her Haidh (monthly menses) or Nifaas (bleeding after childbirth) the I'tikaaf is nullified. She has to observe Qadhaa of the remaining days after she is Paak. This is if the I'tikaaf was a Waajib, or Sunnah, in which the vowed days were fixed. In the case where the I'tikaaf was a Waajib in which the days vowed for were not fixed, she will have to observe Qadhaa of the full I'tikaaf.
- e. For her Qadhaa I'tikaaf she should begin before Maghrib; thus sit for the night first and then the succeeding day. In the reckoning of the Shariah the night precedes the day.
- f. A woman is allowed to sleep on her bed and use a chair while she is in I'tikaaf. She could also walk around in the room for a short while to relieve the stiffness in her limbs.

THE MASJID

The 'defined Masjid area' are all those places that have been intended as MASJID when that structure was built, and also that area that was subsequently increased. This should be determined from the Mutawalli of the Masjid well in advance. This is of paramount importance as the very basis of I'tikaaf is to remain within the sacred Masjid area. Where the Mutawalli is unable to identify it is advisable that the I'tikaaf remains within the doors of the actual Masjid chamber.

Women folk should regard the entire room as her place of I'tikaaf, the door to her room being the boundary.

WHEN A MU'TAKIF COULD LEAVE THE MASJID OR PLACE OF I'TIKAAF

(Mu'takif: A person in

I'tikaaf).

The Mu'takif could leave the defined Masjid area for the following reasons only. If he/she leaves for any reason other than the under-mentioned then the I'tikaaf will terminate forthwith.

- a. To answer the call of nature when necessary.
- b. To perform wudhu when the wudhu terminates (breaks). It is not permissible to leave the Masjid to perform wudhu when one still has wudhu. When out of the Masjid for these necessities it is permissible for one to greet others and to reply to their salaams.
- c. To perform the Waajib bath (due to a wet dream). If one leaves the Masjid to have a shower to cool off on a hot day or a bath for Friday, the I'tikaaf will be nullified. When going out for wudhu it is permissible to have a wash while performing wudhu, provided it is done in the same time during which wudhu is made. All soiled (Napaak) garments should be removed from the Masjid immediately and not taken back into the Masjid after the Waajib bath.
- d. To perform Jum'aa Salaah if it is not performed in that Masjid. It is only permissible to leave for Jum'aa just prior to the commencement of the Khutba. Sufficient time should be allowed to perform two rak'aats Tahiyatul Masjid salaah and four rak'aats Sunnahs before Jum'aa. To return immediately after performing the Sunnah rak'aats succeeding the Jum'aa.
- e. When going out for these necessities do not spend more time than is absolutely required. Return as soon as possible, and do not talk to anyone. If someone greets you, it is Waajib to only answer.

WHEN A MU'TAKIF CANNOT LEAVE THE MASJID OR PLACE OF I'TIKAAF

The Mu'takif is not allowed to leave the defined Masjid area for the under-mentioned reasons. If he does leave, even though for a few seconds, either intentionally or unintentionally, his I'tikaaf will be nullified.

- a. Because of illness or fear.
- b. To visit the sick.
- c. To attend a Janaazah Salaah.
- d. To extinguish a fire or save a drowning person out of the Masjid area.
- e. To wash hands, gargle, brush teeth or to expectorate (spit). (These should all be done while performing wudhu.)
- f. To fetch a glass of water.
- g. To assist the caretaker in his duties outside the Masjid area.

WHAT IS ALLOWED DURING I'TIKAAF

The following are allowed in the Masjid during the I'tikaaf:

- a. To eat and sleep.
- b. To change clothes.
- c. To clip the nails or trim the moustache.
- d. To recite the Qur'aan aloud or recite Tasbeeh or Zikr with a raised voice if it does not disturb others.
- e. To have religious discussions and lectures and to speak about lawful matters.

(Continued on Page 4)

Thinking of buying a gift for a relative or friend this Eid? Why not buy him/her a years subscription to

The Majlis

THE MUSTAHABBAAT OF EIDUL FITR (DESIRED ACTS)

1. To rise early.
2. To perform the Fajr prayer in the Masjid of ones own neighbourhood.

3. To brush the teeth (miswaak).
4. To bathe (masnoon ghusl).
5. To be clad in one's best garments.
6. To use itr (alcohol-free perfume).
7. a To eat before proceeding to the Eid Gah or Masjid.
b The food taken to be dates.
c These to be an odd number.
8. To leave early for the Eid Gah or Masjid.

9. The exceed the required amount of Sadaqatul Fitr according to one's means.
10. To proceed to the Eid Gah or Masjid saying the praises of Allah (Takbeer) softly and to stop this recital on reaching the Masjid.
11. To return home by a different route.
12. To show happiness and joy.

(WATERVAL ISLAMIC INSTITUTE)

TRADE AND COMMERCE IN ISLAM

Interestless Banking

By
Muhammad Murtaza Khan
Principal, Hailey College
of Commerce,
University of Punjab

SINCE all the teachings of Islam are aimed at the betterment and well-being of the entire mankind, and ensure full social justice and equity for all, the prohibition of interest and equitable distribution of profit between the entrepreneurs and the investors had been their sole objective from their very inception. But some enemies of Islam who were indeed the enemies of the entire mankind, except a small group of people to which they themselves belonged evolved the present system of interest solely with their notorious designs of rejecting the authority of the Almighty God in the social and economic sphere, and exploiting the working class in their own interest through most unfair and dishonest means. As these rival forces started their most heinous exploitation at a large scale, they called it the order of the day and a normal course of all the commercial and economic activities. On the contrary, some pioneers of economic activities even in the Western Hemisphere, while struggling for equitable

distribution of profit between the investors and the entrepreneurs, raised their voices against the brutality of the institution of interest not because they were highly impressed by Islam which taught the principles of social justice and equity for all in the economic and social spheres of life but because their own well-being and material prosperity demanded this step.....

It also seems worthwhile to mention here that the system of Interestless Banking is absolutely workable, not only in the modern time but was in fact introduced practically by the greatest Jurisconsult of Islam, Hazrat Imam Abu Haneefa as early as second Hijri of Islamic era or some 1250 years back in this country when most parts of the world were still unexplored. It is stated that this scholar of Islam who is also known in the history as Great Imam had laid the foundation of the contemporary Banking system on Interestless basis, and upon his death it was revealed that more than 50 million Dinars were deposited in his treasury, which were properly handed over by his son to the courtiers of the Abbasid monarch, Abu Jafer Mansur, after necessary audit.

NO ZAKAAT ON PRECIOUS STONES

WITH regard to Zakaat on precious stones, our Nabi (S.A.W.) said:

"There is no Zakaat on stones (i.e. precious stones)."

(Umdatul Ri-aayah)

On the basis of this Hadith of Rasulullah (S.A.W.) the Jurists of Islam (the Fuqahaa) unanimously maintain that Zakaat is not payable on precious stones. Hereunder follow the relevant references from the Kitaabs of Islamic Law.

"No Zakaat is levied on turquoise, rubies or emeralds because of the Hadith, 'No Zakaat is payable on precious stones.'"

(Umdatul Ri-aayah)

"No Zakaat is levied on precious stones, e.g. pearls."

(Minhaajut-Taalibeen)

"No 'Khums' (Zakaat) is payable on turquoise which are found in mountains."

(Hidayah)

"No Zakaat is payable on pearls or precious stones unless these are acquired for trade purposes, even though their value runs into thousands."

(Sharhut Tanweer)

"No Zakaat is levied on pearls, amber, turquoise, etc. which are found in mountains."

(Sharhul Wiquayyah)

"No Zakaat is levied on pearls and precious stones even if their value amounts to thousands. This is a unanimous verdict (of the Fuqahaa). However, if these are for trade purposes, Zakaat will be levied."

(Durre Mukhtaar)

Precious stones are in fact stones and the Shariah has upheld this classification for all stones regardless of the artificial value which man has created for these "precious" stones. Hence, just like Zakaat is not levied on the "ordinary" stones found lying around, Zakaat is not levied on these "precious" stones. However, if these "precious" stones are acquired for trading purposes, they will be classified by the Shariah as "merchandise", just like ordinary stone will become "merchandise" if acquired for trade purposes. And, once the classification of "merchandise" has been assumed, Zakaat will be levied.

INSURANCE AND ISLAM

Extract from Insurance and Islamic Law
By Dr Mohammad Muslehuddin

Mufti Muhammad Zafiruddin, Dar al-Ulum
(Islamic Institution) Deoband, India

AFTER considering the pros and cons of this problem he draws the conclusion that the amount which is paid by the company to the insured under the name of bonus is nothing but riba. Premium being a loan advanced to the insurance company, the profit it brings is not permissible. The excess or increase without countervalue is riba in a transaction where exchange of mal (property) takes place.

Riba is prohibited

according to the clear text of the Qur'an and as such there is no room for ijtihaad. All the three forms of insurance (life, property and liability) come under the same prohibition, for not only riba but also gambling exists in them and hence no possibility of holding them lawful. The profit derived from insurance being riba cannot be utilised for charitable purposes. As to the permissibility of riba in Dar al-Harb there is a conflict of opinion among the jurists.

(Continued from previous issue.)

3. The Objects of the Distribution of Wealth, according to Islam.

If we consider the injunctions of the Holy Quran, it would appear that the system for the distribution of wealth laid down by Islam (a sketch of which will be presented later on) envisages three objects:-

(a) The establishment of a practicable system of economy:-

The first object of the distribution of wealth is that it would be the means of establishing in the world a system of economy which is natural and practicable, and which, without using any compulsion or force, allows every individual to function in a normal way according to his ability, his aptitude, his own choice and liking, so that his activities may be more fruitful, healthy and useful. And this cannot be secured without a healthy relationship between the employer and the employee, and without the proper utilization of the natural force of supply and demand. That is why Islam does admit these factors. A comprehensive indication of this principle is to be found in the following verses:-

"We have distributed their livelihood among them in worldly life, and have raised some above others in the matter of social degrees, so that some of them may utilize the services of others in their work." (43:32)

(b) Enabling every one to get what is rightfully due to him:-

The second object of the Islamic system of the distribution of wealth is to enable every one to get what is rightfully his. But, in Islam, the conception and the criterion of this right is somewhat different from what it is in other systems of economy. Under materialistic economic systems, there is only one way of acquiring the right to "wealth", and that is a direct participation in the process of production.

In other words: only those factors that have taken a direct part in producing wealth are supposed to be entitled to a share in "wealth", and no one else. On the contrary, the basic principle of Islam in this respect is that "wealth" is in principle the property of Allah Himself and He alone can lay down the rules as to how it is to be used. So, according to the Islamic point of view, not only those who have directly participated in the production of wealth but those too whom Allah has made it obligatory on all those producers of wealth among whom wealth is in the first place distributed that they should pass on to them some part of their wealth. And the Holy Quran makes it quite explicit that in doing so they would not be obliging the poor and the needy in any way, but only discharging their obligation, for the poor and the needy are entitled to a share in wealth as a matter of right. Says the Holy Quran:

"In their wealth their is a known right for those who ask for it and those who have need for it." (70:24-25)

In certain verses, this right has been defined as the right of Allah. For example, this verse in connection with harvests:

"and pay what is rightfully due to Him on the day of harvesting." (6:142)

The word right in these two verses makes it clear that participation in the

Distribution of wealth in Islam

by Mufti Muhammad Shafi — Grand Mufti of Pakistan

process of production is not the only source of the right to "wealth", and that the needy and the poor have as good a right to "wealth" as its primary owners. Thus Islam proposes to distribute wealth in such a manner that all those who have taken a part in production should receive the reward for their contribution to the production of wealth, and then all those too should receive their share whom Allah has given a right to "wealth" (These two groups of sharers will be discussed in greater detail later on).

(c) Eradicating the Concentration of Wealth:-

The third object of the distribution of wealth, which Islam considers to be very important, is that wealth, instead of becoming concentrated in a few hands, should be allowed to circulate in the society as widely as possible, so that the distinction between the rich and the poor should be narrowed down as far as is natural and practicable. The attitude of Islam in this respect is that it has not permitted any individual or group to have a monopoly over the primary sources of wealth, but has given every member of the society an equal right to derive benefit from them. Mines, forests, unowned barren lands, hunting and fishing, wild grass, rivers, seas, spoils of war, etc., all these are primary sources of wealth. With respect to them, every individual is entitled to make use of them according to his abilities and his labour without any one being allowed to have any kind of monopoly over them.

"So that this wealth should not become confined only to the rich amongst you". (1) (59:7)

Beyond this, wherever human intervention is needed for the production of wealth and a man produces some kind of wealth by deploying his resources and labour, Islam gives due consideration to the resources and labour thus deployed, and recognises that man's right of property in the wealth produced. Every one shall get his share according to the labour and resources invested by him. Says the Holy Quran:

"We have distributed their livelihood among them in worldly life, and have raised some above others in the matter of social degrees, so that some of them may utilize the services of others in their work". (43:32)

But, in spite of this difference among social degrees or ranks certain injunctions have been laid down in order to keep this distinction within such limits as are necessary for the establishment of a practicable system of economy, so that wealth should not become concentrated in a few

hands.

Of these three objects of the distribution of wealth, the first distinguishes Islamic economy from Socialism, the third from Capitalism, and the second from both at the same time. (This point will be discussed in detail later on).

Having indicated these basic principles of Islamic economy, we would now proceed to a brief exposition of the system of the distribution of wealth which one can derive from the Quran, the Sunnah and the elucidations of Muslim jurists (Fuqaha).

BARNARD VIEW OF LIFE

PORT ELIZABETH — Professor Chris Barnard is against abortion on request. He sees it as the destruction of something with all the potential for life.

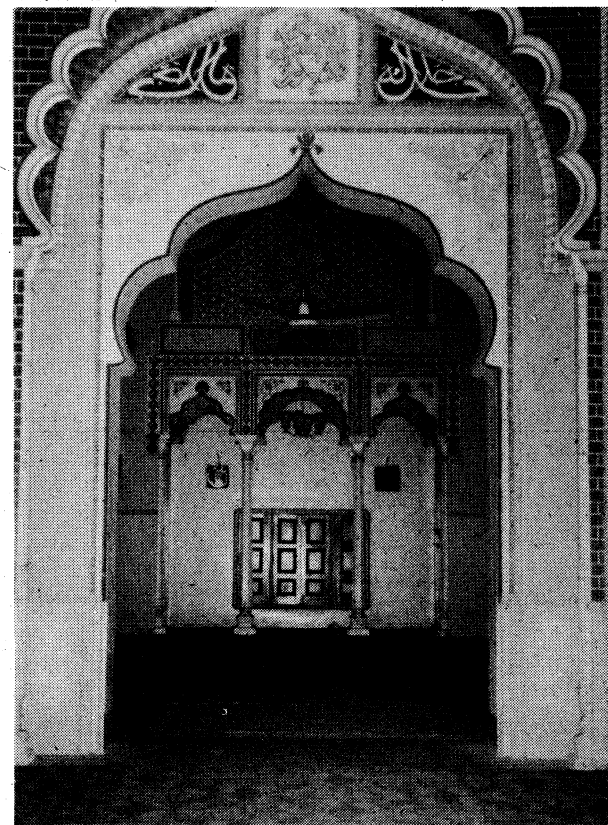
He gave his view on free abortion in a banquet speech after he had opened a Cheshire Home in Summerstrand here on Saturday.

While many might disagree, he believed human life started with conception, and "for that reason I

cannot be in favour of free abortion."

He said: "When a maniac tries to destroy The Night Watch in the Rijksmuseum or the Pieta in St. Peter's the world is incensed, yet we are quite prepared to see doctors destroy another masterpiece. When you destroy that human being, you destroy something unique. I am absolutely against abortion by request."

(Courtesy Mercury).



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I'TIKAAF

(Continued from Page 2)

WHAT IS DISALLOWED DURING THE I'TIKAAF

The following are not allowed in the Masjid during the I'tikaaf:

- To talk about worldly affairs backbite or tell an untruth.
- To remain silent and regard it as Ibaadah.
- To shave the beard.

WHAT TO DO DURING I'TIKAAF

All the time spent in I'tikaaf should be beneficially used for Ibaadah. This is the opportunity when one is able to observe all those devotions that could not be normally carried out. The Fardh salaah should be performed with meticulous care and humbleness and without haste. It is meritorious to perform all the salaahs in the first saff (row). Besides this the most virtuous act is reciting the Qur'aan, thereafter duas, Istighfaar and Nafl salaah. As these are not the subject of this booklet, it will not be appropriate to mention them here in detail. However, for the immediate quick reference of the Mu'takif a brief description is given here:

TILAAWAT OF THE QUR'AAN

There is undoubtedly a great link between the month of Ramadhan and the Holy Qur'aan. Almost all Allah's Divine Scriptures were revealed in this month. Therefore for those in Sunnah I'tikaaf the most virtuous act, after the Fardh salaahs, is the recitation of Allah's final Book to humanity — the Qur'aan. An effort should be made to complete at least one Khatam during the Sunnah I'tikaaf.

DUAA

I'tikaaf is the opportune time to communicate with Allah, to beseech of Him, to ask Him for forgiveness and to ask Him for all ones needs. In the Hadith it is said: "Du'aa is the essence of Ibaadah".

For duas of a general nature it is advisable to use

any authentic Du'aa Manual. The Al Hizb Al Aa'zam and Dala'il Khayraat are recommended. The two manuals mentioned are comprehensive collections of Rasulullah's SAW. duas. If our needs are supplicated in Rasulullah's SAW. own selected words in Arabic, there is a greater hope of quick acceptance. One's personal need could be asked in any language.

The undermentioned Nafl salaahs could be performed during the prescribed times. Care should be taken that no salaah be performed during the Makrooh times. (i.e. when the sun rises, when it is at its zenith and when it sets; after the Fardh rak'aats of Fajr salaah until after sunrise and after the Fardh rak'aats of Asr salaah until after Maghrib).

TAHIYYATUL WUDHU SALAAH

Everytime wudhu is performed two rak'aats with the niyyah of Tahiyatul Wudhu should be performed. It is related in the Hadith: "Whoever of you performs wudhu and performs it with care and performs two rak'aats with full attention and sincerity; Jannah becomes obligatory for him".

ISHRAAQ SALAAH

After Fajr salaah remain in the same place and recite Qur'aan, Durood, Zikr etc., and do not indulge in any worldly talk until the sun has fully risen, (about 15 to 20 minutes after sunrise) then perform 2 or 4 rak'aats. For this the reward is equal to that of one Haj and one Umrah. This salaah could still be performed after being occupied in worldly affairs, but the reward will be less.

DUHAA SALAAH

After mid-morning, when there is warmth in the rays of the sun perform 2 to 12 rak'aats. There is great reward for this salaah. It is also called Namaaz e Chast. It could be performed up to mid-day.

AWWABEEN SALAAH

After the Fardh and two Sunnah rak'aats of Maghrib, perform a minimum of six rak'aats to a maximum of

20 rak'aats. The time of this salaah extends up to the time of Eshaa salaah.

TAHAJJUD SALAAH

This salaah is performed from after mid-night up to the beginning of Fajr time. This salaah is the most rewardful of all Nafl salaahs and is the most acceptable by Allah. If it is not possible to awaken at night for this salaah, it could be performed after Eshaa, though the reward will not be the same. 4 to 12 rak'aats should be performed in the Tahajjud Salaah.

SALAATUT TASBEEH

This salaah consists of 4 rak'aats wherein the Tasbeeh 'Subhanallah Wal Hamdu lillahi Wala ilaha illallahu Wallahu Akbar' is recited 300 times. This Tasbeeh should be read fifteen times after Thana, before Surah Faatiha. Then Surah Faatiha and an additional Surah have to be recited and then the Tasbeehs ten times; then one goes into ruku. After reciting 'Subhana Rabbiyal Azeem' thrice, the Tasbeeh is said ten times; and after saying 'Sami Allahu Liman Hamidah' while standing upright in Qawmah, read the Tasbeeh ten times. Then in each sajdah after reading 'Subhaana Rabbiyal Aa'laa' it has to be read ten times and similarly it will be read ten times in Jalsa, between both sajdahs. The remaining rak'aats are performed in the same way.

The noblest of Holy Wars is to state the Truth in the presence of a tyrannical ruler.

(Rasulullah - S.A.W.)

THE METHOD OF PERFECTING SALAAT

TO achieve perfection of Salaat it is necessary for one to create the habit of meditating upon death and meditating on the meeting with Allah. It is my opinion that this meditation should be maintained even in the very act of Salat. The method of attaining this meditation in Salaat is to reflect on the form or mode of the Salaat. Think of it in this manner that in Salaat I am standing with hands tied; I cannot speak with anyone nor can I look towards anyone; I cannot eat or drink — the reason for my total and complete diversion from the world is because I am standing in the Court of Allah, requesting, petitioning and appealing unto Him.

In the position of Qiyam think that Allah's bounties and favours upon you are innumerable and offering Shukr (thanks) for these is an obligatory responsibility upon you.

Whilst reciting Surah Fatiha think that you are now offering thanks to Allah for His bounties; that you are acknowledging Him to be the Creator and Sustainer; that you are acknowledging your servitude to Him; that you are making dua to remain steadfast on the Path of Servitude to Allah; that you are voicing your disgust and displeasure at the ways of those who have been cursed and who are fit for the Wrath of Allah; and that you are making a pledge to remain ever-steadfast on the perfect Path revealed by Allah for His servants. In fact this is the purpose of reciting a Surah after Surah Fatiha.

When going into Ruku think that you have been created out of the very dust and sand whereupon you are now standing. Think that it is only within the Power of the Almighty Creator to create a being with life, sight and hearing from the dead dust of earth. Think that nothing but the act of worship is befitting a being who has been created out of the dust of this earth, and the qualities of Greatness and Majesty are

befitting only to the Almighty Creator Who is free of all defects. This is the very reason why time and again Allahu Akbar is uttered in Salaat — signifying thereby:

"O Allah! We have sacrificed our imaginary greatness and dignity at the altar of Your Splendour and Majesty."

While going into Sujood think that one day you will be deposited into the bowels of this very ground, and at that time, besides Allah, there will be no helper for you. Your name and your signs will be eliminated from this earth.

When in the next Sujood think that you are already dead and that you have now met Allah. Now, besides Allah, there is none with you.

During the sitting of Tashah-hud think that after death there will be another existence wherein only Islam, good deeds and good statements will be of benefit. Think that in that life the dignity and respect of our Nabi (S.A.W.), all Ambiya, Malaa-ikah and all pious servants of Allah will be made public, and that they will intercede on behalf of the sinners, hence, salaams should be sent to them thus establishing relationship with them.

In the end of the last Rakaaat think that you are sending special salaams to

our Nabi (S.A.W.) because our Nabi's affinity and connection with his Ummat is the greatest.

When this concept has become firm in the mind then whilst still in the position of Jalsa visualise that you are now present on the Plans of Qiyamah, and all deeds, actions and statements are being presented. Imagine Rasulullah (S.A.W.), as well as the other Ambiya, pious people and angels are present in the Court of Allah and you are sending Durood and Salaams upon them all, and finally you are making an appeal for success and victory.

By performing Salaat in this manner you will acquire tranquility and humility, and all stray thoughts will be banished from the heart.

(N.B. To perform Salaat in this manner of complete meditation will be difficult at the beginning. In order to achieve this meditation in Salaat the beginner should practise this bit by bit. For example, practise for a few days only the meditation on the mode of the Salaat; thereafter, practise for a few days the meditation of Qiyam; thereafter, practise for a few days the meditation whilst reciting Surah Fatiha, and so on, until you have mastered the whole meditation of Salaat.)

Extracted from
ASHRAFUL JAWAAB.
(Translated from Urdu)

LIVE GROUPS CONFORMING TO THE TENENTS OF ISLAM

Despite the promise of centennial appearance of a *mujaddid* which has been thus provided for, there still lurked the danger that mischief mongers, malefactors, deviates and hypocrites, disguising themselves as Muslims, might distort Islam, and by generating doubts and misgivings about it, try to make the believers sceptical. While the Muslims at large would be lying in wait for the arrival of a renovator, these malefactors and people with crooked minds would prove successful in spreading heresy among the Muslims through specious interpretations and well-disguised endeavours which would naturally undermine the very foundations of religion, thereby removing belief in faith from amongst the rank and file of Muslims. For this reason, the condition for sending a centennial reformer was further indemnified and a pledge was given assuring that even during the course of every century worthy successors to the righteous people of early days of Islam would continue to arrive from time to time. Thus during the course of the century and even in the midst of it, a time would never come when the *ummah* would not be blessed with such successors to their early forebears. Not only that but as a matter of fact they would certainly have the felicity of having such august persons as would be able to expose the misleading doctrines and insidious activities of the devils in human form by their true knowledge and insight and lucid religious arguments. Thus, they would not allow any harm to come to the Islamic faith. Apart from this divine

assurance, the Prophet too has said positively:

After *Salaf* (early Muslims), there will always be those among *khalaf* (later generations) who will expose misinterpretations of the exaggerators, the blank lies of the unrighteous and the vile misconstructions of the distorters and ignorant people, and thus nullify the nonsensical things said and professed by them (*Mishkat*).

There is inevitably some time lag and severance between the earlier and later generations (*salaf* and *khalaf*). Naturally some time elapses between the formation of a new generation after the outgoing one. It was feared that during this gap intervening between both these generations, when the latter has not reached the stage of maturity, the disbelieving elements might find the field empty and jump into it, and thus taking undue advantage of the situation, do the devil's work creating disruption and doubt in the mind of the *ummah* so that the *Din* (Islam) should be liable to disappear. The promise, therefore, was held out to the *ummah* that there would never pass a single moment when there would not be present a group of righteous men who would be succoured by God. In other words, the *ummah* should never feel perplexed or worried because this is not an *ummah* without a guardian; it is the *ummah* of a live Prophet and the follower of the live *Shari'ah*, one in which live groups, living according to the standard of the religion, would always exist. Accordingly it was said by the Prophet as reported by

Mu'awiyah, who states: I have heard the Prophet (*Sallallahu 'alaihi wa sallam*) say that there would always be one party in his *ummah* which would stand for the right; neither shall it

be disgraced by anyone's vilification nor shall anyone's animosity cause it any harm. This will continue right upto the Day of Judgment and such men will persist in righteousness.

A SHORT STORY

By
(Hazrat Shaikhul Hadith
Maulana Muhammad Zakariya)

SHAIKH Shamsuddin Sawab RA. who used to be one of the Supervisors of the Haram of Madina relates: I once had a close friend who used to frequent the house of the Governor of Madina. Whenever I required any special favours from the Governor, I used to acquire it through him. One day he came to me and said:

"A terrible thing happened today. Some people came to the Governor and gave him a substantial bribe in exchange whereof he should assist them in removing the bodies of Abu Bakr RA. and Umar RA. from where they lie buried, and the Governor has accepted the bribe."

Shaikh Sawab RA. reports further: "This news filled me with sorrow and distress and I was lost in sorrow when suddenly the messenger of the Governor arrived at my door to call me to the Governor. I accompanied him and the Governor told me:

"Tonight some people will come to the Masjid. So not oppose them. Let them do whatever they wish, and do not try to stop them."

I said: "very well", and left.

However I could not find rest. Instead I remained seated behind the grave of Rasulullah SAW crying the

rest of the day. Not for a second did my tears stop flowing. And no one knew what I was going through. When later that evening after Eshaa salaah, all the people had left the Masjid and we closed the doors of the mosque, some people came and made up open Baab as Salaam — the door nearest to the house of the Governor. As they entered, I counted them and they were forty men in all. With them they had shovels, baskets for carrying the earth, and many other tools, normally used for digging. They all went towards the room wherein the graves are. I swear by Allah!! that they had hardly reached the mimbar when the earth opened up and swallowed them all with their tools. It happened in such a way that not a sign was left of them.

The Governor waited for him in his house for a long time. Then he called me and asked: "O Sawaab, have these people still not reached you?" I replied: "Yes sir, they came."

I explained to him what had happened. This shocked him and he exclaimed: "What did you say?... Did that happen?" I replied: "Yes that is what happened. Come I shall show you the spot." He said: "No, there is no need for it."

(Wafa)

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“The Musjid”

FORMULA FOR WAQF

IF a person declares:

“I have endowed (made Waqf) this property for the purposes of a Musjid (or Madressa), the endowment (Waqf) is valid. There is no need for a written contract to render the Waqf valid. (Fataawa Ghiyaathiyah)

It is not permissible to use the goods of one Musjid for another. However, if the donor of the goods has so permitted, it may be used for another Musjid. After use, the goods have to be returned to the original Musjid. (Fataawa Rasheediyah)

MOSQUE TRUSTEES

IT is incumbent upon the residents of a locality to remove a dishonest Mutawalli (Trustee) from office otherwise they will be guilty of sin. (Fataawa Khairiyah)

Hazrat Ibn Abbas (R) narrated that Rasulullah (S.A.W.) said:

“He who appoints a man in charge of the affairs of Muslims whilst in that community there is a person more versed in the Quran and Hadith has betrayed Allah, His Messenger and the Muslim community.” (Izaalatul Khifaa)

“It is not permissible to appoint a Faasiq as a Mutawalli.” (Fataawa Ibn Taimiyyah)

“To appoint an ignorant and a Faasiq person to a position of Trust (e.g. Mutawalli) is to show honour to him whereas the Shariah has proscribed the honouring of Fussaag (rebellious and shameless sinners).” (Shami)

Rasulullah (S.A.W.) said: “When positions of Trust are handed to unqualified (Islamically) persons then await the Final Hour.” (Bukhari Shareef)

Allah Ta’ala declares in the Holy Quran: “Only those shall administrate Musjids who believe in Allah and in the Last Day; who establish Salaat, who pay the Zakaat, and who fear none besides Allah.”

MOSQUES OF TODAY A SIGN OF QIYAMAH

Rasulullah (S.A.W.) said:

“One of the signs of the Day of Qiyamah is that people will vie with one another in the building of Mosques.” (Mishkaat)

“People will be proud of their Mosques, but few will attend.” (Abu Dawood)

“The Day of Qiyamah will not come as long as people desist from being proud of their Mosques (i.e. of the constructional beauty and decoration of the Mosque).” (Abu Dawood)

Ibn Abbas (R) said:

“You (Muslims) will decorate your Mosques like the Jews and the Christians decorated their places of worship.”

Ali (R) said:

“A time will come when Islam will remain only in name; the Words of the Quran will be left, and the Mosques will be outwardly prosperous but will be desolate as far as guidance is concerned.”

Umar Ibn Khattaab (R) said:

“Save the Mosques from red and yellow colours for people will be involved in mischief (thereby).”

“Verily, Islam started off in a forlorn state and soon will it return to that state of forlornness. Therefore, give glad tidings to the forlorn.”

(RASULULLAH – S.A.W.)

The Ulama and Priesthood

By MAULANA MUHAMMAD TAQI UTHMANI – Karachi, Pakistan

WHOSE duty is it to interpret and explain the Quran and Sunnah? Whose duty is it to extract and deduct laws from events arising daily in this modern era? What are the qualifications and who is eligible for this post? The answer is found in a Sahih Hadith narrated by Sayyidina Ali (R.A.). He says:

“I asked: O Rasulullah!

If there arises in our midst a question of which there is no mention in the Quran and the Sunnah nor does there exist permission or prohibition (regarding that question), what do you command me to do? Rasulullah (S.A.W.) replied: Consult the Fuqaha (Jurists) and Aabideen (Devout worshippers), and do not promulgate an individual opinion.”

(MAJMAUZ ZAWAA’ID)

From the above Hadith it is clear that according to Rasulullah (S.A.W.) two qualifications are essential for the deduction of laws from the Quran and Sunnah. The first qualification is that one should be a ‘Faqih’ (learned in Islamic Law or Jurist) and the second qualification is that the ‘Faqih’ should be an ‘Aabid’ (a devout worshipper). The importance of the first condition is quite clear and requires no explanation since only one who has a deep knowledge of the Quran and Sunnah will be able to understand the correct meaning of these (the Quran and Sunnah). For this purpose it is essential to be well versed in the Usool (Principles) of these laws and to have spent a lifetime in the pursuit of understanding the intricacies of the Shariah. The reason why Rasulullah (S.A.W.) stipulated the condition that the Faqih be an Aabid is that if one does not differentiate between Halaal and Haraam and one’s lifestyle and habits are contrary to the Islamic code of life, one will not be able to mould one’s thinking according to the Shariah. Extraction and deduction of laws from the Quran and Sunnah are in reality a means of striving for the establishment of the Truth. And, in the Words of the Quran, Allah Ta’ala only grants this ability of discerning the truth to those who revere and adhere to the Truth. Allah Ta’ala says:

“O ye who believe! If ye fear Allah, He will make for you a distinction.” (Surah Anfaal).

This ayat clearly shows that ‘Takwa’ is an essential requisite in a person in the noble pursuit of differentiating between Truth and falsehood. The above Ayat and Hadith prove that only a Faqih who at the same time is an Aabid, will be able to find Deeni and Fiqhi solutions (i.e. solutions based on the legal Principles of the Shariah) for the problems and questions which arise daily in Muslim society.

The insistence of our western-oriented and enlightened modernists of today on the claim that it is not necessary for an interpreter of Islamic Law to be a Faqih, Aabid, Aalim, Mufti, Muttaqi, etc. is beyond comprehension. For sometime now they have been tediously harping that: ‘The Ulama have no monopoly in interpreting and explaining

the Quran and Sunnah.’

‘There is no priesthood in Islam.’, ‘A special group cannot be given the sole right to explain and interpret Islam.’, ‘All Muslims have the right to explain and interpret the Quran and Sunnah.’, etc., etc. These and similar slogans are seldom omitted from the writings and discussions of our so-called enlightened Muslims. It is necessary to proclaim the truth about the allegations which our enlightened gentlemen sing about day and night. One of their famous slogans is their allegation that since Islam is not a papacy or a Brahminist cult, the Ulama have no monopoly in interpreting Islamic laws.

It is obvious that this group is unaware of the definition and meaning of Papacy, its theocracy and its evils or it may be that it (this group) wishes to deceive the general public. Whoever possesses a grain of justice and impartiality will most assuredly know that ‘Ilm’, ‘Fiqh’ and ‘Takwa’ are not associated with any race or colour. Whoever strives for these can obtain to their eligibility and qualifications. No time limit is fixed for the attainment of these qualifications. One could strive for these at any time. If the specific qualifications necessary for a particular knowledge, occupation or pursuit are to be branded as “priesthood” and “papacy” then no aspect of life could be excluded from these epithets. The position of Judge necessitates a thorough knowledge of the legal system of the land. In terms of the understanding of the modernists this too should be “priesthood”. To be an attorney at law certain specific qualifications are necessary. The enlightened modernists should likewise brand this too as “priesthood”. The degrees and qualifications necessary for one’s appointment as a lecturer at a university should also be termed “papacy and priesthood” by the modernists. These occupations and their qualifications are not labelled “priesthood”, yet the requisites of Fiqh and Takwa for the interpreter of the Quran and Sunnah are branded as “priesthood” and “papacy”. What is the justification for this method of reasoning?

Whosoever has made even a superficial study of the systems of papacy, priesthood and Brahminism will not fail to recognize the following differences between the Ulama of Islam and the popes, priest and brahmins.

1 Pope and Brahmin are the designations of a special individual and group respectively. An outsider, even if he strives and possess the capability, cannot join these circles. On the contrary, whoever wishes to be an Aalim may strive to obtain its

qualifications. Race, colour or station in life are not factors necessary to qualify to the rank of an Aalim. The fourteen centuries of Islamic history bear ample testimony to the fact that Aalims came from all races and colour, from all ranks and stations of life. Even among the slaves there were such great and noble Ulama who were regarded as the leaders of the country and people. Their esteemed and elevated ranks were singularly due to their Ilm and Takwa. They did not belong to any chosen group.

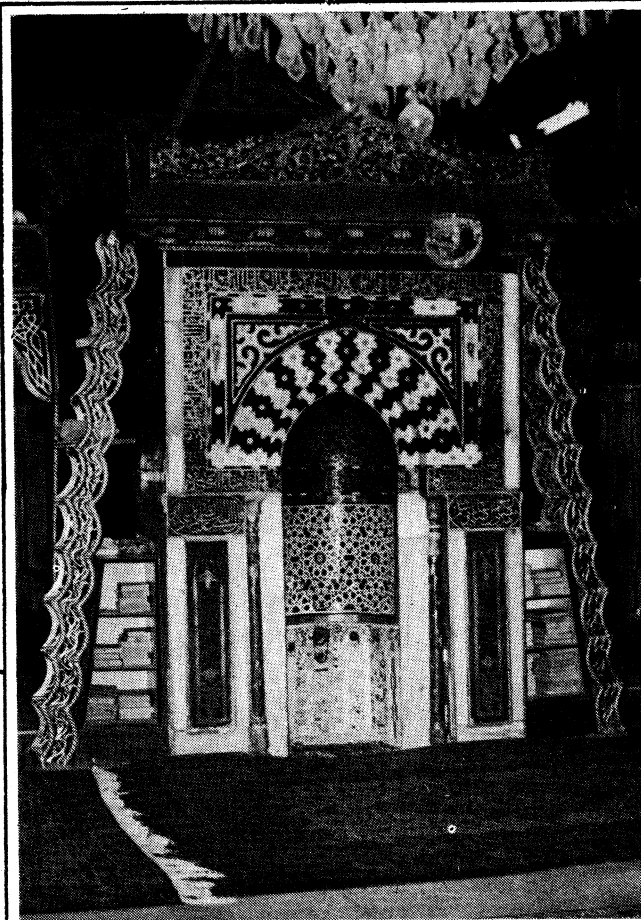
2 The religion which the Pope claims to represent is silent on many matters pertaining to the daily life of man. Hence, it has been declared that the opinion of the Pope is the opinion of God against which no mortal may raise his finger. For this reason Popes cannot be described as interpreters of the law. In fact, they are free and independent law-makers. On the contrary the Shariah – the Quran and the Sunnah – with its Principles and Regulations are preserved in originality. If an Aalim contravenes these Usools and Regulations he stands to be rectified – and, the Ulama have always corrected false, and new interpretations – and, so shall it always be.

3 In the Papacy, laws and the explanation of religious duties ultimately rests with a single person who has been ordained ‘a shepherd of the flock of Christ’ and a vicegerent of the founder of the Church. On the contrary Ulama is not the designation of a particular person or leader of any organization. Every person who has attained Islamic Knowledge with its Usool and Regulations

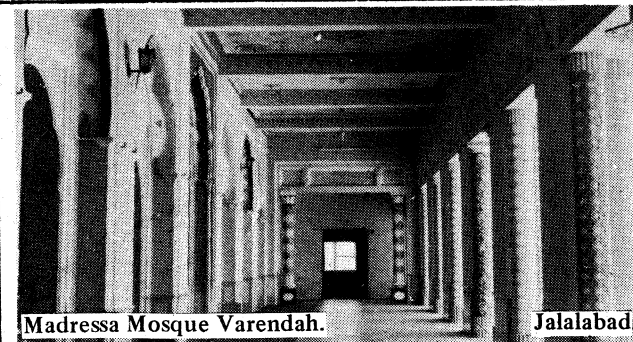
is an Aalim and an inheritor of the Teachings of Rasulullah (S.A.W.). Therefore, an individual Aalim is not entitled to impose himself on the entire Ummat.

If one is unable to distinguish between the Ulama and priests and popes and thus stubbornly harps on the notion that the Ulama are priests or popes then may Allah protect the mind, senses, truth and honesty of one. This slogan of the western-oriented gentlemen may also be attributed to their desire for propaganda for some ulterior motive. However, all sound thinking persons will reject this allegation by means of an analogy of a person who not being qualified at a medical college raises the objection: ‘why is the treating of the sick the monopoly of doctors?’, ‘I as a human have the same right.’ An ignorant person may also ask: ‘why are contracts for constructing roads, bridges, canals, dams, etc. given to only qualified contractors?’, ‘I am also a citizen and should enjoy the same right?’ Another may ask: ‘why is the law-making of the land and the interpretation of such laws the monopoly of the legislators and legal-men?’ ‘I should also be given this opportunity as I am a person of mature intellect.’ No intelligent person will make such statements. Should any citizen desire any opportunity in any occupation he shall be advised that as a citizen he enjoys the right, but in order to qualify for the post he shall have to gain competency and strive towards that end at the hands of an expert instructor.

Now if this same advice is directed to one who seeks to explain and interpret the Quran and Sunnah could it be termed a ‘monopoly’? Do the interpretation and explanation of the Quran and Sunnah then require no qualifications? Is there then no need to acquire these at the hands of an expert in this field? Is this knowledge (Islamic Knowledge) then the only knowledge in the world which could be made the handmaid of every person to use, interpret, explain and manipulate according to whim and fancy?



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Jalalabad

LAILATUL QADR

— THE NIGHT OF POWER —

SEARCH FOR THE NIGHT OF POWER

ABU Huraira reports that once during a conversation with the companions, mention was made of *Laylatul Qadr*. Rasulullah asked: "What is the date today?" They replied: "The 22nd of Ramadhan. The Holy Prophet said: 'Search for *Laylatul Qadr* in the night following this day.'"

Abu Zarr reports that he inquired of the Holy Prophet whether *Laylatul Qadr* was only granted for the time of the duration of Rasulullah's life, or whether it continued to come after him. Rasulullah replied: "It continues until Qiyaamah." I then inquired: "In which section of Ramadhan does it come?" The Prophet replied: "Search for it in the first ten and in the last ten days." Thereafter the Holy Prophet became busy with other work. I waited, and finding another chance inquired: "In which section of those ten does *Laylatul Qadr* come?" Upon this Rasulullah became so angry with me as he had never been before, and said: "If it had been Allah's object to make it known, would He not have informed? Search for it among the last seven nights, and ask no more." In another *Hadith* again Rasulullah is reported to have told one sahaabi that *Laylatul Qadr* was on the 23rd night.

Ibn Abbas related: "While sleeping once, someone said to me in my dream: 'Rise up. This is *Laylatul Qadr*.' I woke up and proceeded in haste to Rasulullah. There I found him in salaah. That was the 23rd night." According to other reports again, the 24th is *Laylatul Qadr*.

LAILATUL QADR AND OUR APATHY

BY
(SHAIKHUL HADITH
HAZRAT MAULANA
ZAKARIYA)

ANAS reports: "Once when Ramadhan commenced, the Messenger of Allah said: 'A month has verily dawned over you wherein lies a night better than one thousand months. Whoever is deprived of its blessings has indeed been deprived of (almost) all good. And none is deprived of its good

except him who is completely unfortunate."

Who can have any doubt as to the misfortune of him who is either deprived or deprives himself of the great good of *Laylatul Qadr*? Who can doubt the misfortune of him who misses all the bestowed favours? Indeed there are so many of us. There are those who during the course of their services and duties of employment have to stay awake throughout the year by night. How difficult can it be for people like these should they, for the sake of gaining the reward of over eighty years ibaadah, stay awake for one month in the way of Allah's service? For them to task should not be too difficult, but, because of lack of interest, there is no urge in the heart. If that was present, then not one night, but a thousand nights in worshipping Allah would become exceedingly easy.

It is that urge and desire that we must create. Look at our Holy Prophet; he had been promised time and again that he had nothing to fear in the Hereafter and had time and again been given good news as to his high position. Yet night after night he was seen in ibaadah. So much so that his feet became swollen. Among the sons of Islam there are so many of his saintly followers, who follow his example. They were human beings like us and none can thus say that it is impossible for us to have that same desire for ibaadah.

ORIGIN OF LAILATUL QADR

A REPORT states that Rasulullah once related to the sahaaba the story of a most righteous man from among the Bani Isra'il who used to spend one thousand months in jihaad. On hearing this, the sahaaba felt greatly disappointed that they could not attain the same reward, whereupon Allah granted them this Night of Power. Still another report states that it so happened that our Nabi once mentioned the names of the four most pious people from among the Bani Isra'il, who each spent eighty years in Allah's sincere service, worshipping Him and not sinning in the least. They were Nabi Ayyub alayhis salaam, Zakariyya alayhis salaam, Ezkeel alayhis salaam, Yu'shaa alayhis salaam. The sahaaba heard this with envious hearts hoping to

emulate their feats. Then Jibra'il alayhis salaam appeared and recited Surah Qadr, wherein the blessings of this night was revealed.

A SHORT TAFSEER OF SURAH QADR

BY
Hazrat Shaikhul Hadith
Maulana Mohammad
Zakariya

"We have indeed revealed this (message) in the Night of Power."

Reference here is made to the fact that on this specific night, the *Qur'aan* was sent down from the Al Lowhul Mahfuz (The preserved Tablet) to the heavens (above the earth). The mere fact that the *Qur'aan* was revealed on this night would have been sufficient reason to explain its greatness. But apart from this fact it is also noted for many other things. In the very next verse by way of drawing and increasing our interest in the matter under discussion, a question is asked:

"And what will explain to you what the Night of Power is?"

In other words, the question asked here is: Have you any knowledge as to the greatness and the great importance of this night? Have you any knowledge as to the great favours and bounties that are placed in it? The next verse proceeds to enumerate some of that greatness:

"The Night of Power is better than a thousand months."

The true meaning here is that the reward for spending this night in ibaadah is better and more than having spent one thousand months in ibaadah, it is in fact more but as to how much more rewarding it is, we are not told here.

"Therein come down the Angels and the Spirit by Allah's permission on every errand."

A fine explanation is given for this verse by Imaam Raazi. Commenting on this verse he explains that when man first appeared on earth, created by Allah as His vicegerent on earth, the Malaa'ikah looked on him with scorn. When Allah informed them of His intention of placing man on earth, they even ventured to ask: "Will You place in this earth one who shall commit evil therein and shed blood?"

Similarly, when man's parents noted his original form as a mere drop of mani (sperm), they too looked upon it with scorn and resentment, so much so, that they considered it as something which polluted clothing and had to be washed away. But later, when Allah made that same despicable sperm into a fine form of man, they began to love and cherish him. So far have things now progressed that when on this Night of Power we see that same man worshipping Allah and adoring Him, those very same Malaa'ikah who had previously looked down on him with scorn, descend towards him, obviously repentant for the thoughts they had once harboured against him.

In this verse mention is

made... "and the Spirit..." Reference is clearly to Jibra'il alayhis salaam. Commentators of the *Qur'aan* have given various versions of the meaning of this word. Let us look at some of them:

a The vast majority of commentators are agreed that Jibra'il alayhis salaam is meant here, and according to Imaam Raazi, this is the most correct meaning. Allah first makes mention of the Malaa'ikah and then because of Jibra'il alayhis salaam's status among them, special mention is made of him.

b Some commentators hold the view that 'Spirit' here means one such Angel of such extraordinary gigantic proportion that before him heavens and earth appear as almost nothing.

c Another group of commentators opine that 'Spirit' here means one such group of Malaa'ikah who never appear and only on this night they are seen by other Malaa'ikah.

d Some commentators again believe that 'Spirit' here designates one such creation of Allah, which though partakes of food and drink, still is neither man nor angel.

e There is also a view that 'Spirit' here refers to Eesa alayhis salaam who on this night comes down to view the righteous deeds of this ummah.

f The last view we wish to mention here is that

'Spirit' means Allah's special Mercy which comes in the wake of the angels descent. But as already stated, the first opinion is the most acceptable.

In this respect Imaam Bayhaqi reports a *Hadith* by Anas wherein Rasulullah is reported to have said: "On *Laylatul Qadr* Jibra'il comes down with a group of angels and make dua for mercy for every one whom they find busy in ibaadah."

This same verse under discussion says: "... By Allah's permission on every errand..." The author of Mazaahire Haq writes that at this time ages ago the Malaa'ikah were created; on this night long ago the creation of Aadam alayhis salaam was begun as the matter from which he was created had been collected; on this same night Jannah and Jahannam were created and a large number of Ahaadith bears witness to the fact that on this night duas are answered. Similarly we read in the kitaab, Durre Manthur, that according to a *Hadith* it was on this night that Eesa alayhis salaam was lifted up bodily into the heavens and also it was on this night that the towbah (repentance) of Bani Isra'il was accepted.

"Peace be until the break of dawn."

Yes, this night is the very embodiment of peace. Throughout its hours the Malaa'ikah recite salaam upon the faithful believers adoring their Lord. As one ascends another group descends with the same greetings. And so it carries on. It is a night of complete safety from evil right until the break of day.

Islamic knowledge

What the great representatives of the Holy Prophet (S.A.W.) said concerning

ISLAMIC KNOWLEDGE Hafizul Jazirah Muafi Bin Imran Musili Sufyaan Thauri (R.) who is known as "YAQUTUTATUL ULAMA" or "PEARL of the ULAMA" said:

"The writing of Ahadith is better than passing the entire night in prayer." (JAMI).

Imam Ahmad Bin Hambal (R.) said:

"Engaging in Ilm (Islamic Knowledge) a part of the night is more meritorious than passing the entire night in prayer."

Someone questioned the great Imam - "What is your meaning of the term Knowledge?" Imam Ahmad replied:

"To increase the knowledge of your Deen." The power of the question retorted:

"What! Do you describe the knowledge of this Salaah, Fasting, Haj, Nikah, Talaq, etc., as ILM?" Imam Ahmad (R.) replied:

"Yes. This is what I actually intend." Hadhrat Abu Hurairah (R.) said:

EVOLUTION IS NOT FACT

"INTENSIFIED effort revealed that even the supposedly simple amoeba was a complex, self-operating chemical factory. The notion that he was a simple blob, the discovery of whose chemical composition would enable us instantly to set the life process in operation, turned out to be, at best, a monstrous caricature of the truth."

"With the failure of these many efforts science was left in the somewhat embarrassing position of having to postulate theories of living origins which it could not demonstrate. After having chided the theologian for his reliance on myth and miracle, science found itself in the unenviable position of having to create a mythology of its own: namely, the assumption that what, after long effort, could not be proved to take place today had, in truth, taken place in the primeval past."

(Evolutionist and Anthropoligist, Loren Eiseley).

THIS IS TELEVISION

TV AS 'NEW RELIGION' FOR YOUNG

TELEVISION had become a new religion in North America, and children were its slavish converts, Mr Neville Woudberg, Assistant Editor of the Evening Post, said today.

Mr Woudberg, who returned recently from a study tour of Canada and the United States, was addressing a lunchtime meeting of the Port Elizabeth Rotary Club.

"It is a startling fact that children in the United States and Canada are watching up to eight hours of television a day. And with all the violence that that involves the crime rate has soared," he said.

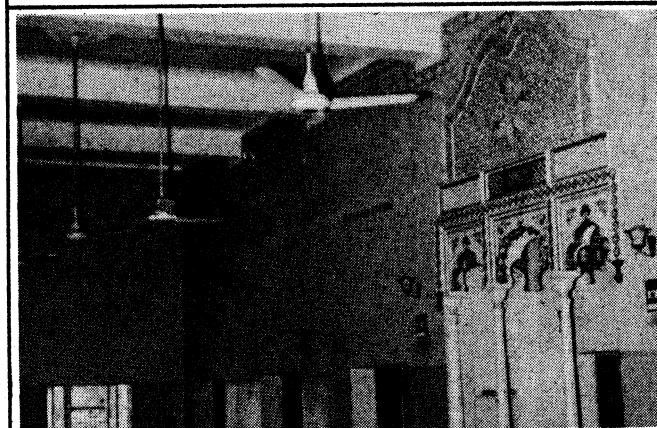
Restricting SATV to five hours a day was a wise decision, for in countries where there were 20 hours or more children had the

greatest difficulty in breaking away to do their homework or to pursue a hobby.

"In some homes I was in overseas children, as young as nine or 10, were allowed to stay up till after midnight to watch late shows, many of which centred on violence. In some homes there was no reading matter to be found - not even magazines," Mr Woudberg said.

The time to lay down standards for viewing was before a pattern was established. While North American television habits were already firmly entrenched, South Africans were in the fortunate position of still being able to do something about it.

(By Courtesy Evening Post 2/9/76).



Interior of the Madressa Mosque showing Mihrab. Jalalabad

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THE SPIRIT OF FASTING

YOUR FITRAH

(Majlisul Ulama of South Africa)

The Holy Quran says:

"Fasting has been prescribed for you like it was prescribed for those before you (O Believers!) so that you may fear (Allah)."

The auspicious month of Ramadhan is fast drawing to a close. Soon will we be deprived of the excellence and the grace which this glorious month ushered in. The Fadhl (Grace) and Barkat (Auspiciousness) associated with Ramadhan will depart with the ending of this sacred month, but as Muslims we should strive to ensure that the spirit of this month — the spirit of Ibadat, the spirit of sympathy, of obedience to Allah's Command, of abhorrence to sin, the spirit of piety — prevails throughout the forthcoming twelve months until the dawn of this sacred month again. Who knows who will be fortunate enough to meet this Holy month of Ramadhan again?

The aforementioned Quranic verse makes plain that the prime purpose of Fasting, especially the fasting of Ramadhan, is the inculcation of Takwa (Piety) (which is the root of obedience to Allah's Command) in the Believer. Whoever observed the Fasting with the requisite Islamic decorum will not fail to have experienced the infusion of fresh spiritual

vigour into his/her Imaan. Spiritual rejuvenation is a necessary consequence of Fasting, that is, if Fasting was observed as instructed by Rasulullah (S.A.W.). Fasting as directed by Islam is, in addition to the physical fasting of abstention from food, drink and sex during the prescribed hours of fasting, the spiritual fasting of total abstention from sin and evil. Such Islamic Fasting — physical fasting combined with spiritual fasting — imbues the Believer with the necessary spiritual spirit and vigour to combat evil and fortify him/her against the onslaughts of the nafs (the lower animal-self) in the ensuing twelve months.

The Believer, in order to realise the maximum spiritual as well as physical benefit out of Fasting should bear well in mind some essential factors which are important ingredients for the perfection of Fasting, i.e. in addition to abstention from food, drink and sex he must subscribe to the observation of the following restrictions:

- Fasting of the tongue: the Believer must not indulge in scandalling, gossiping, slander, lies, flattery, self-praise, unedifying jokes, futile discussion, etc.
- Fasting of the hands: the Believer must not assist in unlawful and

- un-Islamic activities.
- Fasting of the feet: the Believer must not go to places of vice and evil, e.g. cinemas, dances, gambling dens, etc.
- Fasting of the eyes: the Believer must restrict and cast down his gaze. He must refrain from looking at evil and from objects forbidden by Islam.
- Fasting of the ears: the Believer must not strain his ears in the direction of evil. He must not hear gossip, slander, falsehood, etc.
- Fasting of the mind: the Believer must not think evil and he must not entertain ill thoughts of others.
- Fasting of the heart: the Believer must actively strive to eliminate the animal qualities of envy, pride, avarice, lust, niggardliness, vengeance, etc. from his heart.
- The Believer should, especially when fasting, engage in additional spiritual exercises of Tilawat, Zikr, Salaat and Istighfaar.
- The Believer should, especially when fasting, increase his acts of charity.
- The Believer should make Iftaar (break the fast) in the Sunnah manner, viz. with dates and water or with something sweet in the

absence of dates. Iftaar should be restricted to merely breaking the fast and not used as an occasion to fill the stomach.

- After Maghrib Salaat, the fasting person should eat lightly and not give vent to excessive indulgence in food and drink negating the noble effect of the whole day's fasting.
- During Sehri one should partake of meals lightly.

If fasting is so observed, the wonderful and spiritually soothing effect of Fasting will not fail to manifest itself over the Believer. A few days of this glorious month remain. Let us make a sincere effort and attempt to take advantage of this sacred opportunity of Ramadhan and observe the remaining Fasts in a truly Islamic manner so that the maximum blessings and the special grace of Allah Ta'ala connected with this holy month enshroud us.

Lastly, let us not destroy the noble spiritual blessings, the spirit and the tremendous spiritual gain of Ramadhan by participating on the Holy Day of Eid in evil and un-Islamic "pleasures" such as cinemas, television, parties, dancing, etc. May Allah Ta'ala, in His infinite Mercy strengthen our resolve to remain firm on the Sunnah of Rasulullah (S.A.W.).

IN A Hadith of Rasulullah (S.A.W.) it is reported that the Fasts of the Believer remain suspended between heaven and earth until such time that he has discharged his Sadaqatul Fitr. The payment of the Fitr is therefore most essential. But, many Muslims are grossly negligent of the manner in which they discharge the obligation of the Sadaqatul Fitr. It must be borne in mind that in view of the abovementioned statement of Rasulullah (S.A.W.) payment of the Fitr should not be treated lightly. Rasulullah (S.A.W.) has further exhorted that the Fitr be paid before attending the Eid Salaat. However, if this exhortation of Rasulullah (S.A.W.) was not respected by the Believer then he/she should make haste to discharge the Fitr as soon as possible so that the way will be clear for the procession of one's Fasts unto Allah Ta'ala.

It has been discovered that in discharging this obligation Muslims are exercising much negligence in that they make over their Fitr payments to representatives whose Islamic credentials (as far as Islamic knowledge is concerned) are highly dubious. A number of organizations annually solicit and campaign for the collection of Zakaat and Fitr funds, yet many or most of the officials who are handling these sacred funds are totally ignorant of the Islamic rules pertaining to the distribution of Zakaat and Fitr funds. The Shariah has formulated specific rules regarding the payment and distribution of Fitr and Zakaat monies. If these charities are not channelled in accordance with the Divine rules of Islam then the obligations of Zakaat and Fitr will remain undischarged. For this reason it is of prime importance that Muslims discriminate in the choosing of their representatives to discharge the obligation of Zakaat and Fitr on their behalf.

It must be well remembered that in handing over your Zakaat and Fitr to an organization you are not discharging your Fitr and Zakaat. You are merely appointing the organization as your representative to

execute this obligation on your behalf. Your obligation will only be discharged when the money reaches the possession of the lawful (Lawful according to the Shariah) recipient who is entitled by the Shariah to accept Zakaat and Fitr. Now, if the organization who happens to be your representative, diverts the Fitr monies into channels not authorised by the Shariah then your Fitr obligation will not be discharged and your Fasts will remain suspended between heaven and earth. If your representative misdirects your Fitr you are again liable for payment of the Fitr, but the problem is: how will you know that your representative has misdirected your Fitr? Since, it is almost impossible for the individual to ascertain whether his representative has correctly discharged his Fitr obligation on his behalf, it is imperative that every Muslim exercise caution and great care when making over payment of their Fitr to organizations. If Fitr or Zakaat is handed to organizations, it should be given only to such authoritative organizations whose officials are well grounded in Islamic knowledge.

We have discovered that certain organization utilize Zakaat and Fitr funds in carrying out their pet projects which may be Islamic charitable work, but which do not qualify as recipients of Zakaat and Fitr. For instance, some organizations divert part of the collected Fitr and Zakaat funds in Mosque projects, Madressas, libraries, etc. This is not permitted in terms of the Shariah. We, therefore, strongly advise all Muslims to seek the guidance of their local Ulama when making payment of their Zakaat and Fitr.

If you know of poor Muslims within your neighbourhood or town then hand your Fitr to them directly and be assured that your obligation has been discharged thus enabling the upward procession of your month-long fasting.

EID CARDS

BY
JAMIATUL ULAMA
— EASTERN CAPE

EID cards or the sending of Eid cards to friends and relatives is a custom which is widely observed by the Muslim community of today. For the guidance of Muslims it has become necessary to explain this practice of Eid cards in the light of the Shariah of Islam.

According to the Shariah, the custom of Eid Cards is a practice which cannot be condoned as permissible. There are several factors which establish the prohibition and the non-permissibility of the Eid Card custom. These ASBAABUL HURMAT or PROHIBITING FACTORS are:

1. TASHAB-UH BIL KUFFAAR or IMITATION OF THE UNBELIEVERS.

Muslims have taken this practice of Eid cards from the Christians. Muslims have imitated the custom of Christmas cards of the Kuffaar. And, our Holy Nabi (S.A.W.) said about imitating the Kuffaar:

"Whoever imitates a nation becomes one of them"

Hence, it is not permissible to adopt the customs of unbelievers.

2. TAUHEENUL QURAN or DISGRACING AND DEFILING THE QURAN.

The custom of Eid cards involves an act of sacrilege against the Holy Quran. Many Eid cards have verses of the Holy Quran printed on them. The printing of verses of the Quran on these cards is abominable for the following reasons:

- In most cases, if not all, the printers of Eid cards are non-Muslims. These non-Muslims who handled these cards are continuously in

the state of Janabat or greater impurity. They handle these cards and touch the holy verses of the Quran, and this is not permissible. Muslims who condone this practice of Eid cards are responsible for this sacrilege of the Holy ayats of the Quran.

- In all printing a certain amount of waste papers result? What happens to these spoilt eid cards on which verses of Allah appear? They are deposited in the trash. Again Muslims who condone this practice of Eid cards are responsible for this abominable defilement of Allah Ta'ala's sacred Words.
- According to the Law of Islam it is compulsory for a Muslim to be in the state of Wuzu if any verse of the Quran is touched. This injunction is ignored by the overwhelming majority of those who deal in Eid cards. The verses of the Quran printed on these cards are touched by those who have no Wuzu. Thus, the maintenance of this useless custom is responsible for this great crime against Islam.

- Eid cards are bought and sent every year. Hence, all those who receive Eid cards should be having a pile of Eid cards. But, how many people have even last year's Eid cards in their possession?

THE NIGHTS OF EID

Rasulullah (S.A.W.) said:

"The heart of the person who remains awake (in Ibadat) during the night of Eidul Fitr and Eidul Adhaa will not die on the Day when hearts will be dead, i.e. the Day of Qiyamah."

(TIBRANI)

The nights of both Eids, i.e. the nights preceding the Days of Eid, are auspicious occasions which should be observed with reverence and worship. Rasulullah (S.A.W.) said that these nights are great occasions of Ibadat and of gaining the proximity and special Mercy of Allah Ta'ala. These holy nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and Ibadat unto Allah Ta'ala to the best of our abilities. Istighfaar (seeking forgiveness for sins), Tilawat (reciting the Quran), Nafl Salaat, Durood, etc. should be profusely offered on these holy nights.

Among the rewards which will be obtained as a result of observing the sanctity of these glorious Eid Nights, the greatest reward is the tiding conveyed to us by Rasulullah (S.A.W.) in the abovementioned Hadith, viz., the heart will not be smitten with terror and fear on the Day of Qiyamah when the upheavals of that Day will be so fearsome that men will appear to be intoxicated.

THE SIX NAFL FASTS OF SHAWWAAL

HAZRAT Abu Ayyub (RA) relates that Rasulullah (S.A.W.) has said: "Whoever fasted the full month of Ramadhan and then follows it with six rozas (fasts) of Shawwaal, is like the person who has fasted the full year." Targheeb.

In another Hadith it is related that by observing these six rozas after Ramadhan all defaults and sins are forgiven. The reward of every good deed is tenfold or more. The thawaab of the month of Ramadhan is equal to that of ten months and that of these six voluntary rozas are equal to that of the remaining two months to complete the full year. These rozas could be kept continuously after Eidul-Fitr or separately during the month of Shawwaal. May Allah grant all Muslims the courage and guidance to perform Ibaadat in this blessed night and to observe these rozas.

(WATERVAL ISLAMIC INSTITUTE).

SADAQATUL FITR

SADAQATUL Fitr is obligatory on every Muslim male and female:—

- Who is alive at the dawn of the day of Eidul-Fitr.
- On whom Zakaat is binding, or who possesses goods free of debts in excess of his daily needs to the value upon which Zakaat is obligatory. If such goods are for personal use and a year has not passed then too Sadaqatul Fitr is Waajib (incumbent).
- Upon the father or guardian for all minor

children who do not possess any wealth.

It is recommended that Sadaqatul Fitr be distributed to poor and needy Muslims before reaching the Eid Gah (or Masjid) on this day, but if this has not been done, this duty must be discharged subsequently. Sadaqah should be given at the rate of sixty five cents or more per person.

It is permissible to distribute Sadaqah during the month of Ramadaa before Eid.

SOME RULES REGARDING EID SALAAT

- A person who joins the Eid Salaat after the Imam has already recited the Eid Takbeers should recite the Takbeers immediately upon entering the Salaat. However, if he enters the Salaat when the Imam is about to go into Ruku and he (the late-comer) fears that he will not be able to join the Imam in the Ruku if he stands and recites the Takbeers, then he should instead recite the Takbeers in the Ruku, and forgo the Tasbeeh of the Ruku. But, while reciting the Takbeers in Ruku the hands should not be raised as is done when reciting the Takbeer when in Qiyaam (the standing posture of Salaat). If the Imam emerges from the Ruku and the late-comer has not yet

completed the recitation of his Takbeers which he had missed then he should leave off the balance of the Takbeers and join the Imam in emerging from the Ruku. In this case the balance of the Takbeers which he could not complete are waived (Maaf).

- If someone missed a Raka't of the Eid Salaat, he should fulfil it as follows:

After the Imam terminates the Salaat with the Salaams he (the one who missed the Raka't) should rise and perform one Raka't on his own, reciting Qiraat (Surah Fatihah plus a Surah) first, and after the Qiraat, the Takbeers should be recited. The rest of the Raka't is then completed as usual.

In the execution of the Law of Allah Umar (R) cared for none.

(Aishah)

NUZUL-E-ISA

PART III
BY Maulana Sayed Mohammed Badre Alam (R)

Controversy about the Events of Life of Jesus

WE have so far surveyed the main particulars of the previous life of Jesus which he passed before his "Rafaa". Here we may with advantage compare the details of his future career which he is destined to lead according to reliable prophecies contained in the Traditions. Here we meet with all the traits of normal human existence including marriage and procreation of children. Above all he is destined to play the role of an 'Amir' or Supreme Head of Islamic State. He is destined to display extraordinary faculties as ruler of people and the dignity of his leadership will enable even people of depressed classes to make immense progress morally and materially. In short, the two distinct phases of his life are full of marvels which reveal the working of Divine Hand behind him. Having been procreated without a father he partially resembled the creation of Adam (Verily, the example of Jesus unto Allah is like that of Adam). He is preordained to become a sign for the Day of Resurrection by descending bodily into this world after long, long absence therefrom.

("And Jesus is a symbol for the Last Day so cherish not doubts about it"). If towards the end of the first part of his life he is shoulder to shoulder with angels by ascending to the Heavens, he is fated after descension to become one among ordinary human beings by suffering a natural death and being buried alongside our own Holy Prophet Sallallahu alaihe wasllam. At the first stage the outstanding miracle performed by him is the bringing back of the dead to life while during the second

one his chief accomplishment will be the slaying of the DAJJAL.

Most of the said incidents pertaining to the life of Jesus are related by the Holy Quran and verse No. 159 of Chapter IV therein postulates the occurrence of descension as well as natural death to him during the second stage of his life as will be explained later on.

There is no doubt that it is not in keeping with the order of nature for a person to travel bodily from the earth to the Heavens and back again and to remain physically alive for thousands of years in a meta-physical plane but if you remember that these incidents are a precursor to the dissolution of the universe and relate to a personality the known facts of whose life are extremely unusual then as an impartial observer you should not feel much difficulty in giving credit to the story as a whole. In the verse referred to wherein Jesus has been categorised with Adam the Holy Quran has in effect made it clear that the personality of the former should not be considered in the light of order of things prevailing at present. If you seek a parallel then turn your minds to the events of early creation and your doubts will disappear.

It is surprising that there are people who find it difficult to believe such episodes in respect of a gifted apostle of Allah in an era when sputniks traversing immense distances in space have become common experience. After all the holy Angels of Allah travel frequently between the earth and Heavens day and night; there can be little wonder that a prophet who has been

characterised as "Spirit emanating from Allah" had ascended to the Heavens. In fact, instances of similar nature have occurred among the followers of our own Prophet Sallallahu alaihe wasallam. It is proved from authentic traditions contained in Sahih-Al-Bukhari that the corpse of Aamir-bin-Fuhaira was taken up on high and retained in the heavens. The phenomenon was witnessed even by an unbeliever who adopted Islam as a result of the incident seen by him. Sheikh Jalaluddin-Syuti has related many other instances of like nature in his book "Sharh-ul-Sudoor" whose details may be ascertained therefrom.

The fact is that materialistic minds are not only inclined to deny the doctrine in question but they are not prepared to admit many other realities of the unseen world. This mentality has been born of an age-long conflict between philosophy and revelation. The philosophic school of thought holds that tidings given by prophets have no reasonable basis while the followers of revelation maintain that propositions of pure reason are opposed to religion. The dispute may mostly be attributed to a wrong conception of the functions of reason and revelation.

One result of the foregoing discussion is that if the promised descension of Jesus Christ is not an acceptable proposition we have perforce to come to the conclusion that the other facts laid down in the Holy Quran concerning the beginning and end of the universe are also of the same category. On the other hand if we take the positive view in all such matters the single

proposition referred to can by no means be thrown out as doubtful or perverse. It is not reasonable to suggest that because our present life and environments offer no indication for either set of facts we can leave off the entire chapter as superfluous and merely concentrate on the merits of doctrine of "Nuzul". Such a line of argument not only amounts to self-deception but will be misleading to others.

IMPORTANCE OF SCATTERED EVENTS
It has to be borne in mind that one more eminent distinction of the life of Jesus Christ is that the Holy Quran has created each one of scattered events of his life as of basic importance. For example, the mere incident of his birth has been spoken of at length in the Holy Book, that is, to say the appearance of an angel in human form, his declaration of the object of his visit, the expression of surprise by 'Hazrat Mariam' on the possibility of bearing a child in spite of virginity, the angel's reply thereto and puffing into her chest. Even the birth pangs suffered by her have been referred to in the Holy Quran as also the gossip caused thereby among the people. Generally speaking, none of these events can be said to involve principles but since they have been narrated in the Holy Quran can you put any one of them off as of a minor significance not requiring belief? How then is it possible to consider an important event like his "Nuzul" as a scattered incident not necessarily coming within the scope of cardinal doctrines?

(To be continued)

DIFFERENCES BETWEEN THE FRIDAY ZIKR (KHUTBAH) AND OTHER LECTURES

The Friday Khutbah	Other Lectures
1. The Friday Khutbah is a condition for the validity of Juma' Salaat. Without the Khutbah, Juma' Salaat not valid.	Not conditional for any Salaat.
2. Permissible and valid only on Fridays.	Permissible on any day.
3. Permissible and valid only after Zawaal (after noon).	Permissible even before noon.
4. Its recital to only one or two persons not permissible according to the Hanafi Mazhab. At least three people excluding the Imam have to be present. And, according to the Shafi Mazhab at least 40 persons have to be present.	No stipulation of any number of persons for its validity.
5. Performance of any Salaat, speaking, reciting Durood, etc., while the Khutbah is in progress NOT permissible.	Permissible during the progress of lectures.
6. Consists of two separate Khutbas.	One lecture is a single lecture.
7. The two khutbas have to be separated by a short interval during which the Imam has to sit on the mimbar.	No such practice necessary for any lecture.
8. A single Tahmeed, Tasbeeh or Tahleel will suffice to discharge the obligation (i.e. Khutbah is valid although against the Sunnah, and as such not advocated) of the Khutbah.	A single Tahmeed, Tahleel or Tasbeeh is not a lecture.
9. Allah Ta'ala has decreed the Juma' Khutbah Fard.	No particular lecture Fard.
10. Those who do not listen or attend the Friday Khutbah are Fussaq (rebellious sinners).	Those who do not listen to any particular lecture are not sinners.
11. If the Friday Khutbah is delivered before Zawaal it will have to be repeated.	Not so in the case of other lectures.
12. Permissible only in big towns and cities. Not permissible in little villages.	Permissible anywhere.
13. Not permissible to recite it after the Juma' Salaat.	Permissible before or after Salaat.
14. Azaan has to be recited in the presence of the Imam sitting on the mimbar just before the Khutbah.	This practice not necessary and not permissible for any lecture.
15. The Friday Khutbah is compulsory followed by Salaat.	No Salaat has been ordained after (or even before) a lecture.
16. The Friday Khutbah is representative of two rakaats Salaat.	Do not represent any Salaat.
17. To be performed in a state of Tahaarat (free from the impurities of janabat and hadth).	Not the case with other lectures.
18. The Friday Khutbah is a practice, the form and manner upon which Ijma' (Consensus of Opinion) is registered.	No Ijma' on the form and manner of other lectures.
19. Our Nabi (S.A.W.) had a mimbar erected for the purpose of the Juma' Khutba.	Mimbar not necessary for other lectures.
20. The Juma' Khutbah is among the Shi-aar (Salient Features) of Islam.	Not among the Shi-aar of Islam.
21. Has to be recited by the Khateeb standing.	Permissible to deliver other lectures sitting. Standing not necessary.
22. The Friday Khutbah recited in the presence of only a female audience is not permissible.	Is permissible.
23. Consists of Fard and Sunnat factors.	Do not consist of Fard and Sunnat factors.
24. The Friday Khutbah is a ZIKR.	Not a Zikr.
25. THE FRIDAY KHUTBAH MUST BE RECITED IN ARABIC.	Could be delivered in any language.

Regarding the affairs of Allah, I know of no other besides Umar who cared not for the criticisms of any person. (Huzaifah)

DIFFERENT WAYS OF PRESERVING RELIGION

THERE are obviously two conditions required for preserving religion. The first is the continuous raising of puissant personalities who have the innate zest and personal inclination to safeguard religion. They should be so eager to strengthen the boundaries of faith and action with their intellectual and practical powers that they should not brook even the slightest change or interference in them.

The second condition is that the religious canon should be itself so natural that it should have a built-in reserve for its preservation and perpetuation, and possess this overmastering spirit in such a high degree that it should be impervious to all sorts of changes and alterations. On the other hand, the strongest defence of such a religion lies in practical demonstration by its natural growth and innate vitality that it can ward off all dangers of change making it absolutely impossible for any false element to creep into it from any direction whatsoever. Hence, both these courses have been adopted to ensure the

survival and preservation of Islam. The first was manifested in bringing forth persons in all such periods when any risk whatsoever of vitiation creeping into the Islamic faith or its constituents was felt, in whatever ways and modes. For instance, it is a matter of common observation that in the course of a century things naturally undergo some change because its close finishes one era, giving rise to another. Similarly, one whole generation comes to an end and makes way for another whose mental attitude certainly does not remain the same as that of the persons a hundred years before. Due to mental evolution the cast of the human mind is transformed; ideologies and conceptions change and more advanced ideas and concepts come to

the fore. Cultural trends do not remain as heretofore. Remarkable changes take place in the mode of life. Thus the new type of men living a century later is not the same as that living a hundred years ago. The commencement of every era, therefore, naturally posed this danger to Islam that the intellectual changes in the mind of the new generations should change its cast and superpose a fresh paint by peeling off the original one so that its original and pristine complexion should no longer remain worthy of attention or appreciation. Hence a promise was held out that towards the far end of each century a mujaddid (Renovator) would be sent and such reformers would keep on reviving Islam and

renovating it again and again, in ever so many ways, in accordance with the changed mental attitude of the newer generations. These worthy persons, would clarify the cardinal principles and their subsidiaries in such a manner that all the new doubts and misunderstandings would be wholly exterminated. In this way the old problems would dawn on every age in a more clear and lucid manner by dint of new arguments and elucidations:

Undoubtedly, at the commencement of every century, God Almighty would continue bringing forth persons who would perpetually renew and renovate the religion (of Islam) for the ummah. (Mishkat)

PRESERVATION OF THE SHARIAH — ALLAH'S RESPONSIBILITY

By
Shaikhul Hadith Allamah Shabbir Ahmad Uthmani

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Never let the fear of people prevent you from proclaiming the Truth.

(Rasulullah - S.A.W. —
Proclaim the Truth even though it be bitter.
(Rasulullah - S.A.W.)

ULAMA'S CORNER

کے وقت اس کو کچھ عربی پڑھا دیا کروں۔ فرمایا، مولانا عربی پڑھنے کا اختیار کیا ہوگا۔ آپ نے عربی پڑھی تو میرے دروازہ پر روٹی مانگنے آئے۔ یہ عربی پڑھے گا تو آپ کے دروازہ پر مانگنے جائے گا۔

دیکھئے یہ نتیجہ ہوتا ہے! امراد کے دروازہ پر جانے کا۔ دین کی عظمت کا مقتضاد تو یہ تھا کہ اس کے بعد سے وہاں نہ جاتے اور انکار کر دیتے اور خدا پر توکل کر کے بیٹھ رہتے۔

ہیں توکل کن ملزماں پاؤ دست

رزق تو بر تو عاشق تر است!

کسی حکیم نے کہا ہے۔

بے گس ہرگز غافلکبوت رزق را روزی رساں پر می ہد

کہ رزق کے پر لگا دیئے جاتے اور بغیر طلب کے ملتا ہے۔

حیث باشد دل وانا کہ مشوش باشد

افسوس ایک دونان کے واسطے دونان کی طرح ذلت اٹھانی جائے

بئس المطاعمر حین الذل تنکسبھا

فالقدر منتصب والقدر مغفوض

قدر کے معنی مانڈی کے ہیں اور قدر اُبرو کو کہتے ہیں۔ مطلب یہ

ہے کہ اس قسم کے مطاع سے مانڈی تو بلند ہوتی ہے لیکن اُبرو گھٹ

جاتی ہے۔ تو چندہ کے لئے کسی کے درپے مت ہو۔ خطاب خصوصیت

سے بالکل دست بردار ہو جاؤ۔ ضروریات مدرسہ کا صرف اعلان عام کرو

چلنا بھرنا چھوڑو۔ ایک جگہ آرام سے بیٹھ رہیں اگر چندہ زیادہ ہو کام زیادہ

کرو۔ اگر چندہ کم ہو کام کم کرو۔ چندہ ختم ہو جائے کام ختم کرو۔ ذرا ہمت کرو

کے غور سے دلوں اس پر عمل کرو۔ دیکھو تو خود بخود چندہ آنے لگے گا۔ جیسا

مستفی عن الدنيا کے لئے وعدہ نبوی ہے اِنَّ الدُّنْيَا وَرِجْرَاجٌ

رآن کے پاس دنیا خود خواہشمند بن کر آتی ہے

مولانا محمد یعقوب صاحب اس پر فرماتے تھے کہ ہم نے اس کا منظر

حضرت مولانا قاسم صاحب کے یہاں دیکھا ہے کہ بڑے بڑے امراد

عہدہ دار ڈپٹی کمشنر وغیرہ خدمت میں آیا کرتے تھے۔ اور مولانا حجرہ میں

ہوتے تو ان کے انتظار میں حجرہ کے باہر لٹے پٹے گرد آلود بودیہ پر بیٹھے

رہتے۔ یہ تو اہل استغناء کی حالت ہے اور جو لوگ مانگا کرتے ہیں، لوگ ان

کے آنے سے گھبراتے ہیں۔ سمجھتے ہیں کہ بس اب چندہ مانگیں گے۔ ان سے

پوچھنا ہونے کی کوشش کرتے ہیں۔

حاصل یہ ہے کہ جس قدر کام اسراف دین کی حفاظت رکھنے ہوئے کر

سکتے ہو وہ کام کرو۔ زیادہ فکر میں مبتلا نہ ہو۔ کیونکہ یہ تو سرکاری حکم ہے اس

میں تبدیلی اور عزل سب کچھ ہوتا رہتا ہے۔ اس کو روزی کا وسیلہ سمجھنا خواہ

خواہ موجب شہ نہ ہوتا ہے۔ اگر تم حق پر ہو تو حق تو خود سب کو جذب کر

لے گا۔ تم کو کسی کے درپر جانے کی حاجت نہ ہوگی اور یہی ہے حبلی اللہ

یعنی دین کی قوت جو سب کو اپنی جانب کھینچتی ہے۔ بس اب تم خدا کے

ہو جاؤ۔ خدا خود سامان کرے گا اور تم پر توکل کرو۔

NUDITY

MUHAMMAD bin Jahsh (R.A.) reports that the Messenger of Allah passed by Ma'mar (R.A.) while his THIGHS were EXPOSED. He said: O Ma'mar COVER YOUR THIGHS, AND VERILY THE THIGHS ARE PRIVATE PARTS. (Mishkaath - Sharhe Sunnat).

Ali (R.A.) reported that the Prophet (S.A.W.) said: O Ali! Do not keep your thigh exposed, and do not look at the thigh of any living man, or dead man. (Mishkaath - Abu Dawood,

Ibn Majah).

Maulana Fazlul Karim, M.A., B.L., gives the following definition of "private parts":

"Private parts have thus been defined: The parts of the person which are indecent to expose in a man are WHAT IS BETWEEN THE NAVAL AND THE KNEE FOR A MALE, and the entire body for a female except the face and the hands as far as the wrists." (al-Hadis, Vol. 1, p. 453).

In our opinion the stand of the Jamiatul Ulama (Eastern Cape) in this mas'ala is correct.

Corroborating the statement of Mufti Wali Hasan Tonki, Maulana Yusuf Binnuri said:

"Ma-Shaa-Allah! The answer is correct. Furthermore, I fully support and verify the Fatwa (prohibiting women from coming to the Mosque). When the great Jurists of centuries past ob-

served the danger of evil they issued Verdicts prohibiting women from leaving their homes. In these times when the fitnah is so rampant, the need for such Fatwas is greater."

'DEVIATION FROM THE SUNNAH' AND OUR PROBLEMS

IMAM of Mecca Holy Mosque Sheikh Abdullah Bin Sbeel said that unity and solidarity of the Muslim world could best guarantee the solution of various problems being faced by Muslims all over the world.

Delivering His Friday Khutba at the historic Badshahi Mosque in Lahore (Pakistan). He said that the troubles and crisis being faced by the Islamic world today were caused due to disunity and deviation from the sunnah of the Holy Prophet (S.A.W.). We can regain our honour only by adopting the Islamic way of life and following the footsteps of the Holy Prophet (S.A.W.). The Imam commended the initiative taken by Pakistan in organising the first right direction. The study and research of the life and teaching of the Holy Prophet (S.A.W.) could create a new spirit among the Muslims and bring about a sense of unity within their ranks. He added, (Athar - 1:3).

THE RELIGIOUS PRECEPTORS

By Maulana Abul Hassan Nadvi, Rector of Nadwatul Ulama, Lucknow, India.

AL-GHAZALI held the religious doctors, the 'Ulema, responsible for the all round religious and moral degeneration of the Muslim peoples. To him, religious doctors were the salt of the earth; if they went astray, nothing could keep the people on the right path. An Arab poet has expressed the same idea in these words:

"O! teachers of Faith, you are the salt of the earth. If the salt gets contaminated, what is there to purify it again."

Complaining that the prevailing widespread vices were accountable to the negligence of religious teachers, al-Ghazali writes:

"The third reason, which really constitutes an incurable disease, is that the patients there are but no physicians are available for their treatment. 'Ulema are the physicians but these days they are themselves confined to the sickbed and unable to cure others."

The same reason has been attributed by al-Ghazali for the waywardness of the rulers and kings.

He writes: "In short, the debasement of the people proceeds from the corruption of their rulers, who get perverted on account of the demoralization of the doctors of religion. Had there been no self-seeking Cadis and religious scholars, the rulers would not have become so depraved, for, in that case, they would have had to be mindful of the warnings of the 'Ulema."

The neglect of the then

'Ulema to enjoin the right and forbid the wrong, as the savants of the old used to do, was severely criticised by al-Ghazali. He deplored the timidity of the religious teachers of his time who were not courageous enough to uphold what was right in the face of kings because they had been infected by the love of wealth, power and honour. After citing numerous instances where the 'Ulema had fearlessly stood against the injustice of powerful despots and tyrannical rulers, he says in the Ihya'..

"This is how the learned enjoined the right and forbade the wrong. They did not care at all for the pomp and glory of the kings for they used to put their trust in God alone and were confident that He would protect them. They were ever willing to lay down their lives for the sake of a righteous cause, if God so desired. Whatever they said was taken to heart, for, their intentions were pure; their immaculate sincerity moulded even the hard-hearted brutes; but, now, the earthly temptations have made them dumb; and even if they speak out it has no effect because they lack sincerity. They can be effective even now if they cultivate selflessness, detachment and earnestness. People have become depraved because of their rulers; and, the rulers, because of the 'Ulema, who have been demoralised on account of their love for wealth, power and honour. One who has been infected by worldly temptations cannot admonish even the lowly and the poor much less the elites and kings."

TRIBUTE TO THE FUQAH

THE fact that jurists of redoubtable scholarship were born in the first few centuries of Islamic era bespeaks of the vitality and inherent capability of the Ummah. The endeavours of the jurists supplied a frame-work for manifestation of the Islamic ideals of ethical precepts in day-to-day affairs of the people and protected them

from intellectual confusion and social anarchy which has brought many nations to wreck and ruin in their initial stages. The jurists founded the Islamic legal system on a firm ground and formulated its canons in such a way that it could always solve new problems confronting the Ummah in future and provide a pattern of behaviour in consonance with the spirit of Islam.

THE POWER OF ALLA'S NAMES

YA MUTA KAB-BI-RO

If a man recites YA MUTA KAB-BI-RO ten times before indulging in sexual relationship with his wife, the child which is realised from this union will be fortunate and virtuous.

One who finds it difficult to sleep or becomes frightened in sleep should recite YA MUTA KAB-BI-RO twentyone times before going to bed.

YA BAA-RIO

The one who recites this Name of Allah one hundred times every Friday will have his body transported after death from the grave to a Heavenly abode known as Riyaadhul Quddus (The Garden of Purity). His body will not be left to decay in the grave.

YA QAH-HAA-RO

If a house is haunted by evil spirits or one fears that the house is occupied by a jinn, YA-QAH-HAA-RO should be written (in Arabic) in seven places on a new earthenware pot or jug. The earthenware vessel should then be filled with oil and be lighted. It should be kept burning in the house for eleven days. Insha'Allah, the house will be rid of the calamity of the jinn or evil spirit. But, it must be remembered that the condition for the effectiveness of this practice is the total absence of photos, pictures and idols from the house. If the light is kept burning in the house and there happens to be even a single picture or idol in the house, greater harm and evil will befall, and no advantage will accrue from this practice.

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The life of this world is but play and amusement, and the life Hereafter is best for those who fear Allah.

(Quran)

And, Allah will establish the Believers with His Law even though the wrongdoers detest it.

(Quran)

ERRORS OF YUSUF ALI'S COMMENTARY ON THE HOLY QURAN

VERSES 17 and 18 of Surah Hijr read:

"And, We have guarded them (the Heavens) from every accursed shaitaan. But he (a shaitaan) who gains a stealthy hearing, a bright and clear fire pursues him."

In these ayats of the Holy Quran Allah Ta'ala explains the phenomenon of shooting stars. Shooting stars according to the Quran and Hadith of Rasulullah (S.A.W.) are guards let loose in hot pursuit of a shaitaan, who managed to overhear some of the talks which take place in the Heavenly Realms. But, according to Yusuf Ali these verses as well as other verses of the Quran regarding the occurrence of shooting stars are a mere allegorical description of good and evil. In terms of Yusuf Ali's interpretation, these ayats represent a mere figurative explanation of the forces of evil and good. Yusuf Ali totally discards the literal — the real and the true cause of the incidence of shooting stars. His commentary reads:

"Spiritually speaking, order, beauty, harmony, light and truth are repugnant to evil. It deliberately rejects them when offered freely as God's gifts. But its crooked nature loves to gain access by fraud or stealth. Its malevolent curiosity impels it to gain by stealth a sound of that harmony of which it is itself a negation. And its punishment is a flashing light, in itself most uncongenial to the powers of darkness, which are a negation of light. Notice that in the allegory the objective of Evil was to steal a hearing of Music; its punishment is therefore different — a flaming light which it did not seek."

For the benefit of our readers we tender the definition of the term, "allegory" so that the un-Islamic interpretation of Yusuf Ali could be better understood.

"Allegory: Narrative description of subject under

guise of another suggestively similar; figurative story."

The verses of the Holy Quran mentioning the phenomenon of shooting stars are unambiguous and leave no scope for individual interpretation. The Quran says very clearly:

"We have protected the Heavens from every accursed shaitaan."

Verse 5 of Surah Mulk explains further:

"And, We have adorned the Sama'ad dunya (the lowest heaven) with Lamps (i.e. the stars);

And, We have made these (stars) missiles for the devils;

And, We have prepared for them (the devils) a blazing Fire."

This verse explains that the shooting stars are in fact missiles guarding the Heavens and pursuing the evil ones who attempt to gain access to overhear the discussions of the Heavenly Realms. But, to Yusuf Ali these verses do not mean what Allah Ta'ala, Himself conveys to us. Yusuf Ali interprets the verses as "symbolism", thus he describes the narrative in these verses as:

"The symbolic imagery of the shooting stars."

In Surah Saaf-faat, Allah Ta'ala explains the occurrence of shooting stars in greater detail.

"Verily, We have decorated the lowest Heaven with the beauty of Stars and We (have made these stars) a guard against every rebellious shaitaan so that they cannot direct their hearing to the Assembly on High.

And, they (the shayateen) are attacked from every side so that they are repulsed: For them there is an everlasting punishment.

Except such as snatch away something by stealth (overhear stealthily) and who are pursued, then, by a flaming fire."

Yusuf Ali's attempts to explain away the literal meaning of these verses are all in vain because he has

not been able to adduce a single ayat, Hadith or statement of authority in substantiation of his view. The only thing which he has done was to advance his personal opinion which is contrary to the accepted official version of Islam as expounded by Rasulullah (S.A.W.) Yusuf Ali regards these verses merely as symbolical and allegorical. Let us now see what is the view of Rasulullah (S.A.W.). The following Hadith is narrated in Bukhari Shareef:

"Hazrat Aishah (R) relates: I heard Rasulullah (S.A.W.) say: Verily, the Angels descend to the clouds and discuss events which have been decreed in the Heavens. The shayaateen overhear something of their discussion and convey it to fortune-tellers. To every correct information furnished by the shayaateen to the fortune-teller they add a hundred lies."

In Muslim Shareef the following Hadith is recorded:

"Hazrat Ibn Abbaas (R) narrates: When Allah, Most High, decrees something, the Bearers of the Throne recite His Glory. The Angels in the adjoining Heaven take up this recitation of Tasbeeh initiated by the Bearers of the Throne. This Tasbeeh is relayed from Heaven to Heaven until it reaches the Angels of Sama'ad dunya (the lowest Heaven). Then the Angels closest to the Bearers of the Throne enquire: What has your Creator decreed? The Bearers of the Throne inform them. This information is then relayed from Heaven to Heaven until it reaches the Angels of Sama'ad dunya. The Jinn who travel towards the Sama'ad dunya overhear something of their (the Angels') talks, and

immediately transmit it to their friends (other Jinns close by). They are then pursued by shooting stars...."

In another Hadith, also in Bukhari Shareef, Rasulullah (S.A.W.) said that sometimes the Jinn manages to transmit what he had overheard to the fortune-teller before the shooting star overtakes him, and sometimes the shooting star catches up with him before he (the jinn) is able to transmit the overheard talk. Another Hadith of Rasulullah (S.A.W.) narrated by Qatadah (R) and cited in Bukhari states:

"Allah Ta'ala has created these stars for three purposes — for the beauty of the Heavens; as missiles for hitting the shayaateen; and, as signs for people to plot directions. Whosoever interprets other than this has blundered and destroyed his share (of the Akhirat) and has assumed what he knows not."

This Hadith most appropriately fits the un-Islamic interpretation of Yusuf Ali.

The explanation of these verses in question given by Rasulullah (S.A.W.) and transmitted to us by the Sahaba (R) is the only authoritative and accepted version in Islam. It is not lawful for Yusuf Ali to have deviated from the exposition tendered by Rasulullah (S.A.W.), himself. Yusuf Ali's explanation has no relation to the teachings of Rasulullah (S.A.W.) on the subject. All the authoritative and great Mufasssireen of the Quran have given the very same explanation of these verses as appears in the Ahadith of Rasulullah (S.A.W.). May Allah Ta'ala save all Muslims from the error of misguided intelligence, Ameen.

Mingling of the sexes

SOMEONE said to Hazrat Shaikh Naseerabadi (R):

"In associating and mingling with women our intention is pure. We harbour no evil thoughts."

Shaikh Naseerabadi (R) replied:

"As long as the body of man is living the injunction of Commanding virtue and Prohibiting vice will be maintained. As long as the human being is alive the prohibitions and permissibilities of the

Shariah will be directed to him."

Allah Ta'ala has ordained the Shariah for Muslims. He commands in the Quran:

"And, We have established you on the Shariah, therefore follow it. Do not follow the desires of those who have no knowledge."

Our intentions, no matter how pure and holy, are of no consideration when our practices are in contradiction to the commands and prohibitions of the Shariah.

The benefit of Islam in all ages

There was yet another danger to the ummah. Supposing, with the passage of time, the danger arises that although the *Din* might still remain but it might not possess the same quality and potency which it enjoyed in the past; in this case merely its form would remain but not its spirit. It would be devoid of reality and as good as non-existent. It was, therefore, assured that the benefit of Islam for the ummah was not bound up with those who belong to any particular era, be it the earliest or the latest; on the other hand, its excellence and benefit would continue in its pristine sublimity and quality, and its original bliss would subsist in every age. That is why the Prophet said:

Have good augury and tidings that my ummah is

like the rain; it cannot be said whether its first shower was more useful or the last one.

That is to say the benefit and felicity of Islam for the ummah is spread over centuries. The difference in degree shall no doubt be there, but the original good shall remain unchanged and shall be immutable. In the event, towards the end of every century, during its course, and every moment thereof, tidings have been given and pledges made through the mouth of the Prophet of such persons who would prove divine protagonists and means for the preservation and protection of Faith and by dint of whose sterling qualities, the *Din* will remain intact and endure for ever in its genuine form and essence, with all its

intrinsic attributes and magnitude, so that there never would be a fleeting moment in the history of the ummah when it would be cut off from Truth.

Festival Decried

The Islamic Cultural Foundation of London, England, in a statement to The Majlis, criticizes the "World of Islam Festival" which was recently held in London. The statement reads:

"We wish to bring to the notice of Muslim brothers in Africa specially South Africa through the medium of the columns of 'The Majlis' the 'World of Islam Festival' in London. The Festival Organizers are NON MUSLIMS and they are involved in unIslamic activities."

IJTEHAD

By

HAZRAT MAULANA MOHAMMAD MANZOOR NOMANI
Academy of Islamic Research and Publication
Nadwatul Ulema (Lucknow)

...ITIS, thus, apparent that the Prophets are not the makers of the Holy Law; they are only its revealers and interpreters. They cannot enact laws of their own accord. They only impart and communicate what Allah bids them to without venturing to make the slightest alteration in the Divine message. The Quran tells at various places of the Pagans of Mecca that they often used to say to the Prophet (S.A.W.) that if he could remove or modify certain features of the new faith he taught, they would willingly join him. The Prophet's (S.A.W.) reply would always be that his mission lay only in conveying the message of Allah as it was revealed to him. He was not competent to amend or to alter it as he pleased.

Say: "It is not for me, of my own accord, to change it: I follow not but what is revealed unto me."

(—Quran: Yunus, 2)

"Nor does he say (ought) of (his own) Desire. It is not less than inspiration sent down to him."

(—Quran: Najm, 1)

In the event of there being no clear guidance from Allah about a particular matter, the Prophets used to exercise their own judgement, but not independently of the principles revealed to them earlier. They deliberated on the issue in the light of the previous revelations and arrived at a decision against their background. This is called Ijtihad. Generally, the Ijtihad of the Prophets used to be correct, but if they ever erred, they were admonished through a Divine revelation and the mistake was set right immediately. If no admonition was received from above, it was inferred that the judgement of the Prophet was in conformity with the Divine will. The decision was then regarded as 'near-revelation' and not a product of the Prophet's Ijtihad, and it was shown the same respect as a Divine Command.

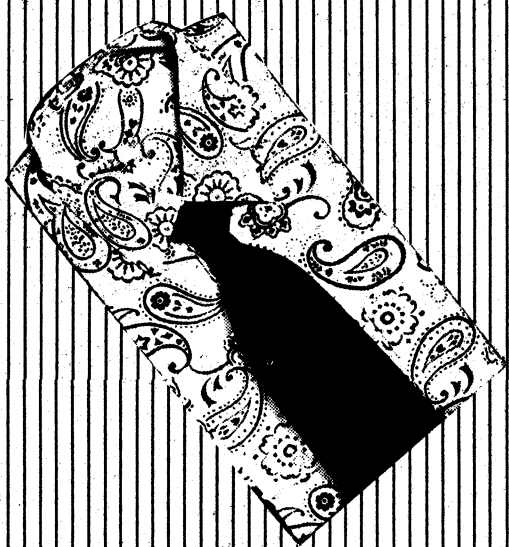
The question of Ijtihad by the Imams, to which a passing reference may also be made here, does, obviously, not arise in respect of matters that have already been dealt with in the Quran and the Traditions. But, sometimes, there occur situations which have been left undetermined by the two sources, and, then, our jurists are called upon to make use of the authority of Ijtihad and determine laws applicable to them, or formulate new ones if necessary, against the background of the foundational principles of Islamic jurisprudence and legislation. It is narrated in a Tradition of the Prophet (S.A.W.) that when Ma'ad (R.A.) was appointed the governor of Yemen, the Prophet (S.A.W.) asked him

how he would decide matters coming up before him. "I will judge matters according to the Book of Allah", said Ma'ad. "If the Book of Allah contains nothing to guide me, I will act on thy precedents of the Prophet of Allah, and if the precedents also fail, I will exert to form my own judgement." The Prophet (S.A.W.) is said to have been most pleased at the reply. The principle of Ijtihad by the Imams is considered to have its root in this Tradition.

All the Companions of the Prophet (S.A.W.) who had the good fortune to acquire proficiency in jurisprudence and legislation under his care and guidance took recourse to the right of Ijtihad when a need arose. Then, from the middle of the 1st Century A.H., to the beginning of the 4th, a large number of outstanding Muslim legists came forward to work ceaselessly for the evolution of a systematic legal thought. They studied carefully the groundwork of legal principles in the Quran, and the precedents established by the Holy Prophet (S.A.W.) and the jurist-Companions, evolved on the basis of the vast knowledge thus gathered, the fundamental principles of legislation in Islam. Therefrom, they proceeded to frame laws for all the situations and circumstances the Quran and the Traditions had not distinctly defined. Thus came about the systematisation and the codification of the Islamic Law. Several school of law and jurisprudence had appeared in Islam during that period of intense juristic activity, but four of them became more popular probably because they were more methodical in their approach and possessed greater comprehensiveness.

It is important to note that Ijtihad is not everybody's meat. The early doctors who availed themselves most of the privilege were exceptionally well-versed in the Book and the Sunnah, having had the unique advantage of sitting at the feet of the Companions or their favourite pupils and learning Islamic theology directly from them. In addition, they were also conspicuous for religious earnestness and piety and seemed eminently fitted, in every way, for the great service Allah took from them.

Now a days, unfortunately, Ijtihad has come to be regarded as child's play and anyone with nothing more than a nodding acquaintance with Islam acquired through reading a few Urdu pamphlets or a translation of the Quran, feels himself entitled to have a go at it, and passes his verdict on religious matters with all the self-assurance of a Mujtahid. It is of such people that a Tradition says, "Transgressors themselves, they lead others into transgression."



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QUESTIONS and ANSWERS

THE MAJLISUL ULAMA OF SOUTH AFRICA

wishes Muslims the best over a happy

Eid-ul-fitr al-mubarak

Q If the Imam in the Eid Salaat forgets to recite the additional Eid Takbeers or recites less than the stipulated number, shall the Salaat be rectified by the performance of Sajdah Sahwu?

A Sajdatus Sahw is not performed in Eid and Juma Salaats. Although errors committed as stated, as well as regards all the other Waajibaats of Salaat necessitate the performance of Sajdatus Sahw, the Shariah has ruled that Sajdatus Sahw be omitted from Eid and Juma Salaats. In case of omission of the Takbeers, the Imam should recite same silently in the Ruku. However, if he did not do so even in the Ruku, the Salaat will still be valid. (Shami).

Q It is the common practice in our Mosques to recite the Eid Takbeer in unison and loudly on Eid days. This practice is carried on until the commencement of the Salaat. What does the Shariah rule on this practice?

A It is not permissible to do so. This practice is to be shunned. Neither Rasulullah (S.A.W.) nor his Companions (R) ever recited the Eid Takbeer in the manner or form practiced by many Muslims nowadays. Rasulullah (S.A.W.) ordered silence to be observed in the Masjid especially on Eid days prior to the Salaat. (Fatawa Darul Uloom). Everyone should silently engage in some form of Zikrullah.

Q Is it permissible to perform Tahyatul Musjid Salaat before the Eid Salaat has been performed?

A It is not permissible to perform any Salaat (besides the Fajr of that particular day) before the Eid Salaat.

Q Are women permitted to read Namaaz before the Azaan has been given? For example, Zohr Namaaz Jamat 1.15 p.m., Zawwaal time 12.14 p.m. Can Namaaz for ladies start at 12.30 p.m.? And, what is the procedure for Friday Zohr Namaaz — can it also be read the same time?

A The Salaat (Namaaz) can be performed at any time once the time for the Salaat has entered. You may perform your Salaat even before the Azaan and before the time fixed for the Jamaat for men. The same applies on Fridays.

Q When a woman wears no scarf and wears a mini-skirt, and at the same time keeps Roza, is her Roza accepted?

A Her fast (Roza) is valid, but her acts of not donning the Islamic head-cover and wearing a mini-skirt are abominable and Haraam. Rasulullah (S.A.W.) has cursed women who reveal any part of their bodies and he (S.A.W.) has described such women as adulteresses. Although the obligation of the Roza is discharged, the Sawaab of fasting is destroyed by the commission of unlawful acts. A woman has to clad herself Islamically at all times whether she is fasting or not.

Q Can I establish a charity trust account in the bank and use the interest money for non-Muslim charity such as community chest, schools, bursaries, hospitals, clinics, etc., and retain the capital for Muslim charity?

A Rasulullah (S.A.W.) said that to give charity from unlawful earnings is like washing clothing with urine, i.e. instead of purifying, urine increases the impurity of the cloth. Interest (which is a form of Riba) is strictly unlawful, hence it is not permissible to invest or save money in any institution with the express intention of realising Riba regardless of the purpose for which such unlawful earnings would be utilized. The establishment of a charity trust as described in the question is the same as investing money in a bottle store or betting or gambling institution with the intention of utilizing all proceeds for charitable purposes. Like such "investment" would be unlawful, "investment" to accrue Riba would also be unlawful. And, in unlawful and Haraam acts The Niyat or intention is not taken into consideration. Niyat is only considered in Aamaale Saalehah (good acts). A charity trust account as envisaged is in fact the commission of a double sin, viz., (i) investing money in an unlawful enterprise (i.e. to obtain the Haraam earnings of Riba), and (ii) intending to utilize Haraam wealth in noble and charitable ventures.

Q Eating of horse meat — Halaal or Haraam?

A Halaal.

Q Is it permissible to perform Sunnat Salaat while the Juma Khutbah is being recited?

A When the Khutbah is being delivered it is not permissible to engage in Salaat or any other activity. It is Waajib to listen to the Khutbah.

Q When the Khateeb, during the Friday Khutbah, recites the Durood upon our Nabi (O.W.B.P.) shall the congregation recite the Durood as well?

A The congregation should recite the Durood without any movement of the lips. While the Khutbah is being recited the Durood could be recited within the mind when the name of Rasulullah (S.A.W.) is mentioned.

Q Which Surah of the Holy Quran is recommended to be recited on Friday?

A Surah Kahaf — its recitation on Friday is Mustahab.

Q When I entered the Masjid the Friday Khutbah was being recited. What should I do — perform my Sunnats or listen to the Khutbah?

A Once the Khutbah has been commenced the Sunnats should not be performed. Listen to the Khutbah, and perform the Sunnats after the Fardh of Juma has been performed.

Q During the pause between the two Friday Khutbas I raise my hands and make dua. A friend of mine says that I should not do so. Please advise me.

A It is not permissible to do so. In the pause between the Juma Khutbas dua could be made, but without raising the hands and without any movement of the lips.

Q When the Muezzin recites the Azaan on Friday in front of the mimbar, is reply to be given as is done in case of the five daily Azaans?

A Replying to the second Azaan on Friday is not to be given.

Q It is said that the Muslim who dies on a Friday is exempted from the questioning in the grave. Is this true?

A Rasulullah (S.A.W.) said: "A Muslim who dies on the day or the night of Juma (Friday) will be saved by Allah from the fitnah of the grave." (Mishkaat)

In Sharhul Mirkaat it is stated that the "fitnah" of the grave refers to the punishment and the questioning of Munkar and Naakeer in the grave.

Q Is it permissible to write the Kalimah or any Quranic verse on the Kaffan of the dead?

A In the Kitaab, Raddul Mukhtaar it is recorded that writing the Kalimah on the Kaffan is not permissible.

Q Does the rooh (soul) of the deceased person visit his/her home?

A The Rooh of the dead does not return to this abode for visits. One should not entertain such a belief.

Q The mutawallees of a certain Mosque usually award cash gifts to visiting personalities, lecturers and scholars from the Mosque funds. I wish to know if it is permissible according to Islamic Law to make such awards from Mosque funds?

A The act of the Mutawallees in awarding gifts from Masjid funds amounts to gross abuse of Waqf funds. The Mutawallees are guilty of misappropriating the Mosque funds. It is not lawful to make such gifts from the funds of the Masjid. The guilty Mutawallees have to repay all such misappropriated sums from their own pockets and make Taubah for this serious breach of trust. Furthermore, it is the Islamic duty of the Musallees at the Masjid to strive for the removal of such incompetent and untrustworthy Mutawallees.

SAJDATUS SAHW FOR EID SALAAT

In the answer to question number one appearing on this page, it is stated that Sajdatus Sahw should be omitted in the event of an error being committed regarding the Waajibaats in the Eid and Juma Salaats. This Waajibaats in the Eid and Juma Salaats. This Ruling applies only when the Jamaat (congregation) is so large that the performance of Sajdatus

Sahw will create confusion and disorder among the Musallees. However, if the congregation is small or the place where the Eid or Juma Salaat is being performed is so small that the Imam's voice reaches the last Saff (line of congregants), then the Sajdatus Sahw should not be omitted.

(Raddul Mukhtaar and Fatawa Darul Uloom)

YOUR QUESTIONS

If your Questions do not appear in this issue of The Majlis, please do not be annoyed with us. The space allocated for Questions and Answers is far too limited to be able to contain all the Questions we are receiving. Insha'Allah, your Questions will be answered in The Majlis. Your Questions are receiving our attention.

• Guidance by the "light of Allah" — Imam Ghazali

DURING his period of prosperity, worldly fame and brilliant achievement for which a scholar can aspire, it was only natural that al-Ghazali should have led a life of contentment, as most of the scholars usually do. But for a man of lofty ideals, creative genius and intellectual grit, as al-Ghazali was, it was unthinkable that he should rest satisfied merely with position and prestige. There can be no denying the fact that this very internal conflict and disquietude, the Promethean quest, made him a renovator of the faith. However, history can offer

but a few such striking examples where one had abandoned a brilliant career, fame and position for the satisfaction of his soul. Al-Ghazali has himself described the deep inner struggle which forced him to give up all the worldly possessions including his teaching vocation, and to withdraw into a life of asceticism and solitary contemplation. He writes in al-Munqidh min al-Dhalal (Deliverance from Error):

"From the days of my early youth, I had a critical disposition. I met the people belonging to every cult

and creed, enquired about their faith and tenets, which, in due course, made me to disregard the beaten path. The Faith I had inculcated from my childhood was shaken; for, I thought, the children born to Jews and Christians too develop a similar conviction in their own religions. The knowledge should not, as a matter of fact, admit of any doubt in regard to its veracity, as, for instance, I know that ten is more than three. If anybody puts forward a claim that three exceeds ten and turns a staff into a snake in support of his claim, I would be surprised at his feat, but my conviction that ten exceeds three would remain unchanged. When I contemplated over the matter, I found that true cognition was possible only in the realm of sense-perception and the conceptual faculty of grasping those rational principles which are more or less self-

evident. But on further reflection, I realised that these too are not beyond doubt. Amongst the senses possessed by human beings, the perception by the sense seated in the eye is the strongest, but it too commits mistakes. Thereafter, the dubiousness in regard to the senses increased to such an extent that I lost all faith in the infallibility of senses. Then, I turned to intellect but found it even more doubtful and weaker than the senses. For about two months my scepticism led me to doubt the possibility of any true cognition, but, thereafter, God helped me to retrace my steps. In returning to peace and reassurance, I acquired a sense of satisfaction over conceptual cognition. It was not, however, owing to any concatenation of reason or arguments but simply on account of the light which God caused to penetrate into my heart."

THE PILL

NEW YORK, Friday. — Women who take birthcontrol pills face an increased risk of heart attack, the Food and Drug Administration has told doctors in a drug bulletin.

Among women over 40, the risk of death from heart attack appears to be more than four times as great for pill users as for non-users, the bulletin said.

In consequence, it reported, the FDA's obstetrics and gynaecology advisory committee has recommended that women over 40 be urged to adopt other forms of contraception.

The bulletin said the drug agency intends to revise the labeling for birth-control pills to reflect this recommendation.

The drug bulletin said the pill increased risk of

stroke, blood clots lodging in the lung and thrombophlebitis (inflammation of the veins) has long been established. It said, however, that data on the risk of heart attack — coronary thrombosis — had been equivocal.

"Two recent case-control studies strongly suggest that oral contraceptive users are at greater risk of developing coronary thrombosis than non-users," it said.

The statement in the FDA drug bulletin was based on data from two British studies reported in the British Medical Journal of May 3.

One report assessed the risk of non-fatal heart attack among users of oral-contraceptive drugs. The other dealt with heart-attack deaths among pill users and non-users.

KENYA ISLAMIC COUNCIL DEMANDS MUSLIM PERSONAL LAW

A MEETING convened by supreme Islamic Council congratulated the Government of Kenya for following a policy of promoting amity between all religious and ethnic groups in the country and showing respect for the religions and cultural rights of the minority communities.

While thanking the government for conceding the Muslim demand on Eid holidays, the meeting pointed to the contradictory situation with regard to Muslim

situational law which is an inseparable part of Islamic religion. While the constitution guaranteed full practise the statutory position was not quite so. As an interim measure the meeting requested the appointment of Quadis at the district level, particularly where the Muslims constituted a significant part of the population.

ISLAMIC LAW: A conference of Muslim judges and lawyers will be organised by Islamic law and Islamic studies faculty at King Abdul Aziz university, Jeddah next year.

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O' yea who believe!
Devour your usury doubled and multiplied;
but fear Allah, that ye may (really) prosper.

(Quran: 3:130).

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MODERNISTS CRITICIZED

THE Jamiatul Falah, a recently formed Muslim organisation in Barberton, Transvaal, severely criticizes the "modernists" for their attacks on the Ulama. In a pamphlet distributed in the Transvaal, the Jamiatul Falah alleges that the modernists "have been sporadically and spasmodically rising their heads in mischief and denigrating the Ulama."

The pamphlet further reads:

"Verily the Ulama are the HEIRS of the Prophets".

"These perverted minds have no understanding of the words of Rasulullah (SAW) because their reasoning is anaesthetised by egoism. Rasulullah (SAW) says further concerning these people:

"People will appoint ignorant persons as their (religious) leaders who will issue fatwa (legal verdicts) without knowledge and will mislead their own selves as well as others. Beware of these misleaders."

They ridicule the Ulama

solely because of their unflinching stand on Islam and their uncompromising stand against modernism. Muslims! Your salvation lies in following implicitly the teachings of Rasulullah (SAW). Do not fall victim to the satanic calls of those who suffer from extreme inferiority complex. They wish to draw attention to themselves using the Deen of Islam.

The following Hadith should be read attentively:

"He is not among my Following who does not respect our elders, have no mercy on our young, and have no reverence for our

Scholars."

Those who claim to be competent to interpret the Shariah and who lay claim to be the repository of knowledge should ponder over the following Hadith:

"I fear particularly three faults in my Following (1) Due to worldly benefits and achievements they will envy one another, (2) Even the ignorant will boast that they know the meanings of the Quran although these can be understood by the competent Scholars of that Book only. (3) The religious Scholars will be neglected and will not be patronised properly." (Targheeb)

SOVIET UNION: QUESTIONS ON MUSLIM SITUATION

I CANNOT stop myself from writing to you about the 'Situation Report' item 'Soviet Union: All's well with Islam', (Impact 6:11).

I wonder as to when Muslim leaders, nations, organisations, and magazines like yours will ask the 'red pharaohs' a few questions about the actual situation of Muslims under Soviet rule and try to obtain

some religious freedom for their oppressed brethren. Whatever these official Muslim delegations might tell us, after a guided tour, they do not bring back answers to some very simple questions. Questions like: "How many mosques – out of the several thousand – are still available in the USSR for use as mosques? How many 'Soviet' Muslims

are being trained in the Islamic world in order to meet the religious needs of Muslims in Eastern Europe and Central Asia? Why have there been no – as good as none – Hajjis from the Soviet Union and her satellite nations since quite many years? When will the USSR give its Muslim subjects the freedom to travel for Hajj?

I am sure there are many like me who would be interested to know the answers to these basic questions. The Muslim situation in the Soviet Union provides a classical case in Muslim indifference. DR. BASHIR AHMAD DULTZ, Tripoli, Libya.

(Impact international Vol 6:16).

HATRED AGAINST ULAMA

IT is the moral and religious duty of the Muslim community to ensure that all their religious institutions including the Madrasas continue to function according to the laudable objects for the achievement of which they were originally founded.

When such is the onerous religious responsibility of the Muslim community, it is really regrettable to hear some fanatics of the modern cult among the Muslims condemning all that is truly Islamic. Further, these modern fanatics (or lunatics?) are engaged in the nefarious act of creating a feeling of hatred for and prejudice against the real Ulama in the innocent mind of the Muslim masses. When we look at this evil act of these self-styled intelligentsia of the Muslim community, we fear whether the time of which our Beloved Master (Salam) warned us, has started to show its ugly head – the time when an intense feeling of hatred and prejudice would be let loose against the Ulama so as to isolate them from the Ummat.

May Allah bless them all with noble rewards!

May Allah created in our heart reverence for the Ulama and other holy men of Islam!

May Allah instil into our heart the noble desire to acquire such knowledge which would be truly beneficial both here and hereafter! Ameen.

WA AKHIRU DA WANA ANIL HAMDU LILLAH! RABBIL ALAMEEN

(Extract from Islamic Culture Forum of Japan.)

FROM THE JAMIAT OFFICE

(JAMIATUL ULAMA – NATAL)

EID-UL-FITR is an occasion of both rejoicing and thanksgiving for the Muslims. Rejoicing at the fact that almighty Allah gave the Muslim community throughout the globe the opportunity of celebrating the termination of a month of fasting whilst thanking the Almighty for having given the strength, courage and will power to strictly adhere to the laws that govern fast from dawn to sunset.

Having abstained from Halaal foods, drinks and sexual relationship in the month of Ramadaan, solely in obedience to the command of the Creator, Muslims should have developed the quality of self restraint from all evil, and the qua-

lity of God Consciousness which are the objects of fasting.

Having attained spiritual purification, in the months to follow Muslims are expected to be the fountains of goodwill from which the entire mankind could benefit. Kindness, justice and fairplay towards everyone irrespective of colour, race or nationality should become the life pattern after observing the fast in the Holy Month.

May Allah grant all Muslims the ability to become the true servants of Allah on earth inviting towards piety and righteousness and forbidding from sin and evil.

(Maulana Yunus Patel Secretary

Turkey: Spiritual development

TURKEY proposes to establish a Supreme Religious Council before the beginning of Ramadan. Mr Hasan Aksay, minister of state said, 'this' was important because 'spiritual development is the basis of all development'. The minister also demanded that the general directorate of press and information should be put under the control of his Ministry as agreed upon in the Coalition Protocol. 'If we have waited 18 months for this it only shows the patience of the National Salvation Party', said Aksay. Meanwhile, in the Department of Religious Affairs, Dr Sulayman Ates has taken over as the new director of the department. Dr Lufti Dogan the previous director has been appointed adviser to the prime minister.

Dr Dogan said during his term in office the greatest enemies he had faced had been ignorance, despair and laziness. A centre for the training of Imams and Khatibs is to be constructed in Istanbul at a cost of 20 million liras. The centre will also have a hostel for 600 students.

(Impact International, Vol 6:16).

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A Salaat before which the Miswaak was used is superior by seventy times to a Salaat before which the Miswaak was not used.

(Rasulullah - S.A.W.)

**INNA
LILLAHEE.....**

The world of Islam has suffered irreparable loss in the demise of Hakimul-Islam Hazrat Allama Mufti Shafi Sahib, Grand Mufti of Pakistan and India, Rector of Darul-Uloom Karachi, Pakistan. The world renowned Hazrat Mufti Sahib was acclaimed by top ranking Ulama of the world as an authority on Islamic Law. The loss of this great and noble Savant of Islam has deprived the Ummah of one of the brightest of stars which glistened in the firmament of Islamic knowledge. "May Almighty Allah grant Hazrat Mufti Sahib Jummatul-Firdose" Ameen...Wa inna Ilaihie Raajiun.

SHAWAL - ZI QA'DA 1396

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"ZAKAAT"

FUND UN-ISLAMIC

THE Rustenburg-based organization, known as the South African National Zakaat Fund which poses as an expert on Zakaat matters has come under sharp criticism from the Ulama. The Mujlisul Ulama of South Africa states that the organization involving itself in Zakaat matters is "poised in a direction contrary to the Shariah".

According to the Mujlisul Ulama of S.A. many items listed in a "computation" form issued by the Rustenburg body as Zakaat items are in fact not taxable by Zakaat. Rejecting the "computation" form as "un-Islamic", the Mujlisul Ulama calls on the organizers of the "Zakaat" fund to be mindful of their "duties to Allah" and withdraw the misleading forms from circulation. In a letter to Mr S.A. Thokan, the co-ordinator of the Rustenburg organization, the Mujlisul Ulama calls for a "public retraction of the un-Islamic views formulated by opinion unsubstantiated by the Shariah".

The full text of the letter is printed here for the benefit of the Muslim public.

"It has come to our notice that 'Zakaat Computation' forms as well as some other pamphlets on Zakaat have been issued by an organization known as 'S.A. National Zakaat Fund' which we believe is manipulated by you. We wish to point out to you that these forms as well as the pamphlets contain serious discrepancies which cannot be allowed to pass by without

publicly rectifying same.

You should realise that ZAKAAT or the institution of ZAKAAT constitutes a fundamental part of Islam. The obligation of Zakaat was ordained by Allah Ta'ala and expounded in detail by Rasulullah (S.A.W.), his illustrious Sahabas (R) and the great Fuqahaa of Islam. We have to call your attention to the fact that the Laws of Islam are sacro-

sanct and based upon Divine Decree, hence, under no circumstances is it permissible for you or your organization to manipulate this fundamental aspect of Islam in accordance with the dictates of human wisdom and discretion.

We have to remind you of your sacred obligation unto Allah Ta'ala - the obligation of total acceptance

of the Shariah as it was handed to us by the great Standard-Bearers of the Deen. You are not permitted to resort to any manipulation of any Teaching of the Shariah in such a manner as well bring the results of such manipulation into conflict with the Shariah. You have no Islamic substantiation for the "Zakaat" or so-called zakaat items listed in your computation forms. You have merely hammered out a "zakaat computation" form which is contradictory to the teachings of the Shariah, and in so doing you have rendered a great disservice to Islam, and at the same time you have exposed yourself to the Wrath of Allah by way of tampering with the Shariah. Your "computation" form which the Shariah can never sanction lists among other items the following as taxable by the Institution of Zakaat:

Precious Stones; Personal properties in excess of necessities of life; Paintings and rare objects; Additional car;

Boat, camper and trailer; Equipment for pleasure; Luxury carpets; Luxury household goods; Luxury wardrobe.

Your "computation" form surpasses the comprehension of people who are versed in the Laws of the Shariah. On what Islamic Legal basis did you compute the abovementioned items as subject to Zakaat Tax? What is your Islamic - official and authentic - Reference for justifying your listing of the above-stated items as Zakaat-items?

Your "computation" form also lists:

"Unexpected fortune or income without effort", and levies a 20% so-called Zakaat tax. What is the basis - Shar-ee basis - for this levy? Could you prove your case on the basis of the Four Sources of Islamic Law?

Your form also includes loans received and levies a tax on same. Your computation form does not take into consideration the circumstances and the condi-

tions to which loans are subject in order to render them taxable by Zakaat.

Mr Thokan, since you have considered it fit to publicise your un-Islamic teachings and views on such a sacred and fundamental Law as Zakaat, the Ulama are dutibound to execute their sacred and obligatory duty of guiding the Muslim public by notifying it of the un-Islamic character of your organization and the Islamic need to refrain from participating or aiding your organization which is poised in a direction in contradiction to the Shariah of Islam. In your own interests as well as for the benefit of unwary Muslims who may have been misled by your "computation" form we appeal to you to withdraw your forms from circulation and issue a public retraction of the un-Islamic views formulated by opinion unsubstantiated by the Shariah.

And, may the Peace of Allah be upon all who follow guidance."

'ZAKAAT' FORM ERRONEOUS

IN a statement to "The Majlis", Maulana A.H. Magda, Treasurer of the Jamiatul Ulama of Natal rejected as erroneous and misleading a "zakaat computation form" issued by a Rustenburg organization which calls itself, "South African National Zakaat Fund". In his statement, Maulana A.H. Magda says:

"The 'zakaat computation form' issued by a certain organization which is posing as an expert on Zakaat matters is highly un-Islamic. Several items men-

tioned in the form as taxable by Zakaat are in fact exempted from Zakaat by the Shariah. Precious stones, additional car, boat, camper and trailer, equipment for pleasure, luxury carpets, luxury household goods, luxury wardrobes, etc. are not taxed by the Shariah as Zakaat items. The organization responsible for this grave error is advised to publicly rectify same and refrain in future to delve in Islamic matters which are outside the confines of its knowledge. The Laws of the Sha-

riah can under no circumstances be subjected to the whims of individual opinion. A serious breach of the Sha-

riah has been committed by the people responsible for the circulation of the grossly erroneous 'zakaat' form."

ULAMA'S MEMORANDUM ON SACRILEGIOUS FILM

IN another bid to have the film on the life of Rasulullah (S.A.W.) banned, the Ulama of South Africa have sent a Memorandum to the Honourable Minister of the Interior setting out the Islamic demand for the banning of the film which has been renamed, "THE MESSAGE" because of world-wide Muslim opposition to the sacrilegious film which was originally titled: Mohammed: Messenger of God.

The Memorandum has been issued jointly in the names of Jamiatul Ulama (Transvaal), Jamiatul Ulama (Natal), Jamiatul Ulama (Eastern Cape), and Mujlisul Ulama of South Africa.

The Honourable Minister has acknowledged the Memorandum and further communication is expected soon.

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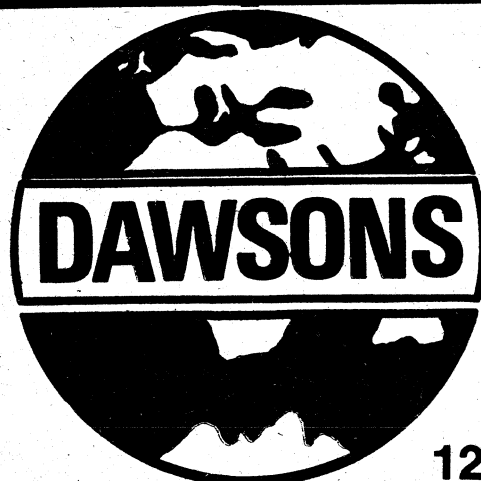
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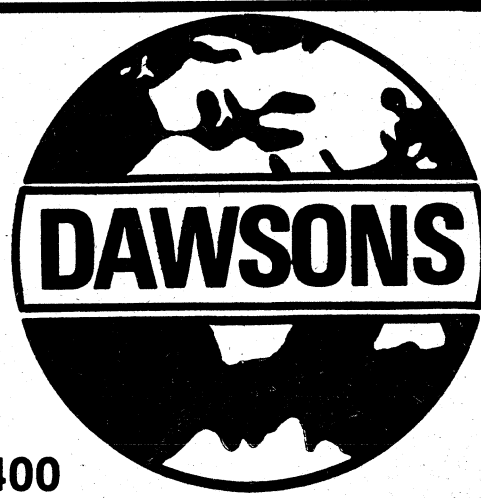
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By
(Maulana Manzoor Nomani)

HADITH AND SUNNAH — TAFSEER OF QURAN

In The Name of Allah, The Beneficent, The Merciful
THE Quran, of course, is the base and origin of Faith and the Shariat, and among the fundamentals of the Divine Law its place is unique. But its purpose is only to lay down the principles. Elaboration and interpretation falls within the purview of the Sunnah and Hadith.

As all knowledgeable people are aware, the Quran was not sent down to the Muslims directly and outside the agency of the sacred Prophet that they may study and follow it on their own or with the help of non-Apostolic persons like themselves. On the other hand, before its revelation a Messenger was raised up and the Quran was, then, sent down to him with the sole object that people did not read and interpret it according to their own knowledge and understanding but in the light of the Prophet's guidance and exposition. The Quran itself says:

And We have revealed unto thee the Remembrance (the Book) that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.

(xvi: 44)
Again, it was through the Quran that mankind was informed of the place and function ns of the

Prophet. It was proclaimed repeatedly that the Prophet would not only recite the verses and make people remember them but also expound their meaning, unravel their mysteries and explain their wisdom.

Even as We have sent unto you a Messenger from among you, who reciteth unto you Our revelations and maketh you clean, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.

(ii: 152)

Allah verily hath shown to the believers by sending unto them a Messenger of their own who reciteth unto them His revelations, and maketh them clean, and teacheth them the Scripture and wisdom; although (before he came to them), they were in flagrant error.

(iii: 164)

He it is Who hath sent among the unlettered ones a Messenger of their own to recite unto them His revelations, and to make them clean, and to teach them the Scripture and wisdom, though heretofore they were, indeed, in error manifest.

(ix: 2)
In all the three verses reproduced above two things have distinctly been mentioned, one apart from the other: (i) Recitation of

the revelations; and (ii) Teaching of the Book.

As far as the recitation of the verses is concerned, its meaning is clear. But with the teachings of the Book it is otherwise and requires an elucidation. If it also was to denote the reading out of the Quran in a systematic manner and making people commit it to memory there would not have been the need to specify it as something different from the recitation of the verses. Evidently, it signified the explanation and interpretation of the Quranic verses and the exposition of their meaning, wisdom and commands.

It is, as such, apparent from the Quran itself that just as the recitation and preaching of the Divine revelations forms a part of the Apostolic duties of the holy Prophet, so also does their exposition and interpretation. It follows, logically, that if the text of Quran is binding and absolute, its interpretation, as furnished by the Prophet, is also the same or else it will be meaningless to have charged him with the teaching of the Book and made it a part of his Apostolic mission. In sum, on the basis of these Quranic pronouncements the sacred Prophet is not only the Messenger of Allah but the teacher and

interpreter of the Divine message as well.

Moreover, when the Prophet's role as the teacher and interpreter of the Divine revelations is established by the Quranic dicta and authoritative pronouncements no one who believes in his Apostleship can deny that, with the recitation and propagation of the revelations, he also explained their meaning and gave instruction in them. And since the Quran is the Last Word of Allah and the Prophet Mohammad (Peace be on him), His Last Apostle, and no new Scripture or Apostle is now going to be sent down to mankind, it is essential that this Last Book remained intact and unchanged at every stage, from the time of its revelation till the end of the world. Further, if the preservation of the Quran is vitally important, the continuance, transference and conservation of the Prophet's verbal as well as practical explanation is equally necessary, at all times, for understanding it fully.

We, therefore, conclude that:

(i) On the basis of the Quranic dicta and pronouncements the holy Prophet is the teacher, revealer and interpreter of the Quran;

(ii) He explained and interpreted the Quranic verses in the same way as he recited and preached them;

(iii) The continuance and preservation of his interpretation of the Quran is essential, side by side with its text.

To the above we have to add that the Prophet has taught the Quran in two ways. He has explained its meaning and supplied a verbal interpretation of it as well as shown the way of living and acting in accordance with the Quran by his own deeds and actions. The method of practical interpretation was that when a Quranic command was revealed the Prophet showed to the people what it meant by carrying it out himself. In this way, the precise import of the words of the Quran got determined and the practical form and design of the command also became clear. As for instance, the obligatory injunction of the establishment of Salat (regular worship) was revealed in the Quran and some of its component parts (like Qayam, Ruku, Sujud and Qir'at) were also mentioned but the actual manner of celebrating the prayer-service and the order in which the various acts connected with it were to be performed were not

described anywhere in it. The particular form of offering up Salat, with a systematic arrangement of the various acts that went to make it, was, thus, left to be determined by the conduct of the Prophet.

On seeing the command, And establish regular worship, in the Quran it is natural for one to ask how it was, after all, to be put into practice, and what was the proper way of establishing Salat. The Prophet's exhortation, "Offer Salat as you have seen me offering it", so to speak, holds the answer.

Apart from the practical exposition of the command of establishing regular worship, thy Prophet, also, sometimes verbally explained how was Salat to be offered.

Similarly, the Haj (Pilgrimage to Mecca) was prescribed as a religious duty in the Quran but its method and formalities were not defined. The Prophet, thereupon, showed the correct way by performing the Haj himself, and since the interpretation of the Quran could be possible only through his word or deed he declared openly at Arafat, on the occasion of the Farewell Haj, when all the pilgrims were present, "O people! learn the rites and ceremonies of the Haj from me. It is possible that I may not see you after this year."

THE SUNNAH: ITS PLACE IN ISLAM

(Dr S.M. Yusuf — Karachi University)

THE SUNNAH AND THE KITAB

THE Prophet came with a mission. This mission, under the Divine guidance, took a definite form known as the Sunnah or the Sunnah of the Prophet of God. The Divine guidance,

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"None of you can be a perfect believer unless he loves me (Rasulullah) more than his parents, his children and all mankind." (RASULULLAH — S.A.W.)

"Whoever loves for the sake of Allah; hates for the sake of Allah; gives for the sake of Allah; and prohibits for the sake of Allah, verily, he has perfected his Imaan." (RASULULLAH — S.A.W.)

which came verbally in the form of Qur'anic Revelation, provided a kind of necessary background foundation for the Sunnah. Although, therefore, a difference can be made between the Qur'an and the Sunnah, the two cannot be fundamentally divorced from each other. For, the Sunnah is, more or less, a concrete implementation of the Divine will. The tangible form, the factual embodiment, has every claim upon our attention and may not be neglected when we try to understand the spirit or the value-content of Islam. This shift in emphasis from bare Book independently of the Sunnah to the Sunnah with reference to the Book makes all the difference in the understanding of the development of legal practice and theory in Islam. Further, it also makes a vital difference in our approach towards the problem of ijihad in relation to the situations arising out of the complexities of modern life.

In justification of the above position we have to turn first to revelation (naql) and then to simple natural wisdom ('aql).

(1) Revelation — In the context of the mission of the prophets the Qur'an speaks on eight occasions of the Kitab in conjunction with the Hikmah; on the ninth occasion ayat Allah is substituted for al-Kitab together with al-hikmah (vide Appendix). Now, hikmah signifies propriety of judgment as manifested and embodied in the propriety of conduct. Clearly, hikmah is the primary trait of nubuwwah, i.e. the prophets were concerned with the establishment and perpetuation of propriety in "veritable modes of behaviour". Even the efforts of a prophet with a book are directed essentially to the same veritable modes of behaviour — the hikmah in action. In this latter case the Book is necessarily embodied in the hikmah; there is no question of the hikmah being turned into a mere ephemeral accident of the Book. The importance of the Book lies in the fact that it helps in stabilising the hikmah and ensuring sanctity and purity for the same. In other words, al-kitab wa al-hikmah represents an organic whole; the kitab subsists not in the leaves "between the two covers" nor in the folds of the memory of the "readers" (qurra) but in the coveted forms of hikmah which in its turn is sustained by the supreme memorable words of God. The progression from the kitab to the hikmah is essential; to tear the one from the other is to destroy the common entity of both. The hikmah springs from the Book and the Book grows into the hikmah. The root is important for the sake of the flower and the fruit; anyone who would not have the entire plant with the natural shape, colour, odour and taste of its foliage and product would just kill the root by having only the root. Perhaps I need not labour the point that the hikmah is by common agreement to be equated fully with the Sunnah — the pattern of behaviour according to the design of the Book.

(2) 'Aql — The simple natural wisdom of man would also regard the concrete form as crucial in the matter of heavenly guidance. So far as the values are concerned, they belong to the realm of ma'ruf, i.e. intuitive knowledge of good and evil. It is only in determining the particular form

of virtue in specified circumstances that man by himself would feel somewhat perplexed and helpless. And it is just at the point where man's natural wisdom wavers and feels at a loss to make a definite choice — it is just there that the choice of Allah is made known to him in the form of actual practice fostered under the aegis of a prophet in intimate communion with Himself. Now the actual practice of virtue with all the details of form and manner represents the real outside help to man in his predicament, which is to devise form and shape for the practice of intuitively known values in actual life. It is but due that the faithful should treasure and stick unflinchingly to the formalities of the Sunnah because it is the forms of virtue that constitute the real art of religion. When we admire a piece of art — a particular design of dress, for example — do we not actually concentrate upon the form which the artist has succeeded in devising for the abstract values of beauty and elegance? The moment one turns one's gaze away from the ensemble of form one is left with a mere piece of cloth, which one cannot make any use of unless one finds some form for it. Thus the discarding of "form" only serves to force upon attention the importance of it. And then comes the realisation that it is really the form that baffles the intellect of man.

To make little of form is to make little of religion itself by contenting merely with intuition. And let us remember that intuition receives flashes of abstract values only — a realm in which it is, do doubt, far more reliable than rational thought. But as soon as it comes to actual practice calling for a definite choice of form, the impudence of both the intuition and the rational thought is fully exposed. Then there appear only two alternatives: either to acknowledge in all humbleness that the choice of form is to be determined by the Sunnah, i.e. the example of a Divinely-guided person, or to resort to bullying and assert that the forms are just inconsequential. The former is the way of religion, the latter the way of no-religion. Naturalism, humanism and liberalism are essentially non-religious attitudes, not because they deny any moral values of life but just because they discount the specific forms of virtue as enjoined by religion. Very soon, however, these non-religious attitudes turn anti-religious when they develop intolerance of religious forms. That is to say, while demanding of religion the tolerance of any form of virtue whatsoever, non-religion tends to religion as anathema to itself. Why? Because the specific forms of religion have their sanction in tawqif, i.e. the authoritative teaching of God as from the inward perception of man. This element of tawqif in regard to actual form is the real distinction of religion, and any attack on it is an attack on religion itself. It was on the same account that the "Natural (nature excluding tawqif) Religion" of the Mu'tazilah fell into disrepute. And the failure of philosophy in all the ages to serve the mass of mankind in regard to the promotion of practical virtue on any scale comparable to that of religion is also to be explained by the absence of the self-same tawqif in respect of forms.

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The Editor,
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Moh'taram,
Assalaamo-Alaikum!

I am writing to you in connection with the Articles on the Islamic Council of S.A. which recently appeared in Vol. 1, 6 of your esteemed Newspaper, (Shabaan 1396).

Firstly, allow me to congratulate you on the production and publication of an excellent newspaper. Both, the quality of production and the articles on Islam are of a high standard. As one time editor of the "Muslim Monitor", which was a newsletter which we produced in the Transvaal some ten years, I am fully conscious of the many difficulties which one has to face in order to produce a newspaper. The tremendous amount of work alone calls for admiration. So please accept my sincere congratulations on your efforts, which are without any doubt, in the cause of Islam.

May I now refer to ICSA. It appears that your well motivated criticism of the Islamic Council is based on a misconception of its proper intended role in the affairs of the Muslims of South Africa. Let me say at the outset that it was never intended that ICSA should displace any of the Jamiat-Ulema bodies in any of the Provinces or that ICSA should assume any of

their powers or functions. ICSA has a particular role to play, but that role does not in any way whatever abrogate the rights, position and functions of our learned Ulema.

The formation of ICSA took place on the initiative of the Secretary-General of the Rabita Al Alam Al Islami during his visit to South Africa. It is unfortunate that the organisers at that time, did not make sufficient preparations and many important Muslim bodies were over-looked, or not consulted. Nevertheless, this mistake was recognised at the National Conference held in Durban in November, 1975 and it was decided to adopt the draft Constitution on an interim basis for 1 year to give everyone, whether affiliated to the Council or not, an opportunity to propose amendments.

The urgent need for a National Muslim Organisation was endorsed by over a 100 Muslim bodies present at the Conference. The urgent need to which I refer, arose purely from the changing political conditions in Southern Africa. We are all aware of what has been happening to persons of

Indo-Pak origin in certain parts of Africa in recent years. Rabita was of the opinion that it was in the best interest of the Muslims of South Africa to organise themselves on a unified basis vis-à-vis the Muslim world. You will realise that our survival in Southern Africa depends on us being able to speak to our Government and to the other population groups with one single voice. It is only in this particular sense that ICSA purports to be the "spokesman" of the Muslims of this country. It is not yet such a spokesman in the full sense of the word because there are a large number of Muslim bodies who are not yet affiliated to it.

I now wish to turn to another aspect. My personal experiences in the Transvaal has convinced me that it is a dangerous practice to entrust the leadership of any Muslim organisation to persons who are ignorant of the laws of Islam and who ignore Islamic ethics in their daily lives. I am therefore very much in favour of strong representation of our Alims on ICSA's Board of Directors. There are at the moment three

notable Alims on the Board viz Moulana Anasari, Sheikh Aboobaker Najaar and Molvi A.A. Jeena. There are also other persons on the Board whose knowledge of Islam is of great assistance to us. Our President is a qualified Hafiz.

I enclose the Revised Constitution from which you will note that 9 nominated seats are **permanently reserved** for Alims to be nominated by each of the three Provincial Ulema bodies, (Clause 6 (d) page 4). Furthermore, there is nothing to prevent other Alims coming onto the Board by way of election. A strong representation of Alims on the Board will always ensure that ICSA functions strictly according to the laws and requirements of Islam as set out in the Preamble to its Constitution. The Ulema can exercise responsible control over ICSA from **within** it and this would be far better than merely to heap imprecations upon it from **outside**.

The Constitution goes further than just giving the Ulema adequate representation on the Board. In terms of clause 12, pages 9 & 10, the 9 nominated Alims con-

stitute the "Judicial Committee" of ICSA. This Committee does not in any way interfere with the functions of the Jamiats in each Province. Its task is to ensure that ICSA does not take any decision or performs any action which is contrary to Islam. The clause reads as follows:—

"The Judicial Committee is empowered to review any decision, proposal or action of the Council or the Board, and, if in their unanimous view such decision, proposal or action is contrary to Islam, to set it aside and declare it to be null and void."

Furthermore, the Judicial Committee also enjoys the unfettered right to terminate the membership of an affiliated member if such member engages in activities contrary to Islam, (Clause 3 (e) pages 2 & 3).

The enclosed Constitution incorporates a large number of amendments received from many individuals and organisations in all three Provinces, including the Jamiat-Ulema Transvaal. Almost all the amendments proposed by the Jamiat-

Ulema Transvaal have been accepted.

In conclusion let me state that the Ulema certainly have it within their power to make or break ICSA. But what advantage will be gained if you destroy this common platform of all Muslims in the Republic? The very changing conditions in Southern Africa demand that Muslims, of all shades of opinion, should end their internal dissensions and speak with one, single voice. I earnestly appeal to you, as one Muslim brother speaking to another, to give earnest thought to the points I have raised in this letter. It is the moral duty of all our Muslim journalists and newspapers to give their fullest support to ICSA, so that it is placed on a sound footing, enjoying the confidence and respect of all Muslims in this Country. I am confident that we can look forward to your support in the future.

Should you decide to publish this letter in the Majlis, then please publish the letter as a whole, so that there can be no misunderstanding regarding the matters I have raised.

With Salaams,
Yours sincerely,
M.A.E. BULBULIA
Vice-President (Tvl)

WE print here the full text of the Mujlisul Ulama's reply to ICSA.

"Dear Mr Bulbulia,

Jazakallah for your letter dated 26th Ramadaan, 1396. Contents have been noted and we thank you for the brotherly spirit in which you have written.

At the very outset we would like to say with emphasis that our stand and attitude regarding not only ICSA, but with all other bodies, is motivated by the Divine Injunction of Amr Bil Ma'roof-Nahi Anil Munkar. To this we call Allah Ta'ala to be our Witness. Further, we wish to point out that the Mujlisul Ulama of South Africa is not the guardian of the morals of the Muslim community. The personal and private lives of Muslims do not fall within the ambit of our activities or authority. What falls within the scope of our activity and authority is the safeguarding of the purity of the Shariah and the Sunnah of Rasulullah (S.A.W.). we have no desire or program for assuming the mantle of leadership of the Muslim community. The very idea of "leadership" is detestable to us. Hence, we shall never begrudge any Muslim body — provided that they (the members of such a body) are Islamically qualified and operate within the precincts of the Deen — the pedestal of Leadership of the community.

Let us now endeavour to reply to the various interesting points raised by you.

NO. 1
You state: "It appears that your well motivated criticism of the Islamic Council is based on a misconception of its proper intended role in the affairs of the Muslims of South Africa."

If there was or is a "misconception", then it was the creation of your Secretary-General, Mr E. Bawa. What Mr Bawa achieved by voicing himself on a matter which was no concern of his, was merely to confirm our fears that ICSA could not be trusted with the responsibility — with the sacred Trust of the Shariah.

You will recall that previous to the controversy sparked off by Mr Bawa we had at no occasion reviled ICSA. But, Mr Bawa convinced us that it was imperative to take ICSA to task, for silence in the face of

error manifest (and especially so, when the error concerns the Shariah) will only mislead many innocent Muslims who would have become accustomed to the idea that ICSA is the Islamic representative of the community in the sense that its verdicts constitute Islamic Law. This is a position which we cannot permit to develop.

You are reminded that our criticism of ICSA was brought to a head by the adverse comments of your Secretary-General on our booklet on Television. We had published a purely Islamic booklet stating the case of the Shariah on television. The booklet on television, if you had read it, you will have to admit is a purely Islamic academic article. It presents the Islamic point of view as we see it. Nowhere in the booklet will you find the slightest reference to any body or organization. Nowhere in the booklet will you observe any attack or criticism of any body or organization. The booklet was purely an Islamic discussion presenting the case of the Shariah. If any person felt that the views expounded in our booklet were un-Islamic or erroneous then the right thing to do was to proceed and offer a refutation of the arguments presented in the booklet — a refutation substantiated on the basis of the Quran, the Ahadith and the Principles of Fiqh. The mere opinion and feeling of a person or of an organization do not constitute Islamic Law. Nevertheless, Mr Bawa in his capacity as the secretary-general of ICSA was reported by the Sunday Times dated 13th June, 1976 to have criticised the Mujlisul Ulama of S.A. for its views on television. The report reads:

"The general secretary of the Islamic Council of South Africa, Mr Ibrahim Bawa, said the Muslim bodies concerned were making themselves ridiculous by asserting that television is 'immoral'."

We have to accept it just as we have accepted all the other scientific inventions."

MUJLISUL ULAMA REPLIES TO ICSA

"I cannot understand the reasoning which singles out just one medium for condemnation and accepts the rest. Why don't they — logically — insist that the telephone, or the radio, be banned?"

"Mr Bawa added the bodies have no right to assume that the contents of future television programmes would be immoral."

I do not consider television to be evil and therefore cannot agree with anyone who condemns it."

The Sunday Times of the 4th July, 1976 reported:

"Various Muslim spokesmen told the Sunday Times that the Council of Muslim Theologians (i.e. Mujlisul Ulama of S.A.) was NOT recognized as a judicial body by Muslims. This claim is supported by no less an authority than Mr Ebrahim Bawa, secretary-general of the Islamic Council of South Africa, an umbrella body of South African Muslim organizations."

The weekend paper, POST, in a report during August, 1976 stated:

"ICSA's spokesman argued in a press report that television also had its educational merits and that the Ulama should not force their will on all Muslims who did not see eye to eye with their orthodox views."

The Star dated 17th June, 1976 reported:

"Non-orthodox Moslems said the Ulama had their 'priorities' all wrong ..."

The Transvaal vice president of the Islamic Council of South Africa, Mr M.A.E. Bulbulia, said: 'The issue of Islam's fight against idolatry is quite distinct from the function of television, which is to provide us with news, education, information and entertainment.'"

Mr Bulbulia, individuals by the thousand, entertain their own private opinions. Each one soothes himself

with his own brand of Islam, with his own version of what the Shariah is. Let it be so. Allah Ta'ala will decide the issue with such individuals. But, when individuals endeavour to trade their individual opinions, their likes and dislikes, as Islamic opinion and in a capacity of responsibility like spokesmen and leaders of the Muslim community then the position in as far as we are concerned becomes intolerable. You will observe from the various press reports quoted that ICSA was being regarded as a body which could voice itself on matters of Islamic Law. We cannot accept it. We believe that a certain thing is un-Islamic and prohibited by the Shariah — and we have Islamic proof to bolster our claims and ICSA has another opinion — or some members of ICSA have another opinion unsupported by the Shariah — which is being canvassed as the view of the Shariah. How then is it possible for us to support ICSA when we are firmly convinced that ICSA constitutes a danger to the Shariah of Islam?

Officials of ICSA have only themselves to be blamed for triggering off this controversy with the Mujlisul Ulama. As far as we are concerned, we have an Islamic duty to fulfil, and that is to protect the Sunnah of Rasulullah (S.A.W.) and to negate any anti-Islamic opinion which may be traded as Islamic opinion.

NO. 2

You state in your letter: "ICSA has a particular role to play, but that role does not in any way whatever abrogate the rights, position and functions of our learned Ulema."

This we know too well. We are fully aware of the fact that no power on earth could ever and will ever achieve in abrogating the rights of the Ulama since the Ulama are individuals who will ever be propelled into the affairs of the Deen by Allah Ta'ala to safeguard the pristine purity of the noble Teachings of Islam. At no time did even the slightest notion of abrogation of the rights of the Ulama ever enter into

our minds. However, statements issued by ICSA officials seem to be motivated by a desire to negate the rights of the Ulama to voice themselves on matters pertaining to the Shariah — on matters in which they are versified and qualified. Mr Bawa's statements in fact exhibit a wish and a desire for the Ulama to maintain silence on Islamic matters — matters which require an Islamic Ruling. Our stand on television, which we firmly believe to be the stand of the Shariah, was most irreverently described by Mr Bawa in his statements to the non-Muslim press, hence it makes it very difficult for us to understand the role of ICSA in proper perspective. If the role of ICSA will include rejection of Fatwa issued by Ulama then we are afraid that our problems will become more complex and intractable.

NO. 3

You have said in your letter:

"Let me say at the outset it was never intended that ICSA should displace any of the Jamiat-Ulema bodies in any of the Provinces or that ICSA should assume any of their powers or functions."

But, the statements of ICSA officials on the Mujlisul Ulama's TV booklet conveys precisely the opposite of what is said. Mr Bawa's statements will without any doubt be construed by any impartial observer as an attempt to negate the right of the Ulama to issue Fatwa on Shariah matters as well as a desire to assume the function of the Ulama, and by function of the Ulama we mean the Islamic right to issue Verdicts on matters pertaining to Islamic Law.

NO. 4

You state: "You will realise that our survival in Southern Africa depends on us being able to speak to our Government and to the other population groups with one single voice. It is only in this particular sense that ICSA purports to be the 'spokesman' of the Muslims of this country."

We can never agree that our survival depends upon

giving effect to the conclusion drawn by you. However, we have no need to clash with you because of your opinion as regards the means of our survival. We have our own idea of the means of our survival, but this is not the occasion for us to elaborate.

You must realise that to accept ICSA as the 'spokesman' of the Muslim community we must feel absolutely certain that the Shariah will not be sold down the river by men who possess insufficient Islamic knowledge. To accept ICSA as the 'spokesman' of the Muslims of the country on the basis of the present set-up is like giving a signed blank cheque to an unknown person. ICSA has not proved itself to be a body which will be governed strictly by the Shariah. In fact the past has indicated the hostile attitude of certain ICSA officials to Verdicts of the Shariah — we refer here specially to the Fatwa of the Ulama on television. At this stage, we are of the opinion that any recognition of ICSA as the 'spokesman' of the Muslims of this country will be a move with exceptionally serious implications. The question of the Ulama as a whole according recognition to ICSA is a matter of vital importance, which cannot be treated lightly and which cannot be rushed into.

NO. 5

You also state in your letter:

"The Ulema can exercise responsible control over ICSA from within it and this would be far better than merely heap imprecations upon it from outside."

We take the 'imprecations' to mean our criticisms of Mr Bawa and ICSA. To set the record straight it is necessary to clarify the criticism of ICSA by the Mujlisul Ulama. Firstly, the criticisms of the Mujlisul Ulama were not mere 'imprecations'. Mr Bawa, in the name of ICSA, was responsible for imprecations against the Ulama and not the other way round. Our criticisms were with definite purpose and aim executed in the interests of the Shariah since we considered the role of ICSA as portrayed by Mr Bawa to be a danger to the

Continued on Page 4

Continued from Page 3

Shariah. Furthermore, the question of 'inside' and 'outside' should not arise at all. We are all units in a single Ummah which constitute the membership of a vast and Divine Organization, viz., Islam, with a Divine Constitution which is the Shariah formulated on the basis of the Quran and Ahadith of our Nabi (S.A.W.). We, therefore, feel that you should divest yourself of the 'inside outside' notion. On the assumption that the Mujlisul Ulama was a member organization of Icsa, we would

nevertheless bring into public and criticise in the interests of Islam and the Muslim community any statement, decision or opinion of the Board of Icsa or of Icsa as a whole should this be contrary to Islam and should there be no redress. To criticise is, we feel, an Islamic right we inherit and which should be utilized in the best interests of the Shariah. And, in the endeavour to maintain the purity of the Shariah the decision of the Board of Icsa (on the assumption that we were members) will have no controlling effect over us. Islam is the Deen presented to us by Rasulluah

(S.A.W.), therefore, its matters cannot be decided by majority vote. Its affairs have to be decided on the basis of the Quran and Ahadith according to the set Principles of Islamic Law. For this reason, if even the Judicial Committee of Icsa decides an issue and if in our opinion the Shariah is being flouted by such opinion, we shall be dutibound to revile same in the absence of any redress.

NO. 6

You state:

"In conclusion let me state that the Ulema certainly have it within their power to make or break ICSA. But what advantage will be

gained if you destroy this common platform of all Muslims in the Republic?"

If Icsa moves in a direction contrary to Shariah then it devolves upon the Ulama to execute their Islamic obligation of breaking Icsa in the attempt to preserve and safeguard the Shariah. The point of overriding importance is the preservation of the Shariah in its purity and originality, and in the process of achieving this aim all else, including our 'unity' must of necessity be sacrificed if such sacrifice is necessary to obtain the former. On the other hand, if the officials of Icsa agree to restrict themselves to the

Shariah and to refrain from issuing statements on matters not within their purview and which will most assuredly breed conflict between Icsa and the Ulama, there is no reason why we should contrive to put Icsa in bad light. Our guiding factor is the Shariah. Anything or anyone opposing the Shariah is a foe with whom we cannot associate. If you support the Shariah then we are dutibound to support you. Speaking quite frankly, we confess that we are extremely wary of Icsa and will have to watch closely the lines along which Icsa develops.

NO. 7

Finally you state:

"I am confident that we can look forward to your support in the future."

Every person in whose heart there blossoms Imaan will consider it a sacred duty to support all those striving to uphold the interests of Islam. If we are convinced of the Islamic direction of Icsa then we shall never begrudge or withhold support for you. But until such time that our doubts have not been eliminated we are afraid that we shall not be in a position to support Icsa. And, in our opinion time will tell whether we should come out in support of Icsa or not.

May Allah Ta'ala assist and guide us all, Ameen."

THIS IS WHAT SMOKING CAN DO TO YOUR BODY . . .

AT most schools in South Africa smoking by pupils is not allowed, and the smoker who is caught faces quite severe punishment.

Considering that a great many teachers are pipe or cigarette smokers, as are a great many other adults, isn't this ban on smoking by pupils a bit unreasonable?

Let us look at the effects which smoking has on the human body.

Cigarette smoke contains nicotine together with a variety of tars, and the gas carbon monoxide, which is also found in the exhaust fumes of motor car engines and in coal gas.

Nicotine in large quantities is a powerful poison, which causes rapid death from respiratory paralysis.

Tars painted on to the same area of skin a number of times produce skin cancer.

Carbon monoxide combines with haemoglobin in the blood thereby blocking the transport of oxygen, and leading to rapid death from oxygen starvation.

These are all acute effects of course, which result from sudden exposure to large amounts of the substances.

Smoking involves a chronic exposure to low levels of these substances, and the acute effects are not seen.

However, heavy smoking does have long term chronic effects.

An immediate effect of cigarette smoking is to reduce the efficiency of the cilia lining the respiratory passages.

These are microscopic whiplike projections which in the healthy subject keep up a constant upward lashing movement which propels any foreign matter — dust, germs or other minute particles — out of the lungs.

Reduction in the efficiency of these tiny cilia is one of the reasons why smokers have significantly more episodes of cough, common cold, bronchitis and pneumonia than do non-smokers.

Over the years many smokers show a progressive deterioration in lung function with frequent flare ups of infection, increasing shortness of breath on exercise, wheezing and productive cough.

This condition is called chronic bronchitis and is often associated with emphysema — a loss of the normal lung elasticity.

Ultimately the heart can no longer tolerate inefficient lungs and heart failure ensues.

Cancer of the lung is now the commonest fatal cancer in the Western world and claims the lives of millions of citizens every year.

Many of these are still relatively young with years of potentially productive life ahead of them.

The risk of lung cancer death is up to 14 times greater for the smoker than it is for the non-smoker.

Cancer of the mouth, gullet and voice box, though in general less common than lung cancer, occur far more commonly in smokers.

Cancer of the bladder occurs twice as often in smokers as it does in non-smokers.

This suggests that at least some of the substances inhaled by smokers are excreted by the kidney.

Of great concern to doctors and public health officials is the rising incidence of coronary heart disease.

This is a killer predominantly of men, but also of women, still in the prime of life.

Nicotine makes the heart more liable to dangerous disturbances of its beat and increases its work.

It also leads to narrowing of the vital blood vessels which supply the heart muscle.

Carbon monoxide from cigarette smoke reduces the oxygen level in the blood and may also enhance narrowing of blood vessels by promoting deposition of fat in their walls.

Heart specialists now have little doubt about the strong association between smoking and coronary heart disease, and anyone who has had a heart attack is instructed to give up smoking at once.

In the face of all this medical evidence, does it still surprise you that your teachers discourage smoking?

There is no doubt that the teenager who hopes to order his life and health in a rational way guided by all the scientific knowledge available to us, should heed the smoking ban imposed at school and have one stock answer to the proffered cigarette: "No thanks, I don't smoke".

(Courtesy Evening Post)

"Beware of jealousy, for verily, jealousy devours good deeds like fire devours wood." (RASULULLAH — S.A.W.)

"Islam began in a state of forlornness. Soon will it return to that state in which it began. Therefore, congratulations to the forlorn." (RASULULLAH — S.A.W.)

WADEEYAH (AMAANAT OR TRUST)

DEFINITION OF WADEE'AH

In the technical language of the Shariah, Wadee'ah signifies the act of empowering another to hold in trust one's property. The proprietor or owner of the article is called Moodi'; the person who is empowered to hold the article in trust on behalf of the Moodi', is styled the Mooda'; and, the article so deposited in the care of the Mooda' is described as Wadeeyat.

MASAA-IL (RULES) PERTAINING TO WADEE'AH

1. Once the Mooda' takes possession of the Wadeeyat, he/she becomes liable for its safe-keeping. It is incumbent upon the Mooda' to guard and keep the Wadeeyat in proper care and order. The Mooda' shall be held liable and responsible for the loss or destruction of the Wadeeyat should such loss or destruction be due to the negligence of the Mooda'.
2. The Mooda' shall not be held responsible for loss or destruction of the Wadeeyat if this was not due to negligence. Hence, if the Wadeeyat which was well protected or kept in a place of safety is stolen or destroyed by fire, etc., then the Mooda' is not responsible.
3. The Moodi' is not entitled to claim compensation from the Mooda' for the destroyed or lost Wadeeyat if such destruction or loss was not occasioned by negligence even though an agreement was entered into by the Moodi' and the Mooda' to the effect that the Mooda' shall pay compensation in the event of loss or destruction of the Wadeeyat.
4. The Mooda' is entitled to give the Wadeeyat in the custody of members of his family who are residing with him, for safe-keeping. However, if any member of his family is incompetent or not trustworthy, he (the Mooda') is not then entitled to commit the Wadeeyat to the care of such a relative.
5. The Mooda' is not entitled to deposit the Wadeeyat in the custody of a relative not residing with him, without the permission of the Moodi'. If he does and the Wa-

deeyat is lost or destroyed, he (the Mooda') is responsible.

6. The Mooda' is entitled to deposit the Wadeeyat in the care of a relative or a non-relative who does not reside with him (the Mooda'), but with whom he (the Mooda') entrusts the safekeeping of his own goods.
7. In times of danger or fear for the safety of the Wadeeyat, the Mooda' is entitled to transfer the Wadeeyat to a place of safety without obtaining the prior permission of the Moodi'. However, with the passing of the danger or fear the Mooda' is obliged to restore the Wadeeyat in his own custody.
8. It is not permissible for the Mooda' to use the Wadeeyat for himself or lend it to others. If the Wadeeyat is lost or destroyed or depreciates during the period of use, the Mooda' will be held responsible and will have to pay compensation.
9. The Mooda' made a firm intention to make use of the Wadeeyat, but before he could make use of it, the Wadeeyat was stolen, lost or destroyed. In this case the Mooda' is responsible for the article and shall have to pay compensation despite the fact that he did not actually use the Wadeeyat.
10. It is compulsory (Waajib) for the Mooda' to return the Wadeeyat upon demand. If he fails to do so and the Wadeeyat is lost or destroyed (i.e. after demand of its return) he (the Mooda') is responsible and shall have to pay compensation.
11. If the Mooda' transferred the Wadeeyat to the care of another without the consent of the Moodi', he (the Moodi') shall, in the event of the loss or destruction of the article (Wadeeyat), have the right to hold either the Mooda' or the other responsible and claim compensation from either one.
12. If the Mooda' uses part of the Wadeeyat, the latter ceases to be Wadeeyat. The Mooda' becomes responsible for the whole should the deposited goods be lost or destroyed.

THIS IS TELEVISION

"AMERICAN research workers J.R. Dominick and Bradely S. Greenberg studied youth attitudes toward violence as related to TV exposure," says the publication, Plain Truth, and they found that "the greater the level of exposure to TV violence, the more the child was willing to use violence, to suggest it as a solution to conflict and to perceive it as effective."

Other research workers have found that continued exposure to TV violence can increase normal children's tolerance of real-life aggression and lead to the acceptance of aggression as part of our way of life.

Another conclusion reached by people who have been studying the question is that adults, too, are being influenced in the same way and this is seen as a bad thing for society.

Television's effectiveness in education — good and bad — is undisputed and this is what Plain Truth says has been reflected by statistics:

"By the time the average American child reaches adolescence he will have spent twice as many hours watching television as he was sitting behind his school desk."

"He'll have had 22 000 hours of television instruction as opposed to 11 000 hours of school instruction."

"By the time the average American child reaches the age of 14 he will have witnessed the violent destruction of more than 13 000 human beings on TV."

"His TV diet will have been filled with thousands of bodily assaults of one man or woman against another."

"He'll have witnessed thousands of violent crimes and seen countless numbers of belligerent acts."

From all this much can be learnt; much can enter the deep recesses of the mind and work its evil there.

Some social scientists claim the results do have a harmful effect, that research has proved this to be so.

(Evening Post)

WE REGRET . . .

WE SINCERELY REGRET THE APPEARANCE OF AN ADVERTISEMENT IN THE RAMADHAAN ISSUE OF "THE MAJLIS" ADVERTISING TV APPLIANCES. THIS ADVERTISEMENT HAS SLIPPED IN INADVERTENTLY. WE MUST ASSURE OUR READERS THAT "THE MAJLIS" DOES NOT ACCEPT ADVERTISEMENTS WHICH ADVERTISE UN-ISLAMIC GOODS.

PROFESSOR VINDICATES ULAMA

".....Finally, Dr Nasr rightly rejected the criticism usually addressed to our 'ulama' as men ignorant of the modern world. The charge had better be laid at the door of our rulers who never "allowed the madrasahs to gain a better knowledge of the modern world without becoming corrupted by it" (p.132). Our "educational reforms" were often designed "to do away with the traditional educational system by deforming it beyond hope" (ibid). Not one of our universities in the length and breadth of the Muslim World may claim that it is doing anything but aping the West. They are institutions where western ideas and methodologies are taught in western books by western-educated teachers. The Muslim world cannot yet claim to have produced one definitive series of academically viable textbooks in any discipline. Indeed, the minds trained in Islamic tradition and the western sciences who are at the same time moved by commitment to the Qur'an and the Sunnah are not available. The rich Muslim countries are spending billions on their universities;

that is to say, on stone, concrete, glass and gardens. But, to the knowledge of this reader, the first government penny has yet to be spent on the training of such minds or the writing of such textbooks for the education of this and the coming generations. The men who wield power and make decisions in Muslim educational establishments (other than the traditional madrasahs now facing extinction) have neither academic nor Islamic vision. The few Muslim scholars who see differently from these establishments must, Dr Nasr concludes, "close ranks among themselves and join forces to provide from their God-given treasury of wisdom the medicine which alone can cure the modern world" (p.148). That is indeed the wish of this reader as well!"

Prof. Isma'il R. al Faruqi

*Dr al Faruqi is Professor of Islamic and History of Religions at Temple University, Philadelphia.

(Extract from a review of the book, "Islam and the plight of modern man" — Impact International Vol. 6: 16)

"In him in whom these three qualities exist, Allah will make easy for him his death and permit him to enter Jannat:

- (i) Mercy on the weak.
- (ii) Kindness to one's parents.
- (iii) Merciful to one's servants.

(RASULULLAH — S.A.W.)

"The first and foremost righteous acts of this Ummat are Yaqeen (firm faith) and abstention (from the love of this world); and, the first and foremost destructive acts of this Ummat are niggardliness and vain hopes."

(RASULULLAH — S.A.W.)

ERRORS OF YUSUF ALI'S COMMENTARY ON THE HOLY QURAN

Verse V of Surah An'aam reads:
"They (human beings) make unto Allah the Jinns as partners, yet Allah created them (the Jinns)."
Commenting on the term, "Jinn" in this verse, Yusuf Ali observes:
"Jinn: who are they . . . ? I do not wish to be dogmatic, but I think, from a collation and study of the Quranic passages, that the meaning is simply a 'spirit' or an invisible hidden force."

Note Yusuf Ali's statement: "but I think . . ." It is clear that he is merely trading his personal opinion of the meaning of Jinn. His description or interpretation of Jinn is not the version of Rasulullah (S.A.W.), which has been authentically transmitted to the Ummah by the Companions of Rasulullah (S.A.W.), the Muhadditheen and the great Mufasssireen of the Holy Quran. Yusuf Ali's 'collation and study of the Quranic passages' which has lead him to propound his fanciful and un-Islamic view, amounts to a rejection of the authoritative and accepted Shar'ee (Islamic) version of the term, Jinn – of the meaning or the Islamic meaning of Jinn. And, about those who dispute and argue and formulate opinion contrary to the accepted Islamic opinions, the Quran declares:

"Verily, those who argue in the verses of Allah, after these (the verses) have been accepted, their argument is baseless. For them is a painful chastisement."

In verses 14 and 15 of Surah Ar-Rahmaan, the Quran states:

"He created man from brittle clay like pottery. And, He created jinn from fire free of smoke."
In these verses, Allah Ta'ala mentions the basic physical matter or material which constitutes the fundamental component parts in the physical bodies of the two species of creation, viz., man and jinn. Despite the clarity of the verse, Yusuf Ali comments adversely on it so as to batter out confirmation of his fanciful theory of jinn. He says:

"They (the jinn) are spirits, and therefore subtle like a flame of fire. Their being free from smoke implies that they are free from grossness, for smoke is the grosser accompaniment of fire. If we take them to typifying the hidden forces and capacities in man, created by God, both their potency and their value would be acknowledged."

Yusuf Ali's "typification" of the real and physical species of jinn as "spirits, hidden forces and capacities in man" is pure conjecture. His interpretation is unfounded, having no Islamic basis for substantiation. He has not been able to adduce or produce any Quranic or other Islamic evidence (Ahadith and opinions of Islamic authorities) in support of his view. There exists no plausible argument or justification for diverting from the authoritative explanation of the term, Jinn, tendered by the Shariah and indulging in opinions which are nothing but flights of fancy. The claim that jinn typifies some "hidden force and capacities in man" is just as vulnerable to criticism and negation like to claim that the term, "Insaan" or man typifies some force and capacity in Jinn. Since, according to the Quran and Ahadith of Rasulullah (S.A.W.) jinn is a particular species of a physical type of creation like man is a particular species of material form of creation, the very same logic and trend of argument which are applied to obtain an interpretation of jinn should be applied to the species of man as well. However, the ludicrousness of such application of logic is self-evident, hence Yusuf Ali was compelled to restrict his fanciful form of reasoning to the obtainal of only an interpretation of jinn.

The capability of invisibility which is attributive to jinn is not grounds for the negation of the existence of the species of jinn – the jinn described by the Shariah – because visibility to the human eye is not a requisite for the existence of material or matter.

Verses 26 and 27 of Surah Al-Hijr read:
"And, verily We created man from brittle and decayed clay moulded in shape. And, We created jinn before (creating Adam) from scorching wind (fire)."

In these verses as well as several other verses of the Holy Quran, Allah Ta'ala mentions in one breadth the creation of both species, viz., man and jinn, yet Yusuf Ali seeks to deny the existence of the physical jinn – the species of jinn composed of matter – by asserting that "jin" is a typification of "hidden forces", "invisible forces" and "capacities in man". In exposing the Quranic verses to the vagaries of wildly abstract interpretation, Yusuf Ali is in

fact denying the Quranic claim that the jinn is an intelligent species of creation which has been commanded by the

Quran to submit to the Shariah of Islam – not any abstract concept of Shariah – but the concrete Shariah brought by Muhammad (S.A.W.) to the material species of man and jinn. The Quran states in Sura Thaariyaat:

"And, I (Allah) have not created jinn and man, but that they worship (obey) Me."

The prime purpose of the creation of man and jinn is stated with great clarity and emphasis in this verse. Denial of the physical presence of jinn amounts to a denial of this verse as well. Both man and jinn, according to Islam are intelligent species of creation consisting of physical matter, who have been created for submission to the Command of Allah Ta'ala. In Surah An'aam it is said that on the Day of Qiyamah Allah will address jinn and man thus:

"O Assembly of jinn and man! Did not Prophets from among you come explaining to you My Laws and warning you of the Meeting of this Day of yours?"

If "jin" was a mere typification of the "hidden forces and capacities in man", the verse insofar as its address to the jinn is concerned, will be meaningless since man and jinn in Yusuf Ali's opinion are not two different entities. Jinn is merely some abstract "capacity" in man, according to Yusuf Ali.

The many verses in Surah Jinn are explicit and unambiguous in upholding the view of Jinn advanced by all authorities of Islam since the very time of Rasulullah (S.A.W.). Even a cursory glance at the verses of Sura Jinn will establish that jinn does not typify any "hidden capacity in man, but refers to a creation distinct and apart from man – a species governed by the restrictions, prohibitions, commands, exhortations, beliefs and practices of the Shariah of Islam as expounded to them by Rasulullah (S.A.W.). The relevant ayats are:

"Behold, We turned towards thee (O Muhammad!) a company of jinns (quietly) listening to the Quran; when they stood in the presence thereof, they said: 'Listen in silence. When the (reading) was finished, they (the jinns) returned to their people, to warn (them of their sins).'
They said: 'O our people! We have heard a book revealed after Musaa, confirming what came before it: it guides (men to the Truth and to a Straight Path.'
(Surah Ahkaaf, Verses 29, 30, 31)
"Say: It has been revealed to me (Muhammad - S.A.W.) that a company of jinns listened (to the Quran). They said: 'We have really heard a wonderful Recital.
... And, verily, we think that never should man or Jinn utter against Allah a lie.
... True, there were persons among mankind who took refuge with 'persons' among the jinns But they (jinns) increased them (humans) in folly.
And, verily, among us (jinns) are pious ones and among us are wrongdoers (as well).'
(Surah Jinn)

The abovementioned Quranic verses is a discussion which took place among the Jinns when first they heard the Holy Quran being recited. Rasulullah (S.A.W.) did not know that a group of jinn were listening in awe and reverence to the Quran. However, this information was revealed to Rasulullah (S.A.W.) as is stated in the Quran.

Despite his confused conception of jinn, Yusuf Ali is again constrained to concede the Islamic reality of jinn, hence in his commentary of the verses of Surah Jinn he observes:

"The Jinns had evidently heard of previous revelations, that of Moses, and the error of Trinitarian Christianity. The people from whom they (the Jinns) come have all sorts of good and bad persons, but they (jinns) are determined to preach the Good Message of Unity which they have heard and believed in."

In one place in his commentary, Yusuf Ali by the clarity of the Quranic text is forced to concede that the Jinn are an "unfamiliar class of beings" and in another, while commenting on certain verses of Surah Jinn, he compounds his confusion and uncertainty by a further attempt to put across his un-Islamic notion and says:

"We may take these (i.e. jinns) to be spirits ordinarily unseen, or people who were strangers in Arabia."
Yusuf Ali has propounded his baseless and confused opinion despite the incontrovertible fact that his abstract

conception of jinn is in diametric contradiction to the unadulterated version furnished by Rasulullah (S.A.W.) and his noble Sahaba (R).

Elsewhere too, in his commentary, Yusuf Ali is compelled by the clear text of the Quran to acknowledge, albeit a muffled acknowledgement, the Quranic conception of Jinn. Says the Quran:

"And before Sulaiman were marshalled his hosts of Jinns and men and birds, and they were all kept in order and ranks.

Said Ifrit of the Jinns: 'I will bring it (the throne) to thee before thou rise from thy Council!'"
(Surah Namal)

Commenting, Yusuf Ali states:
"Ifrit: a large powerful Jinn, reputed to be wicked and crafty."

Who can deny the existence of Iblees? And, who can deny that Iblees is not a mere "capacity in man"? And, who can deny the irrefutable fact that Iblees is a jinn? Allah Ta'ala states in Surah Kahaf:

And, when We said: Prostrate unto Adam, the Malaaiakah prostrated, but Iblees. He (Iblees) was of the jinns, hence he disobeyed the Command of his Creator."

In one of the greatest and highly authoritative Books of Tafseerul Quran, Tafseer Ibn Kathir, it is said in the tafseer of the verses:

"And, We created man from decayed mud. And, We created jinn before (creating man) of a scorching fire."

"Hazrat Ibn Abbaas said that the Fire from which jinn has been created is of a very excellent quality (pure and unadulterated). In the authentic Ahadith it is narrated that the Angels were created from Noor, jinn from fire and Adam from the material just mentioned (in the verse, viz., decayed mud.)"

And, commenting on the verses of Surah Jinn, the authoritative author of Tafseer Ibn Kathir, Hazrat Allamah Ibn Kathir (R) observes:

"The jinn describing the differences (of beliefs) prevailing among them said: Among us are good as well as bad. We followed various Paths.

Hazrat A'mash (R) narrated: 'One jinn frequented us. Once I said to him: Which food do you prefer best? He replied: Rice. I presented some rice to him and observed the morsels of rice rising (from the plate), but the eater was not visible. I asked him: Do you (the jinn) have similar emotions and desires like us (humans). He replied: Yes, we do have."

Hafiz Abul Hajjaaj Muzni (R) adds that the Sanad (Chain of Narrators) of this hadith (of A'mash) is authentic.

The following description of jinn is recorded in Tafseerul Mazhari in the tafseer of the verses of Surah Jinn:

"Jinn are beings with physical bodies and souls similar to animals; they are intelligent like human beings; they are hidden from the sight of man, hence have been named 'jin'; they have been created from fire like Adam was created from soil, for verily, Allah Ta'ala says:

'We have created jinn before (creating man) from a blazing fire.'

The species of jinn consists of male and female; they reproduce (like humans do). It is evident that the shayaateen are of the species jinn. On the other hand the Malaaiakah (angels) have no male and female.

The existence of the jinn and Malaaiakah is proved by the Shariah, but the philosophers deny their existence.

... The Ahadith indicate that the deputations of the jinn (visiting Rasulullah - S.A.W.) met the Holy Messenger of Allah six times. This fact further proves that Rasulullah (S.A.W.) was sent as the Rasool to both jinn and mankind."
(Tafseerul Mazhari)

Besides the aforementioned proofs there exists a large number of Quranic verses, Ahadith and authoritative opinions and explanations regarding the existence of the physical species of jinn. We conclude this article with some Quranic verses pertaining to the species, jinn.

"And, verily, We have created numerous among jinn and man to be fuel for Jahannam"
(Surah A'raaf)

(On the Day of Qiyamah, Allah Ta'ala will say:) "Enter into the Fire with those groups of jinn and man who have already entered before you."

(Surah A'raaf)
"And, on the Day (of Resurrection) when We shall gather them and (We shall say):

O Assembly of Jinn! You have played a great role in leading astray mankind. The friends of jinn among mankind will say: O our Creator! We derived mutual gain from one another, but now our appointed time which You had fixed has arrived . . ."
(Surah An'aam)

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ZAKAAT

A CRITICAL ANALYSIS OF Mr Thokan's paper ON ZAKAAT

By JAMIATUL ULAMA (EASTERN CAPE)

ONE Mr S.A. Thokan presented a paper titled: "Zakaat - The Theory, Present Practices amongst Muslims, and suggestions toward a solution", at a Mym gathering. The pamphlet contains several inaccuracies which have to be scrutinized for the benefit and guidance of the Muslim public. Certain points which Mr Thokan expounded in his pamphlet are not in accordance with the Shariah. It is therefore imperative to rectify the errors committed by Mr Thokan.

Mr Thokan, in his pamphlet, states that Zakaat is levied on the following items as well:

- (i) Precious stones.
- (ii) Real Estate - residential, commercial, industrial, land and investment or otherwise.
- (iii) Plant and equipment.

Mr Thokan's assertion that Zakaat is payable on the abovementioned items is incorrect. The Shariah does not levy Zakaat on these items.

PRECIOUS STONES:

With regard to Zakaat on precious stones, Nabi (S) said:

"No Zakaat is payable on stones (precious stones)." (Umdatur Ri-aayah)

On the basis of this Hadith of Rasulullah (S.A.W.) the Jurists (Fuqahaa) of Islam unanimously maintain that Zakaat is not payable on precious stones. The relevant references from the Kitaabs of Islamic Law are given hereunder:

"No Zakaat is levied on turquoise, rubies or emeralds because of the Hadith, 'No Zakaat is payable on precious stones.'" (Umdatur Ri-aayah)

"Zakaat is not levied on precious stones, e.g. pearls." (Minhaajut-Taalibeen)

"No Khums (Zakaat) is levied on turquoise which is found in mountains." (Hidayah)

"Zakaat is not payable on pearls or precious stones unless these are acquired for trade purposes, even though their value runs into thousands." (Sharhut Tanweer)

"No Zakaat is levied on pearls, turquoise, amber, etc. which are found in mountains." (Sharhul Wiquayyah)

"Zakaat is not levied on pearls and precious stones even if their value runs into thousands. This is the unanimous verdict (of the Fuqahaa). However, if these are for trade purposes, Zakaat

will be levied." (Durre Mukhtaar)

Precious stones are in reality STONES, and the Shariah has upheld this classification for all stones regardless of the artificial value which man has created for these "precious" stones. Hence, like Zakaat is not levied on the "ordinary" stones found lying around, Zakaat is not levied on these "precious" stones. However, if these precious stones are acquired for trade purpose, they will be classified by the Shariah as "merchandise", just like ordinary stone would be classified as merchandise if acquired for trade purposes. And, once the classification of "merchandise" has been assumed, Zakaat will be levied.

In view of the unambiguous statement of Rasulullah (S.A.W.) as well as the unanimous opinions of the Fuqahaa of Islam, the view expounded by Mr Thokan must be discounted as erroneous and misleading.

REAL ESTATE - RESIDENTIAL, COMMERCIAL, INDUSTRIAL, LAND AND BUILDINGS - HELD FOR INVESTMENT OR OTHERWISE:

According to Mr Thokan, Zakaat is payable on the abovementioned fixed properties, i.e. on all fixed and immovable property. But, according to the Shariah, fixed property of any description, is exempted from Zakaat Tax. The INCOME derived from fixed property which is employed for investment is subjected to Zakaat. The actual property is not taxable by Zakaat.

"If a person purchases a house for resale purposes, and then instead of selling it he hires it - the property ceases to be 'merchandise', and Zakaat is not payable on it." (Fataawa Qazi Khan)

"Zakaat is not payable

on residential houses." (Qu-doori)

"And, even if one has a house not used for residential purpose, Zakaat is not payable on it as long as it was not bought with the intention of selling it." (Sharhul Wiquayyah)

The aforementioned references as well as many other clear statements and opinions in many other Books of Islamic Law will clarify to the reader that Zakaat is not levied on real estate or fixed property if same was not acquired for resale purpose to gain profit.

PLANT AND EQUIPMENT:

The Shariah exempts plant and equipment as well from Zakaat Tax. However, if the equipment is not utilized as means of production, but was procured for selling purposes, it will be classified as merchandise which is subject to Zakaat Tax. Zakaat is payable on the INCOME derived (if it amounts to Nisaab) from plant and equipment used as means of production. The Shariah does not tax the "means", it taxes the "yield" if this amounts to Nisaab.

"If a person purchases utensils and hires these, Zakaat is not payable on these (utensils)." (Fataawa Qazi Khan)

"Zakaat is not payable on household goods, residential houses and their like, such as shops and land." (Durre Mukhtaar)

"Similarly, if a perfumer purchases bottles, Zakaat is not levied on these (bottles) which he uses (as containers)." (Muheetus Sarkhasi)

In the Books of Islamic Law other examples are given of equipment as well. For example: cattle used for ploughing, the irrigation machinery, grinding-stones or machinery used in a mill, etc., and it is clearly explained that Zakaat is not levied on equipment employed as means of production.

Mr Thokan states in his pamphlet:

"Zakaat can be paid in advance for three years on an estimate basis."

According to the Shariah Zakaat could be paid in advance. However, Mr Thokan's stipulation of three years is incorrect. According to the Hanafi Fuqahaa, no period is stipulated for advance payment of Zakaat. Zakaat, in advance, could be paid for any number of years on an "estimate basis". But, the figure estimated is not the final figure. After paying the Zakaat in ad-

vance, if the amount (on which Zakaat was calculated) increased, the Zakaat will have to be increased as well. In other words additional Zakaat, above the estimated amount will have to be paid for the additional income which was originally excluded from the estimated figure.

Another point of importance to remember with regard to advance payment of Zakaat is that ONLY a person who owns the Nisaab is entitled by the Shariah to pay Zakaat in advance. One who is not in possession of the Nisaab cannot pay Zakaat in advance. If he does, he shall be liable again for payment of Zakaat after he becomes the owner of Nisaab.

"And, if the owner of Nisaab remits Zakaat in advance for a number of years, it will be valid." (Sharhut Tanweer)

According to the Shaafi Mazhab, advance Zakaat for only the prevailing year could be paid, i.e. before the expiry of the prevailing year Zakaat could be paid. But payment of advance Zakaat for the following year is not permissible. It is not permissible to pay Zakaat in advance for two years.

"Advance Zakaat for the owner of Nisaab is not valid. It is permissible to pay Zakaat before expiry of the year (prevailing year). However, advance Zakaat for two years cannot be paid." (Minhaajut Taalibeen)

Mr Thokan states: "Many people regard Zakaat as 'dirty money'."

Mr Thokan has assumed that Zakaat money is not "dirty money". Let us enlighten Mr Thokan with what Rasulullah (S.A.W.) himself said about Zakaat money.

"Verily, these Sadaqaat (Zakaat) are the DIRT of the people. And, it (Zakaat) is not lawful for Muhammad nor for the family of Muhammad (S.A.W.)."

The Arabic term used by Rasulullah (S) to describe the quality of Zakaat money is "AUSAAKH" which is the plural of the term, WASKH, which means:

"dirt, contaminated matter, soiled, foul, filthy, unclean matter."

Mr Thokan may verify this from any Arabic dictionary.

Shah Waliullah Muhaddith Dahlawi (R) says in his Kitaab, Hujjatul-laahil Baalighah:

"Verily, Zakaat money is the DIRT of people because it expiates sins, wards off misfortunes and it acts as a compensation for the sins and misfortunes of the Servant."

Some exalted souls perceive the "darkness" in Zakaat money, and this "darkness" (of contamination) is perceived sometimes by the Auliaa as well.Thus, this (i.e. acceptance of Zakaat money) does not befit the holiness of pious people of the Deen."

The very meaning of the term, "ZAKAAT" is "TO PURIFY". Now why has this particular type of charity been given the name of "Zakaat"? The Books of Islam state:

"It (the Ibadat of Zakaat) has been named 'Zakaat' because it purifies the giver of Zakaat from sin."

And, in the Quran Allah Ta'ala, Himself, states:

"Levy Zakaat on their wealth so that they (the givers) may be cleansed and purified by means of it (Zakaat)."

Now when the Shariah it-

self describes Zakaat money as "dirty money", it is incorrect and improper for Mr Thokan to opine otherwise. When the Shariah has labelled Zakaat money as "dirty money", it is incorrect for Mr Thokan to attribute any person's refusal to accept Zakaat money to "false pride and ignorance". The opinions of people who differ with the accepted views of the Shariah must be attributed to false pride and ignorance.

The Shariah makes lawful for the rightful recipients to accept Zakaat notwithstanding it being "dirty money", but nowhere does the Shariah make it obligatory upon anyone to accept Zakaat. Whoever refuses to accept Zakaat will be acting perfectly within his rights, and no one has the right to castigate him/her.

Mr Thokan also states in his pamphlet:

"The majority of Muslims again think that Zakaat should only be used for the very poor Muslims who do not have the basic necessities of life."

The term, "only" used by Mr Thokan in the abovementioned paragraph is arbitrary and cannot be substantiated by fact. There is no basis for claiming that the "majority of Muslims" believe that Islam has confined Zakaat recipients to only a single category, viz. the poor. However, people channel their Zakaat money mainly to this category (the poor) of Zakaat recipients nowadays because in their opinion this category today qualifies best to accept Zakaat. Needless to say, this opinion of Zakaat-payers is correct. Even the Holy Quran has accorded priority to the poor, and has placed their category first in the list of Zakaat recipients. But, Mr Thokan accords priority to Zakaat-collectors, and we venture to say that this is so because zakaat-collectors fit in well with Mr Thokan's scheme of collecting Zakaat on a "national" basis and then diverting such Zakaat funds into channels not ordained by the Shariah. Most of the other categories of Zakaat recipients are non-existing today. Hence, priority should be accorded to the poor, and wherever the other categories happen to exist, Zakaat could and should be directed to those channels as well.

"We should look carefully again at the list of those who are entitled to receive Zakaat. One should look carefully into the injunction: 'In the Way of Allah'. If we give it a thought we will find a vast scope where we could channel the funds."

At this stage it becomes necessary to remind Mr Thokan that the Shariah is not the product of human thought or intelligence. Mr Thokan's statement leads to the logical conclusion that all the Sahaba, the Fuqahaa and the great Ulama of Islam throughout the past fourteen centuries of Islam's history failed to understand the spirit of the law, but he, himself has understood it. Mr Thokan should desist from attempting to teach the Quran and the Ahadith of his conception of the "spirit of the law". Mr Thokan interprets the Quranic phrase: FISABEELIL-LAH ("In the Way of Allah") to apply to ALL forms of charitable works, hence he asserts:

"If we give it a thought we will find a VAST SCOPE where we could channel the funds."

What precisely does Mr Thokan mean by the words:

"vast scope"? Does Mr Thokan know the LIMITED SCOPE which the Shariah has assigned to the injunction: "Fisabeelil-lah or In the Way of Allah"? The phrase Fi-sabeelil-lah, is a term which "loose" men are very fond of juggling to suit their fanciful notions. According to Mr Thokan's interpretation, the term, Fisabeelil-lah, used in the Holy Quran legalizes the diversion of Zakaat funds into any charitable purpose whatsoever. If this was so, the very classification of Zakaat recipients into eight formal categories will have no meaning.

The phrase, Fisabeelil-lah (In the Way of Allah) does not have a literal or general meaning in the context of the ayat of the Quran. If Zakaat could be utilized for all charitable purposes, then why did the Quran stipulate the eight categories? And, why did Mr Thokan, in his pamphlet bother to enumerate the eight categories of Zakaat recipients under the heading: THE RECIPIENTS OF ZAKAAT? Why did Mr Thokan not from the very onset claim that Zakaat could be channelled into all charitable purposes? Why does he first acknowledge the eight Quranic stipulated categories, and then seek to create uncertainty and doubt by subtly injecting into the minds of the unwary his statement:

"One should carefully look into the injunction: 'In the Way of Allah'?"

Literally speaking, the term "Fisabeelillah" covers "the poor" as well. But, if it did cover the poor as well then why did Allah Ta'ala assign "the poor" to a special class and "Fi-Sabeelillah" to a special class? It is indeed very difficult for us to accept that Mr Thokan is not aware of the Shar-ee (Islamic) interpretation of the term, Fisabeelil-lah? Let us now see what the Shariah has to say with regard to the injunction: Fisabeelil-lah - "In the Way of Allah", which appears as a category of Zakaat recipient in the Holy Quran. The Books of Islam state:

"Imam Shafi, Imam Abu Yusuf as well as the majority of the Fuqahaa (Jurists) state that "Fisabeelil-lah" refers to stranded soldiers. Imam Ahmad Ibn Hambal and Imam Muhammad Bin Hassan say that it refers to stranded pilgrims (Hujjaaj)."

The two official versions of Fisabeelil-lah given by the Shariah are: Stranded soldiers and Stranded pilgrims. Thus, the "vast scope" of Mr Thokan has to be rejected as totally unfounded.

The Islamic definition of "Zakaat" contains the following stipulation:

"TAMLEEKUL MAAL", i.e. to make another the owner of the wealth (of Zakaat)."

In the eight categories of Zakaat recipients the condition of "Tamleekul Maal" is obligatory. If the condition of "Tamleekul Maal" is not fulfilled, one's Zakaat is not discharged. Because of this condition stipulated by the Shariah, it is not permissible to utilize Zakaat funds for any WAQF purpose or for any such charitable purpose wherein the condition of "Tamleekul Maal" cannot be fulfilled. For this reason, Zakaat monies cannot be diverted into Musjids, Madressas or public libraries. These are Auqaaf institutions which have no human owner, hence the condition

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EDITORIAL

ZAKAAT COMPUTATION?

THE injustices perpetrated by the adherents of Islam against the Shariah are many, but the injustice committed by an organization describing itself as "South African National Zakaat Fund" is a move with exceptionally serious implications. The high-handed manner in which this organization is going about its 'task' of presenting itself as an authority in the field of the sacred fundamental of Zakaat demands the stern rebuke of those who are versified in the Law of Islam. The pamphlet which this organization calls: "zakaat computation form" represents one of the worst attempts to negate the compulsory Laws of the Shariah pertaining to the fundamental Institution of Zakaat which is one of the Pillars of this Deen. The errors in the form are so serious that, in our opinion, the Ulama would indeed be failing in their sacred obligation of guiding the Muslim public should they maintain silence.

The organizers of this "zakaat fund" are to be told in clear terms that their views and opinions which they have voiced on the question of Zakaat are in direct conflict with the Shariah. The opinions of these organizers are unsubstantiated by the Shariah and Mus-

lims are warned to be on guard against any "literature" on Zakaat which the Rustenburg "zakaat" organization circulate. Since the organizers of this fund are not versant with the Islamic Laws pertaining to Zakaat, Muslims should abstain from associating with it. It is abundantly clear from the several pamphlets issued by this organization that the Shariah has not been taken into account in its (the organization's) computation of Zakaat, hence there exists the grave danger that Zakaat funds placed in trust with this organization may be expended in a manner unauthorized by the Shariah. In such an event the Zakaat of those persons who enlisted the aid of this organization will not have been discharged in terms of the Shariah making the repayment of Zakaat compulsory.

Muslims are advised to firstly obtain the advice of a qualified Alim before entrusting any person or organization with the obligation of discharging their Zakaat on their behalf. Finally, the organizers of the Rustenburg organization are called upon to honour their duty to Allah by refraining to submit the Laws of Islam to their personal whim and opinion.

English translation by Professor G.N. Jalbani. Extract from Al-khair al-Kathir.

WHAT is necessary to take note of is that the real meaning of faith is obedience to God both with mind (*Qalb*) and body (*Qalib*) This is the reason why it essentially requires some kind of wisdom, protection and regard even though these (wisdom, protection, regard) are prevented from their proper appearance in this worldly life. The real infidelity lies in the absence of obedience to God by mind and body. This, in turn, essentially requires the appearance of attributes quite contrary to them.

When limits were set in the Law (*Shari'ah*), the name of faith (*Iman*) was specifically fixed for *Kalimat-u'sh-Shah adatain*

(as it determined faith), and the name of infidelity was fixed for the denial of any one of them (*Kalimat-u'sh-Shaha adatain*). Thus, faith, according to this technical meaning, means plain declaration by the tongue only, and infidelity signifies denial of it (the declaration that there is no god but Allah). On these two forms of declaration (*There is no god but Allah and Muhammad is the Apostle of Allah*) is laid the foundation of the injunctions of Law in

THE MEANING OF FAITH

by Hazrat Shah Waliyullah

relation to the grant of guarantee for safety and the declaration of the waging of holy war, etc. The Law, however, has another technical term for use as well. According to it, faith is reserved for him in whom these attributes (wisdom, protection, regard) are found in one or other form. There remains the other man (quite opposed to him) named as hypocrite and the one diseased at heart.

From this you must have known that technically the name hypocrite in the Law has two meanings, and they are as follows:

1. *He who believes in God and His Apostle both with his mind and tongue, but crimes committed by his tongue, his private parts and by his mind etc. have encompassed him.* One of the diseases of the mind of man is his associating someone else with God for seeking the accomplishment of needs, worshipping

others instead of God, making sacrifices for them, vowing to them and swearing by their names. In spite of that, such a person is not removed from faith as long as he believes God to be the Creator of the universe, believes in the Hereafter and believes in the Apostle of God and obeys him. This sort of hypocrisy is extremely hard. Such people, however, after undergoing punishment for some time will enter Paradise. They will not remain in the Hell-Fire for ever, because they had sought shelter in God and His Apostle even though they were sinners. However, they will be dealt with as such; as long as no new Prophet had been sent to them. If he (the new Prophet) had been sent to them, and their doubts were dispelled, their falsehood was proved and the argument was established against them but in spite of

that they did not give up hypocrisy, then they will remain in the Hell-Fire for ever. To this class of people belong Jews and Christians before the mission of the Holy Prophet. But when the Holy Prophet was raised, it became necessary for them to believe in him. To this fact refer the words of God, "We are not to punish (a people) till we send (to them) a messenger."

Other diseases of the heart (*Qalb*) are grudge, rancour and following low desires, etc. The words of the Holy Prophet in the Traditions about the signs.

As regards the diseases of the members of the body, they are too numerous to be counted. In short, he who is encompassed by his crimes, namely, is lost in them to a certain extent, is certainly a hypocrite according to the first meaning (of hypocrisy). This is a vice from which even the Companions feared.

2. *He who, by his heart, accuses the Prophet as lying but believes in him by his tongue.* Such a man is definitely in the lowest bottom of the Hell-Fire. For such people this verse has been revealed: "If you were to ask forgiveness for them. . ." In short, the hypocrite is a common word used in both the senses. The people, because of not making a proper distinction between the two meanings of this word (hypocrite), have fallen into confusion.

ZAKAAT

Continued from Page 6

of "Tamleekul Maal" cannot be fulfilled by channeling Zakaat funds to them. Allah Ta'ala is the sole owner of Waqf properties, therefore the obligation of Zakaat will not be discharged by channelling same to such properties because Zakaat cannot be given to Allah Ta'ala. Allah Ta'ala is not listed as one of the eight categories of Zakaat recipients.

"It is not permissible to erect Musjids, bridges, bury the dead, etc. with Zakaat funds." (Hidayah, Sharhul Wiqayah, etc.)

In conclusion, those who interpret Allah Ta'ala's laws according to their own imagination should bear in mind the warning sounded in the Holy Quran:

"Those who dispute in the Laws of Allah after these have been accepted, their disputation is baseless by their Lord. Upon them is the Wrath (of Allah) and for them there is a dreadful chastisement."

OVER PAYMENT OF ZAKAAT

Ubai Bin Kaab (R) says. The Prophet (S.A.W.) once deputed me to collect Zakaat dues from a locality. I went to a person there and asked about the details of his possessions. A baby camel one year old was due from him in Zakaat. When he heard of it he exclaimed "Of what use is a baby camel one year old? You can neither milk it, nor ride it. Here is a fine grown-up she-camel. You had better take this instead." I replied. "My commission does not permit me to take more than what is actually due from you."

WE reproduce an Editorial of the Eastern Province Herald (21st September, 1976), from which we all can benefit.

Editor

DOMESTIC SERVANTS AND FARM LABOURERS in South Africa have much in common. They share the lowest levels of the national wage scale, and they are often exploited. Yet it cannot be denied that farm labour and domestic service provide necessary employment for a significant number of Black workers. However desirable it may be to phase out this type of work, it could not be done overnight without considerable suffering. For White South Africans it would be salutary to do without servants, perhaps, but in the interests of Black servants it is best that working conditions and wages should be improved.

One way this could be done is suggested by the housemaid's charter, proposed by the Domestic Workers' and Employers' Project. What it advocates is a basic wage of R60 a

JOBS AND MINIMUM WAGES

month and fair working hours for all domestic servants. The charter would embrace a comprehensive social security package guaranteeing leave, sick leave, maternity benefits and unemployment insurance.

Set against present conditions, these reforms are breathtakingly advanced. If carried out, they would undoubtedly constitute a major reform. But there are dangers inherent in any minimum wage policy. The harsh truth is that many employers would, were a minimum wage introduced, simply do without domestic help. On the farms, it would hasten the process of mechanisation and create unemployment. Both these

reactions have grave social and even political implications and should be discouraged.

A far more socially realistic response to the minimum wage proposed would be for White employers to examine their consciences. Those who find they can afford to pay the recommended figure should do so at once. But those who genuinely cannot bear the increase in full could at least pay their servants an hourly rate equivalent to the minimum wage and the balance in more leisure time. In this way domestic servants and farm labourers would have more time for their own families and for themselves and, most important, they would still have jobs.

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"Every religion has a distinctive quality of morality, and, the distinctive quality of morality of Islam is Hayaa (modesty)." (RASULULLAH — S.A.W.)

"The Key to Jannat is Salaat and the Key to Salaat is Wudhu." (RASULULLAH — S.A.W.)

"The Miswaak is an instrument to cleanse the mouth and a means to obtain the Pleasure of Allah." (RASULULLAH — S.A.W.)

NUZUL-E-ISA

PART IV

(Maulana Sayed Mohammed Badre Alam (R))

The Doctrine of 'Nuzul'

1. THEOLOGICAL BACKGROUND

This is why we find that from the early days of Islam upto the present day the "Nuzul" of Jesus Christ has been placed in the category of basic doctrines of faith. The Compilers of Traditions have not generally collected them under the headings of doctrines as their aims are different; yet Imam Muslim, the beauty of whose compilation even surpasses that of Bukhari Sharif, has included the doctrine of "Nuzul" in the chapter relating to Iman (faith). How wrong will it then be to suggest that since the descension of Jesus Christ is a subsidiary problem it may not be placed in line with cardinal doctrines. In my book Tarjuman-el-Sunnah under the heading of "Prophetic Miracles" I have adverted in detail to the necessity of believing in the tidings given by all the apostles as a matter of basic religious importance. Apart from this, "Nuzul" of Jesus Christ has a direct bearing on principles of faith relating to Prophethood and Occurrence of the Day of Judgment as will be explained later on.

It is not a little surprising that there are marked differences of conception among Moslem religious thinkers concerning such problems as the personality and attributes of Allah, His All-pervading power, the Day of Judgment and Resurrection and visualisation of the Godhead while all these matters fall in the category of basic dogma. For example, the Mo'tazzelas have a different school of thought in this respect from that of Ahle-Sunnatwal-Jama'at and the mutual differences harboured by Asheara and Maturidia on some matters are also well-known. In spite of all this the fundamental importance of the doctrines in question has never been

denied. Besides, so far as the doctrine of "Nuzul" is concerned there are no differences among leading Imams (Moslem theologians). Even Mo'tazzelas whose specific differences with Ahle-Sunnatwal-Jama'at have already been referred to are in complete agreement with the belief entertained by the overwhelming majority of Moslem people regarding the descension of Jesus Christ. This point has been fully elucidated by Zamakhshari in his book "Kashaf". Another commentator, Ibne-Atya, goes on to state that Moslem theologians are unanimous in holding that Jesus Christ is physically alive at present in Heavens and is destined to return to this world in the same condition towards the approach of the Last Day.

2. THE DOCTRINE OF "NUZUL" AND THE TRADITIONS (HADITH)

Considering the relevant traditions in detail we find that no less than thirty Companions of the Holy Prophet Sallallahu alaihi wasallam being the narrators of about ninety traditions have variously related the occurrence of "Nuzul" (descension) and other phases of post-descension life of Jesus Christ. Some of these reports also refer to the affirmation of the events on oath by the Holy Prophet Sallallahu alaihi wasallam himself. The weight of forty traditions among the number given may be judged from the fact that authenticity and correctness thereof have been specifically attested by leading Compilers of Traditions. As regards the remaining traditions no adverse criticism has been offered by the compilers. We can thus imagine the status of the prophecy relating to "Nuzul". In fact, it may be positively asserted that it may be easily graded with any of the well-known or leading traditions and is in no way of lesser authenti-

city.

If we cast a glance over the earlier scriptures we find that relevant recitals in the Bible are astonishingly similar to the Traditions of our Holy Prophet Sallallahu alaihi wasallam and we are led to an inevitable conclusion that "Nuzul" of Jesus Christ is not only doctrine of faith with Moslems but it has remained an integral part of all revealed religions without any difference.

3. "NUZUL" AND THE BIBLE

It is thus clear that it will be patently erroneous to put down the doctrine of 'Nuzul' as merely a laconic prophecy. The overall scriptural importance of the matter is indicated in the undermentioned extracts from the Bible:

1. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, "take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And you shall hear of wars and rumours of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilence, and earthquakes, in diverse places.

"All these are the beginning of sorrows". (St. Mathews Chapter 24, Verses 3-8)

2. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch

that, if it were possible, they shall deceive very elect. Behold, I have told you before.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (St. Mathews, Chapter 24, Verses 23-30)

3. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. (St. Mathews, Chapter 24, Verses 32-33)

4. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Yemene of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (The Acts of the Apostles, Chapter 1, Verses 9-11).

BELIEVERS NOT AWED BY SCIENTIFIC ADVANCEMENT

by MAULANA TAQI-UDDIN NADWI MAZHARI

TODAY when scientific progress and discoveries are preparing an atmosphere of disbelief and agnosticism, Ungodliness and irreligion, and immorality and materialism, alas, the Community, which has had a system of life that can create true guidance, faith, certainty and God-Seeking, is indifferent to its ideal of life. Much of what the Holy Prophet (P.B.U.H.) had predicted about future conditions and events is actually happening, but it is regrettable that a large majority of present-day Muslims themselves are being carried away by the torrents of the flood of materialism; the mischief of scepticism is spreading and growing in the whole Muslim world.

Certainly, Islam has permitted and encouraged man to advance in the field of science and the Muslim world too should take part in scientific advancement on a competitive scale and make amends for the lapses of inertia and lethargy shown so far. This is an important need of the time. An improved production of goods and means and their right use is essentially in accord with the object and spirit of Islam.

But at the same time it should not be forgotten that mere participation in the production of better means and contemporary advancements will not solve the real problem, for the real source of our strength lies in faith (Imaan) and certainty (Ya-qaen), servanthood (Abdiyat) and worship (Bandagi), invocation (Dua) and remembrance (Zikr) of God. Those who possess knowledge of the Quran and the Hadith and know the Islamic history well, know that this is our real strength before which the mightiest powers have always yielded. It will not be possible to defeat Anti-Christ and Gog and Magog, who will appear in the last phase of this world, by merely goods and means; ultimately, only faith and certainty, invocation and zikr will be the true believer's weapons wherewith he will defeat and destroy them. It is stated in a Hadith that a severe famine will occur during the time of Anti-Christ's appearance and at that time only zikr and glorification of the Names of God (Tasbihi) alone will serve as food to the true believer even as these things serve as food to the inhabitants of the skies. It is stated in the traditions (Riwayat) that when Gog and Magog appear, no one on the face of the earth will be able to face them. When they will have fully accomplished wholesale butchery and bloodshed on earth, Prophet Christ and his Companions will be confined to Mount Sanai. Scarcity and dearth will have touched an all-time high. At last, Prophet Christ and his Companions will have recourse to invocation as a result of which God will send an epidemic disease which is called Naqaf in Arabic (a boil which appears on the neck and nose of sheep and goat and, like plague, kills in a short time), and thus Gog and Magog will all be decimated by this fell-disease all at once.

Maulana Mohammed Yusuf used to describe this topic in a wonderful manner in his sermons. I may quote below a few passages from his speeches to elucidate my point further:-

Once he said: "To be afraid of atom bombs is like the polytheists' fearing from,

and cherishing hopes in, their stone-idols. Atom bombs and the necks of the droppers of atom bombs are in the Hands of the Omnipotent God. The atom bomb will perform that which God will will it to perform. Pharaoh too, used to say:-

'And these rivers flowing under me'. (43:51) But God made the same water the cause of his drowning and destruction."

Once he remarked: "Those whom you call great powers, their position is not equal even to a spider's cobweb before God. When hard work was done on the right lines in the light of the knowledge brought by the Holy Prophet (P.B.U.H.), the false powers of Rome and Persia, which followed worldly plans, were smashed to pieces. In the last era of the world Anti-Christ will exhibit such great power that compared to it the powers of the period are nothing. Then will appear Hazrat Mehdi (P.B.U.H.) on the earth and Prophet Christ (P.B.U.H.) will descend from the sky and both will labour, exactly according to the Holy Prophet's (P.B.U.H.) method, on this knowledge. Then God (May His Glory be Great) will kill that Anti-Christ. When this has happened before and will also happen in the end, why do you entertain the doubt as to how it can happen in the middle? It can happen today also.

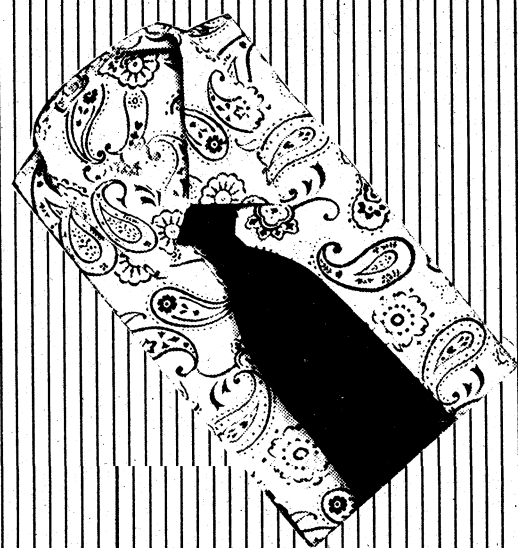
God has made the actions that proceeded from the Holy Prophet (P.B.U.H.) more powerful than the atom bomb; He has made each of His actions the means of bringing change in the universe. The Prayer for Rains is the means of changing the conditions of the earth; the prayers for sun and moon eclipses are meant for changing the conditions of the sun and the moon; invocation (Dua) and prayers for Need are meant for changing every kind of unfavourable individual and collective circumstances. It was displayed by the Cleaving of the Moon at a mere gesture of the Holy Prophet's (P.B.U.H.) finger that an action proceeding from the Holy Prophet (P.B.U.H.) was so powerful; this gesture was only one of his causative actions, whereas his legislative action was more powerful than this."

Anyhow, today man has set his foot on the moon and is making astonishing progress in the field of science, but there is nothing in it to overawe us; moreover, the advancements in the field of science are not against Islam provided their objective is correct.

"And the conclusion of our prayer will be: Praise be to Allah, Lord of the Worlds!"

"He who abuses Trust (Amaanah) has no belief; and, he who does not fulfil promises has no Deen."

(RASULULLAH - S.A.W.)



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BELIEF IN GOD:

A Natural Instinct

BELIEF in God is as much natural as any natural instinct can be. An atheist asked Imam Jaffer Sadiq how could he convince him about the existence of God. Coming to know that the man had gone several times on sea voyage, Imam asked him: "Have you ever been caught in a fierce storm in middle of nowhere, your rudder gone, your sails torn away, trying desperately to keep your boat afloat?" The answer was 'Yes'. Then Imam asked: "And sometimes perhaps even that leaking boat went down leaving you exhausted and helpless on the mercy of raging waves?" The answer was again 'Yes'.

Then Imam asked: "Was not there, in all that black despair, a glimmer of hope in your heart that some unnamed and unknown power could still save you?" When he agreed, Imam said: "That power is God."

That atheist was intelligent. He knew the truth when he saw it.

LETTERS TO THE EDITOR

ON page 1 of Vol. 1, No. 7 an article appeared with the heading "OUR APPRECIATION", unfortunately the two letters referred to in this article were omitted. The printer extends to the Editor and readers of "The Majlis" an apology for this mishap. The letters concerned appear below:

AS-SALAMU-A-LAIKUM,

I am writing this letter as a Brother in Islam. I wish to congratulate you on your esteemed newspaper "The Majlis" (Voice of Islam). This is really a wonderful paper.

All the articles published in this paper are fantastic. This paper is following the beautiful teachings of Islam. Many brothers are against this newspaper. I say: Do not worry about them. Do what is right.

While reading Vol. 1, No. 6, I was very happy to read the many articles published about the Holy Month of Ramadhan. Living in a western, fast-moving world, we are subjected to living in a western way of life. A paper like "The Majlis" is definitely essential in this troubled time of ours. Allah is Great!

I can only say: Keep up the good work. May Allah shower His Blessings on you and also the hard work that you are doing. May Almighty Allah crown all your efforts with success. May "The Majlis" become a household word in every Muslim home and may they

benefit from its beautiful message. May Allah shower His Blessings on all those who have made "The Majlis" a wonderful and a beautiful paper. May it grow from strength to strength. Insha-Allah.

A BROTHER FROM VERULAM.

IN REPLY TO ALL OUR WELL-WISHERS. WE SAY: JAZAAKUMULLAH — Editor.

ASSALAMU ALAIKUM.

This is to acknowledge receipt of a few issues of your very educative and informative The Majlis which reached me recently. The newspaper is of very high standard in both its English as well as contents. From one of the issues we would like to translate into Japanese the article on Death and Burial of a Muslim. For the first time we have come across such a topic of vital importance. Was-salaam.

Abu Bakr Morimoto,
Executive Director
ISLAMIC CULTURE SOCIETY (JAPAN)

LAWS OF MORALITY — IMMUTABLE

(By Jamiatul Ulama — Cape)

DR Edmund Leach, Provost of King's College, Cambridge, in his assertion — the common belief that there is a natural law of morality which holds good for all generations and is shared by all humanity was simply a delusion — has stated nothing original. Upon closer scrutiny of Dr Leach's views one is apt to conclude that he has borrowed his ideas from the German socialist, Friedrich Engels who maintains in his Anti-Duhring:

"We therefore reject every attempt to impose on us any moral dogma whatsoever as an eternal, ultimate and forever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations."

The difference, however, between the Marxist theory of morality and Dr Leach's latest brand of "Marxist" morality is that whereas Marx regarded morality as an economic development, Dr Leach regards it as a "cultural development". Says Engels in Anti-Duhring:

"We maintain on the contrary that all former moral theories are the products, in the last analysis, of the economic stage which society had reached at that particular epoch....."

In pursuance of his (Dr Leach's) argument, "Breathing apart, it is difficult to think of any kind of human activity which has not at one time or other, been considered wrong", we again note an imitation of the Marxist theory of morality. Engels draws attention to the diverse moral theories preached in his own time and enquires which of them is true. Engels justifies the repudiation of the moral law by stating, "the conceptions of good and bad have varied so much from nation to nation and from age to

age that they have often been in direct contradiction to each other." Dr Leach follows the same trend in his arguments. It must be admitted that the theories propounded by Marxism and "Leachism" are the consequence of confused thinking and an inability to comprehend the actual implication of the term morality.

Dr Leach's statement, "...it is difficult to think of any kind of human activity which has not, at one time or another, been considered wrong", is not sufficient grounds for the repudiation of the immutable theory of morality. The terms, "human activity" used by Dr Leach are very broad, giving an extremely vague idea as to what actually is meant by Dr Leach's idea of "human activity". Political, economical, social, criminal, etc. activities all fall under human activities. But, it seems as if Dr Leach has utilized these broad terms to specify morality.

Changes in men's conceptions of good and bad do not affect the proposition that the moral law is immutable. Deviation from the standard law of morality cannot justify the rejection of the law of morality.

Dr Leach further states: "Human beings described events as moral or immoral according to the code which had been drummed into them in childhood." Dr Leach has failed to grasp that morality is now what human beings describe. A theory which is prey to the dictates of expediency, and whimsical fancies does not constitute the standard law of morality. What has been "drummed" in is not the law of morality. The law of morality is something loftier than what Dr Leach would like us to believe.

SCURRILOUS PAMPHLET

RECENTLY a scurrilous — filthy would be a better designation — pamphlet against the Mujlisul Ulama and "The Majlis" was circulated surreptitiously and anonymously. I am not at all concerned with the un-Islamic displays of hatred and ignorance dished out in the pamphlet, and I am sure that all sound minded and unprejudiced Muslims will not heed the childishness and the venom contained in the pamphlet. But, I would appreciate it if you could clarify a certain allegation made by the anonymous author of the pamphlet so that doubt which

may have arisen in the minds of innocent and unwary Muslims could be eliminated.

Refuting the Mujlisul Ulama's answer that it is not permissible for the husband to give ghusal to his dead wife, the cowardly anonymous author operating under fictitious names said that Hazrat Ali (R) gave the ghusal of Bibi Fatima (R). Could you please explain the Mujlisul Ulama's answer which seemingly contradicts this Hadith?

Y.A. KHAN,
Johannesburg

THE answer provided by the Mujlisul Ulama is not a mere opinion of the Mujlisul Ulama. The Mujlisul Ulama merely gave the official and the authoritative Ruling (Fatwa or Verdict) of the Hanafi Mazhab on the question. Every sensible Muslim will realise that there are many differences of opinion and different Verdicts on questions in the different Mazhabs which are all on the Haq (Truth) because they prove and substantiate their case on the basis of the Quran and Ahadith on the foundation of STANDARD AND SET PRINCIPLES. Thus it is not Islamic for the Hanafi to revile the Shafi or vice versa. The differences of opinion and the Verdicts based upon the Islamic Principles of Jurisprudence with its roots in the Quran and the Ahadith of Rasulullah (S.A.W.) have been accepted by all the great Authorities of Islam.

Since the four authentic Mazhabs base their conclusions and Verdicts on the Quran and Ahadith, the official attitude of Islam is that all the Mazhabs of Truth (i.e. the four Mazhabs comprising the Ahle Sunnah Wal Jamaa) are on the Haq, hence respect, dignity and reverence have to be accorded to them regardless of the prevalence of differences of opinion and Verdict. Take for example the Shafi practicing Rafa-yadain (raising the hands during Salaat) and the Hanafi not; the Shafi during Jamaat Salaat recites Surah Fatiha while the Imam is reciting,

but the Hanafi does not; flowing of blood from any place of the body nullifies the Wudhu of the Hanafi, but not of the Shafi; numerous such differences could be cited. But we have to respect these differences.

We cannot decry and revile each other for adhering to the authentic opinions of whichever Mazhab we are following.

Now if according to the other Mazhabs it is permissible for the husband to give ghusal to his dead wife, it shall be respected as the official Verdict of those Mazhabs since we are convinced that the Mazhabs of Truth formulate their Laws on the basis of the Quran and Hadith. But, whilst conceding that the other Mazhab's case is authentic, we nevertheless as followers of Imam Azam, Hazrat Imam Abu Hanifah (R) are fully entitled and justified to answer in accordance with the Mazhab of Imam Abu Hanifah (R). And, the great and authoritative Books of Islamic Jurisprudence, such as Sharhul Tanweer, Durre Mukhtaar, Sharhun Niqaayah, As-siraahul Wihaaj, etc. unanimously record that IT IS NOT PERMISSIBLE FOR THE HUSBAND TO GIVE GHUSAL TO HIS DEAD WIFE.

In conclusion we must add that the explanation furnished here is exclusively intended for sincere and unbiased Muslims in search of the Truth. May Allah guide us all, Ameen.

EDITOR

Conceptions regarding the laws governing physical bodies have changed and are subject to change as often as conceptions of morality. At one time the earth was conceived of as being flat. Today it is spherical. Roger Beacon was burnt at the stake because people thought that the trigonometry which he had learnt was sorcery. How is trigonometry to be regarded today? Thomson had one idea about the structure of the atom; Rutherford and Aston had another, and Bohr's conception of the atom was yet another. On these grounds shall it then be in accord with the dictates of reason if we should assert that the physical laws themselves have undergone changes? If someone thinks that ice is not cold, will his conception of ice in the least bit affect the properties of ice? In a similar manner the different theories of morality existing do not in the least bit affect the immutability of the moral law.

Marxism claims that morality is the product of the economic situation. Dr Leach claims that morality is derivative from "culture"

According to Dr Leach's conception of morality the determining factor in this connection is culture. This idea is by no means correct. It is to be agreed that culture may influence morality, but to assert that morality is a cultural development, is a contradiction of the truth. Dr Leach claims that "morality" is specified by "culture". It would have been more appropriate if the learned Doctor had maintained that, "Culture" is specified by "morality", for in reality a "culture" or a pattern of life progresses or degenerates in accordance with its notions of morality. A nation having a high sense of morality will advance while a nation cherishing ideas of "jungle" morality will slip down the slippery path to ultimate self-annihilation. History bears ample testimony to this. A nation without morality has no culture. Where there is no morality there can be no culture, because culture is derivative from morality. What culture will Dr Leach ascribe to the animals of the jungle? How can

TABLIGHI JAMAAT ON THE ADVANCE

(The Majlis Correspondent)

REPORTS arriving from various parts of the world indicate that tremendous progress is being made by the world-wide Tablighi Jamaat with its headquarters at Nizamuddin, New Delhi, India. Jamaats or groups of the Movement criss-crossing the world in their earnest drive to revive the Sunnah of Rasulullah (S.A.W.) have met with great success. The ever-increasing number of people from all ranks and levels — all over the world — joining the ranks of the Tablighi Jamaat is a definite sign of re-awakening in the Ummah and a desire in Muslims for the manifestation of Rasulullah's Sunnah.

In the United Kingdom a student Ijtima (convention) was held recently at Batley. The fact that thirteen Jamaats of students volunteering in the Path of Allah for forty days during the holiday period is a clear indication of the success being reaped by the Tablighi

Jamaat in the execution of its holy mission, viz. the revivification of the Sunnah of Rasulullah (S.A.W.). One student Jamaat set off for Canada and four student Jamaats proceeded to Pakistan and India. A Jamaat from Kuwait has left for Australia while another from Saudi Arabia left for Brazil. A student Jamaat from Saudi Arabia has also left for United Kingdom. Jamaats from Pakistan, India, Bangla Desh, Canada, Belgium, Kuwait and France are also active in the United Kingdom.

During the Holy Month of Ramadhan over a hundred Arab members of the world-wide Tablighi Jamaat left for India and Pakistan. At present brothers from over thirty countries are at Nizamuddin.

An Ijtima will be held at Raiwand, Pakistan on 31st October, 1st and 2nd November, 1976, and another at Bhopal, India on 8th, 9th and 10th January, 1977.

LAW OF MORALS IS 'SIMPLY A DELUSION'

IN the following report a claim has been made that moral principles (or morality) is a mere delusion. Elsewhere on this page an answer to this claim has been furnished by the Jamiatul Ulama (Eastern Cape).

THE common belief that there is a natural law of morality which holds good for all generations and is shared by all humanity was said to be "simply a delusion".

In the fourth of his series of six Reith Lectures, entitled "A Runaway World", broadcast on the B.B.C. Home service, Dr Edmund Leach, Provost of King's College, Cambridge, described morality as a "cultural" development and not an in-built natural law. He offered the warning: "Beware of moral principles".

He said: "Breathing apart, it is difficult to think of any kind of human activity which has not at one time or another, been considered wrong."

PROBLEM
"The common belief that our more deeply felt moral constraints are shared by all humanity is simply a delusion. Morality is specified by culture; what you ought to do depends on who you are and where you are."

Human beings described events as moral or immoral according to the code which had been drummed into them in childhood.

"When we observe other people's behaviour we are faced with the same kind of

interpretation problem as when we read a handwritten letter." Before we can "decode the message", we have "to fit what we actually observe to a model of what we have been taught to expect."

There was a danger that useful contributions to society would be dismissed out of hand as "immoral". "The old start to denounce the young for their immorality because the code is changing, and they can no longer interpret the signals."

HIPPIES

"In their own estimation the psychedelic hippies with their marijuana and their LSD are primitive Christians proclaiming the brotherhood of man; in the eyes of many of their seniors their activities are a close approximation of witchcraft and the Black Mass. Either might be right."

Scientific and medical practice had brought the need to rethink the "Christian ethic" of fostering individual human life regardless of circumstances. Much effort was being expended on extending the life span of the senile, and keeping abnormal people alive.

In contrast, we were trying to limit the population by contraception or abortion. It would surely be odd if "our Christian morality should lead us to avoid having children so as to have sufficient resources to preserve the lives of the maimed, and the senile and the half-witted."

(Eastern Province Herald — by courtesy)

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QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
P.O. BOX 3393
PORT ELIZABETH

MUJLISUL ULAMA OF SOUTH AFRICA,
P.O. Box 3393, Port Elizabeth

Q. During Ramadhan, when should Fajr Namaz lawfully be situated relative to Sehri time?

A. Fajr Salaat commences immediately after cessation of Sehri time. Therefore, Fajr Salaat could be performed immediately after expiry of Sehri time.

Q. If snaps of living beings and picture-drawings of same beings are forbidden, what about a Muslim appearing on the TV for any purpose?

A. Pictures of animate objects are strictly prohibited by the Shariah regardless of whether such pictures are produced on canvas, paper, by the camera, TV or any other means yet to be introduced or discovered. A Muslim is not allowed by Islam to participate in the picture-production process of TV or any other means. The evils of TV are many and devastating to the moral fibre of a nation. We have forwarded to you a copy of our booklet on television.

Q. Are (a) Mowlood, (b) help-seeking from/worshipping walis, peers and other religious men Islamic practices? Please kindly quote Quranic verses or Hadith Shareef. I would appreciate if you would elaborate on "Tajiya" as commonly held in Mauritius and India during Moharram time?

A. All the practices mentioned in your question are un-Islamic practices which the Shariah describes as Bidah or innovation which was cursed by Rasulullah (S.A.W.). The practice of seeking help from walis, etc. in addition, is Shirk or association in the worship of Allah. Your question requires a detailed explanation which cannot be accommodated by our Question and Answer page. We shall, therefore, Insha'Allah, prepare detailed answers to your questions, substantiating with Islamic references and forward same to you by post.

Q. Youth of almost every country, in the absence of (or avoidance) of a regular married sexual life, indulge in masturbation as a means of relief. Please enlarge on its illegality from the Islamic point of view and support with appropriate quotations.

A. May Allah Ta'ala save all Muslims from the disasters of immorality. The evil of masturbation is strictly prohibited in Islam. In the tafseer of the Quranic verse:

"Those who seek (to fulfill their sexual desires) by means other (than their wives), verily, they are the transgressors." (Surah Al-Muminoon)

it is stated that in this verse is proof that masturbation (as well) is Haraam. This is the view of the learned authorities of Islam. Hazrat Ibn Jaraij (R) said: 'I asked Ataa' (R) regarding masturbation, and he replied: It is Makrooh (i.e. Makrooh Tahrimi which means detestable and in terms of the Shariah, Makrooh Tahrimi refers to acts which are prohibited in Islam notwithstanding the fact that the prohibition is of a lower degree than the prohibition denoted by the term, "HARAAM". Hazrat Ataa' (R) also narrated a Hadith of Rasulullah (S.A.W.) stating that on the Day of Qiyamah a group of people will be resurrected with their hands being pregnant. Commenting on this Hadith, Ataa' (R) said: "I am of the opinion that this group refers to people who masturbate." (Tafseerul Mazhari)

Q. A woman suffered a miscarriage. What is the blood which starts to flow after a miscarriage called? Nifaas or Istihaazah?

A. If it is a mere lump of flesh — no human part or limb being discernible then the blood flowing after the miscarriage will not be Nifaas. If the blood which commenced after the miscarriage continues for at least three days, i.e. 72 hours (this is the minimum period of Haiz or menstruation), and this period of bloodflow was pre-

ceded by a complete Tuhr (a period of purity in which blood did not flow for at least fifteen days, i.e. days and nights) then the resultant blood will be Haiz. However, if the blood ceased within three days or if prior to the miscarriage a complete Tuhr did not pass, then the blood (which flowed after the miscarriage) will be known as Istihaazah.

It is not permissible to fast or perform Salaat during the states of Haiz and Nifaas. However, after attaining purity, ONLY the fasts will have to be fulfilled (made Qaza) and not the Salaat. During Istihaazah both fasting and Salaat will have to be observed. (Fatawa Imdadiyah)

Q. How should a stillborn babe be buried?

A. The stillborn baby shall be given ghusal, wrapped in a cloth and buried. However, no Janazah Salaat is performed. (Hidayah)

Q. At the time of reciting the Holy Quran I moisten my finger by touching my tongue when I turn a page. Is it permissible to do so — I mean the application of saliva to the finger for the purpose of paging the Holy Quran.

A. In view of the Fiqhi Rule that the saliva of man is Taahir (pure) and in view of the fact that during the Sunnat practice of kissing Hajr Aswad the saliva touching the Hajre Aswad is not regarded as being disrespectful, there is nothing wrong in paging the Quran in the manner described. (Fatawa Darul Uloom)

Q. A woman died and left the following relatives: husband, father, mother, three sons, two daughters, paternal uncle (father's brother), and paternal aunt (father's sister). How should the deceased's estate be distributed Islamically?

A. In this case the paternal uncle and paternal aunt do not inherit from the deceased's estate.

Divide the whole estate into twelfths, i.e. twelve equal parts, and allocate as follows:

Husband: three-twelfths (3/12) or one quarter of the whole estate.

Father: two-twelfths (2/12) or one sixth of the whole estate.

Mother: two-twelfths (2/12) or one sixth of the whole estate.

Three sons and two daughters — to receive balance of estate which is equal to five-twelfths (5/12) of the whole estate. Note that the balance of five-twelfths has to be divided into eight equal shares of which each son receives two shares and each daughter one share.

We illustrate this case by means of an example for further clarification. Let the whole estate be R8400.

Husband's share = three-twelfths, which amounts to R2100

Father's share = two-twelfths, which amounts to R1400

Mother's share = two-twelfths, which amounts to R1400

Balance of five-twelfths which amounts to R3500 to be divided into eight equal shares, each share equalling R437.50. Thus each son receives R875.00 and each daughter R437.50.

Q. Is it permissible for a thirteen-year-old boy who has not yet attained bulough (maturity) to lead Salaat? This boy is a good Hafiz and is well versed in the rules of Salaat.

A. It is not permitted to appoint a Naa-baaligh (one who has not reached maturity, in terms of the Shariah) to lead the Salaat nor is the performance of Salaat behind a Naa-baaligh permissible. Salaat led by a Naa-baaligh is not valid. (Fatawa Darul Uloom)

Q. If one enters the Masjid at a time when the Jamaat has already started, and there is no place in the Saff — what should one do? Stand alone in the middle or at the side?

A. The original Mas'alah or Rule is to draw one of the Muqtadis (congregants) from either the left or right side of the Saff (preferably the left side) and form a new Saff. However, nowadays, due to the colossal ignorance prevailing among Muslims regarding Islamic Knowledge, it is not advisable to draw anyone out of the Saff for he (due to ignorance) is liable to perpetrate an act which will nullify his Salaat. It is best to stand at the side, forming a 'Saff' alone. (Fatawa Darul Uloom)

Q. The Imam of a certain Masjid wears his trousers below his ankles and attends the cinema as well. Can we read our Namaaz behind him?

A. Wearing the trousers below the ankles and attending the cinema are kabeerah (great) sins. The perpetrator of kabeerah sins in public is described by the Shariah as a Faasiq, and it is Makrooh Tahrimi (which, in the technical language of the Fuqahaa means prohibited — forbidden) to appoint a Faasiq as the Imam. However, performance of Salaat behind a Faasiq is valid. A Muslim should not absent himself from Jamaat Salaat because the Imam happens to be a Faasiq. The sin falls upon those responsible for his appointment. Hazrat Ibn Umar (R), one of the eminent Sahaba (R), said that the sign of one who is a member of the Ahle-Sunnah Wal-Jamah, is that he performs his Salaat behind an Imam regardless of whether he (the Imam) is a pious or an evil person.

Q. The Imam of our mosque allows his wife to go to the cinema and serve behind his shop counter thus encouraging her free association with males. What does Islam say about the Imaamat of such a person?

A. According to the Shariah, a man who permits his wife to talk and associate with males is called a Day-yoos which indeed is a very harsh term. Note that it was Rasulullah (S.A.W.) himself, who coined this description for a man who permits his wife to be in association with males. The Imaamat of this Imam is forbidden, although the Salaat conducted by him is valid.

Q. Is it permissible to pay teachers of a madressa from Zakaat money?

A. It is not permissible. Whoever employs the teacher should make dignified arrangements for the payment of his salary. Zakaat is the Haq or right of the poor. Utilizing Zakaat funds for purposes not sanctioned by the Shariah is gross abuse and misappropriation of the trust funds of Zakaat.

Q. According to the Hanafi Mazhab, Sajdah Sahwu has to be made after making the Salaam whereas according to the Shafi Mazhab it is made before the Salaam. Now, if a Hanafi happens to be reading his Namaaz after a Shafi Imam, and the Shafi Imam makes Sajdah Sahwu in accordance with his Mazhab, should the Hanafi follow the Imam in making the Sajdah Sahwu before the Salaam?

A. The Hanafi Muqtadi should follow the Shafi Imam in this case. (Fatawa Darul Uloom)

Q. Is it permissible to make qurbaani of an animal whose tail has been cut off?

A. If one third or more of the tail is cut, it is not permissible to offer such an animal for Qurbaani.

Q. Is it waajib to offer two goats in the Aqeeqah of a boy?

A. It is not Waajib. If one is not by the means to offer two goats, one will suffice. However, if one can afford two then one should not forgo the tremendous Sawaab of carrying out the Sunnah practice of offering two goats as Aqeeqah for a son.

Q. Will it not be a good idea for those Ulama bodies who have not joined up with Icsa to link up with it (Icsa) thereby solidifying the unity of the Muslims of this country?

A. The Ulama organizations which have abstained from participating with Icsa are fully within their rights and in their opinion they feel that instead of good and unity more harm and greater disunity will ensue in any link-up with Icsa. We, on our part, are of the opinion that Icsa is not an Islamic body in the true sense of the term. Past events, such as Icsa officials attacking baselessly the Ulama and issuing 'fatwa' on matters in which they were not qualified have only confirmed our opinion that Icsa in the long run will prove more a danger to the Sunnah of our Nabi (S.A.W.). They have yet to prove the contrary. Our opinion could always be altered if there are guarantees that the Shariah will not be tampered with — the Sunnah of Rasulullah (S.A.W.) will not be made a target for fanciful interpretations offered by officials of Icsa, who should know their limits in so far as the Shariah is concerned.

Q. Is it allowed to recite the Holy Quran at sunrise, zawaal and sunset?

A. Recitation of the Holy Quran is permissible during these Makrooh times. However, it is Afdhal (more meritorious) to engage in Dua, Tasbeeh and Istighfaar during Makrooh times. (Shami)

by WAHEEDUDDIN KHAN
(The writer is the Editor of the weekly Al-Jami'at, Delhi. The present article conveys the impressions he formed during his visit to the Tabligh Centre of Nizamuddin in 1966.)

Nizamuddin, today, is the centre of countrywide, or, rather, international, religious movement. It is like the heart. Just as from the heart blood moves out, circulates in the body and returns to it, in the same way, countless persons go out from it into the world, come back to it and derive fresh strength and set out once again, on their missionary journey. Here the origins of a movement are found which has a beginning but not an end.

Before me was an old man. His face was so lean and emaciated that the bones could easily be seen. Poverty and ignorance were writ large on his appearance. He wore two cylindrical pieces of glass in front of his eyes with the help of cotton and leather strings tied to the ears. These were his spectacles. On the other side,

there were sitting men who were healthy and strong and some of them were definitely flabby. Their looks and their dress gave the evidence of education and prosperity. All of them were hearing the speaker with equal attention. The speech could neither be called a discourse nor a sermon. But it had the quality of magic which drew everyone irresistibly to itself.

The first thing to strike a visitor to Bangle Wali Masjid is the conglomeration. A huge mass of humanity is surging forth — which includes the educated as well as the uneducated, the ill-clad as well as the well-dressed, the young as well as the old. They have come from far and near, even from distant countries, speaking different languages and following different customs.

What, after all, is the magnet, the thing that attracts so many people to this place? The newcomer naturally asks himself, and, then, he discovers the answer without having to make a conscious effort for it. As he takes part in what is going on

REVOLUTIONARY FORCE OF THE TABLIGH MOVEMENT

over here, listens to the conversation and says 'Amen' to the soul-stirring prayer, he feels automatically that a magnetic power is at work which is casting a spell over his mind and heart and pulling him ceaselessly.

I was asleep in a room on the upper storey of the mosque when the sound of a bell rung by a clock woke me up. It was 3.30 a.m. The time had come for the daily round of activities at the Centre to begin. The whole place was astir. Hundreds of persons got up, performed the Wudhu and began to celebrate the Tahajjud prayer. After the Namaz, someone was engaged in supplication, someone was doing the Zikr, someone was crying and someone was reciting the Quran; someone was prostrating himself on the ground, begging the Lord earnestly for his own

correction and the correction of the Ummat till the Muazzin announced with the call of Allah-O-Akbar, Alla-O-Akbar that it was the time for the Fajr prayer-service. The Sunnat rak'ats of the Fajr

The community breakfast was held. After the breakfast people again got together for another session of exhortation and instruction. The emphasis was mainly on forging a living contact with Allah and relying exclusively upon Him. In the end, a long supplication was made. The Amir (Leader) was beseeching the Lord, humbly and earnestly, and the people around him were saying 'Amen' with tears. In the prayer stress was laid so forcefully on the weaknesses of human nature and the Glory and Sublimity of Allah that no one could remain unaffected. When the

prayer was over, it was time for the departure of the missionary parties. The lists of those who had registered their names had been prepared according to the areas to which they belonged. A man stood up and called out the names of the members of each party and people came forward, shook hands with the Amir and left. It was a wonderful spectacle which reminded me of the scene in the Mosque of Medina when the Holy Prophet (S.A.W.) used to send expeditions to various places. To everyone the Amir said after the handshake, "I give you in the charge of Allah and pray for that which is good for you. May Allah accept you and me, and the whole of Ummat". In a party a man had registered who was lame. He came up and went away limping. Another man was taking his ten year old son with him. All this was so inspiring were offered and, then, at 5.15 a.m., the prayer-service was held. The Takbir was raised and about three hundred and fifty people stood

up, at the same time, for the congregation.

Immediately after the service it was announced: "Sermon will follow. People may stay in the mosque." The talk began. The topic was, "Faith and the World". The language was simple, the style was informal. It was punctuated with examples drawn from everyday life, emotional appeals intended to arouse the religious fervour and heart-warming anecdotes. Neither high-flown oratory nor wearisomeness of long mortal reproaches. The discourse began at the early hours of the morning and continued till the sun had come up. But the speech was so absorbing that, perhaps, no one stirred from his place. After the sermon an appeal was made for joining the parties going out for missionary work and a number of persons registered their names. It went on till 8.30 a.m.

TO BE CONTINUED
IN THE NEXT ISSUE

EULAMA'S CORNER



اب علماء کو نصیحت
تبلیغ سے مقصود صرف یہ ہو کہ مخاطب کو نفع ہو۔ اب اس نفع سے چاہے جو کچھ بھی لازم آجائے۔ یہ ایک فریضہ ہی اصل مذکور کی۔

اب دوسری فریضہ ہے کہ ان کا بیان بھی نہایت ضروری ہے کیونکہ اس میں اہل علم کی اصلاح ہے اور ہم کو عوام سے زیادہ اہل علم کو مشورہ دینے کی ضرورت ہے۔ اس لئے کہ عوام کی ہلک انہیں کے ہاتھ میں ہے۔ اگر ان کی اصلاح ہوگئی تو عوام کی اصلاح بھی ہو جاوے گی۔ اور اگر ان میں کی ہوگی تو ان کا اور ان کی بات کا اثر بھی دیکھا ہی ناقص متعدد دو سرے تک پہنچنے والا ہوگا جیسا کہ ابھی میں نے بیان کیا۔ پس ضرورت معلوم ہوتی کہ اس اصل سے جو مسئلہ خواص کے مناسب مستنبط ہوتا ہے اس کا بھی اختصار کے ساتھ ذکر ہو جاوے۔

سو وہ یہ ہے کہ بعض اوقات علماء کی خاص شخص کے فراموشی مضمون پر دھڑکتے ہیں چاہے وہ مجمع کے مناسب ہو یا نہ ہو تو ایسا بھی نہ کرنا چاہئے اور مجھ کو یہ باتیں پیش آتی ہیں اس لئے میں کہتا ہوں۔ چنانچہ ایک مقام پر مجھ سے کہا گیا کہ ذرا حضور صلی اللہ علیہ وسلم کے فضائل بیان کرنا کیونکہ اس مقام پر بعض لوگوں کا خیال ہے کہ ہم لوگ نعوذ باللہ حضور کی عظمت کم کرتے ہیں۔ مگر میری سمجھ میں یہ بات نہ آتی کیونکہ اس سے مخاطب کو کیا نفع ہوا۔ اس لئے کہ مخاطبین میں کوئی بھی حضور کے فضائل کا منکر نہیں۔ تو اس مجمع میں اس مضمون کو بیان کرنے سے سوائے اس کے کیا عرض ہے کہ اپنے کو خوش عقیدہ اور نیک خیال ظاہر کر دیں۔ تو دو گھنٹہ وقت صرف کروں اور حاصل یہ ہو کہ ہم کو بزرگ سمجھیں۔

ایک مقام پر بود چھوڑیں یہ رائے دی گئی کہ بعض لوگ تنہا ہی جماعت پر عدم تنقید کا شبہ کرتے ہیں اس لئے امام ابو حنیفہ کے فضائل کا ذکر کرو۔ میں نے کہا کہ اس بیان سے مجھ سے اس کے کہ اپنا تبریر رپا کی بیان کرنا ہو اور کیا حاصل ہے اور میں نے کہا کہ مجھے تو غیرت آتی ہے کہ چند مسلمان اشتیاق کے ساتھ اسکا کلمہ سننے کے لئے آئیں اور بجائے اس کے اپنی عقیدت ان کے ذہن میں جمائی جاوے یہی بات کہ ہماری طرف سے ان کا گمان بد ہے تو ہوا کرے۔ ہم اپنا حق ادا کرتے ہیں کسی کی سمجھ میں آوے تو عمل کرے۔

OUTSTANDING QUALITIES OF IMAM AL-GHAZALI

By MAULANA SAYID ABUL HASAN NADVI,
Rector of Nadwajul Ulama, Lucknow, India.

IMMACULATE sincerity and indomitable courage are the two most impressive qualities of al-Ghazali which have been acknowledged by all — friends as well as his foes. His writings breathe an almost tragic urgency of his message. Ibn Taymiyah differs from al-Ghazali on many issues but he has absolutely no doubt about the sincerity of al-Ghazali's purpose. The reason behind effectiveness as well as immense popularity gained by al-Ghazali's works was his earnestness and selfless devotion for the Truth which made him abandon the most coveted post at the Nizamiah University, led him to spend a decade in seclusion and contemplation and, finally, gave him the courage to turn down the invitations of emperors and resist the temptations of riches, honour and glory. He has written that the evil which gets out last from the heart of a righteous man is the love of honour. Al-Ghazali's life before his demise bears testimony to the fact that he had attained this stage of self-purification and moral rectitude.

Al-Ghazali was fired with an adventurous spirit and a lofty idealism which enabled him to set his heart upon an ever higher objective. His work on jurisprudence and theory of law was a beacon of light for the scholar-jurists for many centuries to come. Contrary to the pattern of education followed in al-Ghazali's time, he studied secular sciences after acquiring mastery over religious learning. He engaged himself in the intensive study of philosophy and other speculative sciences of the times and soon acquired such a proficiency in these subjects that he was able to challenge the competence of reason which could not be adequately met by the philosophers for one hundred years.

In making a personal search for the truth his efforts were in no way meaner than his accomplishments in the field of intellect. He turned to the path of mysticism for purification of self and gaining spiritual strength under a reputed spiritual mentor of the time, Sheikh Abu Ali al-Farmadi (d. 477 A.H.). He abandoned everything he had, spent a decade in solitude and contemplation and was favoured with illumination and beatific visions.

DANCING — NEGATION OF CHASTITY

By Maulana Nazeer Dawood Desai — Port Elizabeth

THE numerous divorce cases, the breaking up of homes, of the separation of children from parents can be traced to have their cause in this crude display of animality — this disgraceful display of bestiality called dancing. Dancing has proven to be a great stimulant for carnal sex, a stepping stone for fornication and adultery.

It is a mark of vile and savage performance like dancing which has the power to excite carnal passion beyond endurance has been classified in the western world as pleasure and entertainment.

The very people indulging in this lustful form of "entertainment" are fully cognizant with the disastrous results and evils which ensue in the wake of dancing. They know that dancing is a great stimulant and cause of illicit sex. Yet, despite this inner revolt against an injurious practice, springing from the nature of man, the westerner tries to placate his conscience by explaining away this ghastly display of animality as entertainment.

The human intellect is naturally endowed with the capacity to revolt against anything which is detrimental to the healthy development of the soul. Even primitive man, ignorant man untouched by civilization has this capacity to distinguish between right and wrong, virtue and evil, morality and immorality. The very nature of man is such that immediately he is confronted with evil the danger sign is hoisted in his mind. Somewhere in his subconscious mind the western person knows that dancing like all the other forms of indecent

"entertainments" introduced to satiate and gratify the inordinate demands of lust, is wrong and immoral. But because of his particular way of life described variously as "modern", "civilized", "culture", "western civilization", etc., he is too weak to permit his inner self to manifest itself. He smothers the inner revolt and resistance against the evil tendencies of his animal-self and travels the path chalked out by his immoral master — western civilization.

It requires no great understanding, no philosophic mind to understand the evils so apparent in dancing. A person has only to refrain from deluding himself, to be a bit honest with himself and then he will plainly see the evil and vice adorning this immoral practice of dancing.

Any clear-minded person who witnesses dancing in procession especially the latest types of western dancing, will most surely see the repugnance in dancing. On the dance-floor he will see the human being — the highest form of creation — indulging in a miserable and vile combination of jumping, shouting and wriggling like performing baboons. Man who professes his superiority

over the lower animals debases himself and degrades himself not only to the level of the monkeys, but to a degree far below that of the beasts, for the performing or jumping or dancing of apes is devoid of evil while the dancing of man is accompanied by sordid lust and sexual indecency which culminate in misery and heart-ache.

By its prohibition of this evil mode of "entertainment" Islam has taken to heart the welfare of humanity. Islam condemns and rejects this vulgar form of amusement which can only serve to plunge society further down the slippery path of immorality.

Muslims must bear in mind that this practice of immoral entertainment which to the west is enlightened art, can never form part of true culture. Dancing is that evil which enslaves its votary to carnal lust which effaces all modesty and chastity which are essential parts of a Muslim's Faith. The noble Messenger of Allah has said:

"Modesty and chastity are parts of faith."

No honest person can claim that dancing does not negate the conception of modesty and chastity as envisaged by Islam. How many men and women who indulge in dancing can honestly claim chastity? In fact, to the westerner chastity is an unknown term to be mocked at.

Greetings from His Majesty
King Hussein



THE ROYAL PALACE,
Amman, Jordan,
September 23, 1976

بسم اللہ الرحمن الرحیم

Dear Mr. Fareed,

His Majesty King Hussein has asked me to thank you very much indeed for all your good wishes and kind thoughts on the occasion of Eid al Fitr al Mubarak.

His Majesty conveys to you and to the Ulama Fraternity of the Republic of South Africa his best wishes for peace and prosperity and a very happy Eid Mubarak.

Yours sincerely,

Khalima Nasser

The Sharifa H. Nasser
Secretary to His Majesty the King

Mujlisul Ulama,
P.O. Box 3393,
Port Elizabeth 6000,
Cape Province,
South Africa.

LAWS OF MORALITY

Continued from Page 9

the lowly animals be in possession of a culture when there is no moral law for animals? Culture being the product of morality, the sole repository of which is the human being.

Dr Leach's law — "what you ought to do depends on who you are and where you are" — is in reality the law of the jungle — the law on which pivots the existence of the lowly beasts. The numerous human tragedies of which history is replete is essentially the consequence of the observation of this law of the jungle. We sup-

pose that on the basis of this jungle law Dr Leach will justify the German, the Russian, the French and the Chinese wholesale massacres and butcheries of innocent men, women and children.

Dr Leach's "borrowed" atheistic theory of "material" morality is full of flaws and can never stand the test of reason. Furthermore, his theory is a demonstration of the single-track mindedness of men like Lenin, Marx, Hitler and Dr Leach. In short, Dr Leach's theory that the law of morals is "simply a delusion", is in fact a delusion.

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The life of this world is but play and amusement, and the life Hereafter is best for those who fear Allah.

(Quran)

And, Allah will establish the Believers with His Law even though the wrongdoers detest it.

(Quran)

TRADE AND COMMERCE IN ISLAM

DISTRIBUTION OF WEALTH IN ISLAM

The Capitalist View of the Distribution of Wealth

In order to understand the Islamic point of view fully, it would be better to have a look at the system of the distribution of wealth that obtains under the capitalist economy. This theory can be briefly stated like this — wealth should be distributed only over those who have taken a part in producing it, and who are described in the terminology of economies as the factors of production. According to the Capitalistic economies, these factors are four:—

1. **CAPITAL**—which has been defined as “the produced means of production” (that is to say, a commodity which has already undergone one process of human production, and is again being used as a means of another process of production).

2. **LABOUR**—that is to say, any exertion on the part of man.

3. **LAND**—which has been defined as “natural resources” (that is to say, those things which are being used as means of production without having previously undergone any process of human production).

4. **ENTREPRENEUR, or ORGANISATION** — the fourth factor which brings together the other three factors, exploits them and bears the risks of profit and loss in production.

Under the Capitalist economy, the wealth produced by the co-operation of these four factors is distributed over these very four factors like this — one share is given to capital in the shape of interest, the second share to Labour in the shape of wages the third share to Land in the shape of rent (or revenue), and the fourth share (or the residue) is reserved for the entrepreneur in the shape of profit.

The Socialist View of the Distribution of Wealth.

Under the Socialist economy, on the other hand, Capital and land instead of being private property, are considered to be national or collective property. So, the question of interest or rent (or revenue) does not arise at all under the philosophy of this system.

Under the Socialist system, the entrepreneur too is not an individual but the state itself. So, profit as well is out of the question here — at least in theory. Now, there remains only one factor — namely, labour. And labour alone is considered to have a right to wealth under the Socialist system, which it gets in the shape of “wages”.

The Islamic View of the Distribution of Wealth.

The Islamic system of the distribution of wealth is different from both. From the Islamic point of view, there are two kinds of people who have a right to wealth. (1) Those who have a primary right — that is to say, those who have a right to wealth directly in consequence of a participation in the process of production. In other words, it is those very “factors of production” which have taken a part in the process of producing some kind of wealth. (2)

Those who have a secondary right that is say, those who have not taken a direct part in the process of production, but it has been enjoined upon the producers to make them co-sharers in their wealth. We shall discuss in some detail these two groups of people who have a right to wealth.

THOSE WHO HAVE A PRIMARY RIGHT TO WEALTH

As indicated above the primary right to wealth is enjoyed by “the factors of production”. But “the factors of production” are not specified or technically defined, nor is their share in wealth determined in exactly the same way as is done under the Capitalist system of economy. In fact, the two ways are quite distinct. From the Islamic point of view, the actual factors of production are three, instead of being four:

1. **Capital** — That is, those means of production which cannot be used in the process of production until and unless during this process they are either wholly consumed or completely altered in form, and which, therefore, cannot be let or leased (for example, liquid money or foodstuffs etc.).

2. **Land** — that is, those means of production which are so used in the process of production that their original and external form remains unaltered, and which can hence be let or leased (for example, lands, houses, machines etc.).

3. **Labour** — that is, human exertion, whether of the bodily organs or of the mind or of the heart. This exertion thus includes organisation and planning too. Whatever “wealth” is produced by the combined action of these three factors would be primarily distributed over these three in this manner — one share of it would go to Capital in the form of Profit (and not in the form of interest); the second share would go to land in the form of rent, and the third share would be given to labour in the form of wages.

Socialism and Islam

As we have said, the Islamic system of the distribution of wealth is different from socialism and capitalism both. The distinction between the Islamic economy and the Socialist economy is quite clear. Since Socialism does not admit the idea of private property, wealth under the Socialist system is distributed only in the form of wages. On the contrary, according to the Islamic principles of the distribution of wealth which we have outlined above, all the things that exist in the universe are in principle the property of Allah Himself.

PLEASURE OF ALLAH IN TRADE

PRAYER and Islamic behaviour are matters which are frequently touched upon by lecturers and writers. Yet, despite this, we do not realise their importance. If we could only understand that the Pleasure of Allah (obtained by simply following His Commands) ushers in the success of both worlds, we would not give preference to our trade and business over and above our Salaat. The assistance of Allah Ta'ala is the greatest factor to success in any venture.

Then, the larger part of these things is that which He has given equally to all men as a common trust. It includes fire, water, earth, air, light, wild grass, hunting, fishing, mines, unowned and un-cultivated lands etc., which are not the property of an individual, but a common trust. Every human being is the beneficiary of this trust, and is equally entitled to its use.

On the other hand, there are certain things where the right to private property must be recognised if only for the simple reason that without such a recognition it would not be possible to establish the practicable and natural system of economy to which we have alluded while discussing the first object of the distribution of wealth. If the Socialist system is adopted and all capital and all land are totally surrendered to the state, the ultimate result can only be this — we would be liquidating a large number of smaller Capitalists, and putting the huge resources of national wealth at the disposal of a single big Capitalist — the State — which can deal with this reservoir of wealth quite arbitrarily. Socialism, thus, leads to the worst form of the concentration of wealth. Moreover, it produces another great evil. Since Socialism deprives human labour of its natural right to individual choice and control, compulsion and force becomes indispensable in order to make use of this labour, which has a detrimental effect on its efficiency as well as on its mental health. All this goes to show that the Socialist system injures two out of the three objects of the Islamic theory of the distribution of wealth — namely, the establishment of a natural system of economy, and securing for every one what rightfully belongs to him.

These being the manifold evils inherent in the unnatural system of the Socialist economy, Islam has not chosen to put an end to private property altogether, but has rather recognised the right to private property in those things of the physical universe which are not held as a common trust. Islam has, thus, given a separate status to Capital and to Land, and has at the same time made use of the natural law of “supply and demand” too in healthy form. Hence, Islam does not distribute wealth merely in the form of wages, as does Socialism, but in the form of profit and rent as well. But, along with it, Islam has also put an interdiction on the category of “interest”, and prescribed a long list of the people who have a secondary right to wealth. It has thus eradicated the great evil of the concentration of wealth which is an essential characteristic inherent in Capitalism, an evil which Socialism claims to remedy.

A MORAL VOICE

ONE of the most important ingredients in the making of the Lebanese tragedy has been the total absence of Muslim leadership. While one may be able to trace the strings of Lebanon's diabolical puppet drama to various capitals and many fingers, basically it has all been the failure of the Arab Muslim's own secular, nationalist and co-called progressive leadership.

The call by Dr Subhi Saleh, a respected Lebanese Muslim scholar, the other Friday, ‘for self-criticism and not flattery’ seems, therefore, to raise some hope because without a moral perception of the issues it would be impossible to restore sanity and build durable peace in Lebanon.

Subhi Saleh said: ‘There is little about which we can praise one another. All of us have taken part in the misdeeds and therefore there is much for which we must criticize one another. It behoves us, therefore, to ask: In whose name and in the name of what are so many excesses, deviations and mistakes being committed? Is it in the name of the revolutionary, nationalist and struggle movements? Is it in their name that robberies are being committed, the robbery of houses, automobiles and other property? Is it in their name that apartments are being confiscated? Is this not an attack on people's properties? Is it in their name that sanctities

are being violated and ethics being trampled under feet? Is it in their name that liquor is distributed even close to the revolutionary offices and places of worship and people drink it and buy it openly in the days of Ramadan? Is it in their name that all these manifestations of atheism are shown?’

Subhi Saleh added, ‘They talk the way they like, thinking that no one is watching. Even if we are to remain alone, we shall teach them a lesson that none of them will ever forget.’

He went on to ask: ‘In whose name and in the name of what do some individuals lead shameless and playful lives and yet claim to be revolutionaries? How can you be a revolutionary when you could not care less about the interests of the toilers, the miserable ones who cannot find even a loaf of bread to eat, or water to drink, or electricity, the electricity which is supplied to areas by quota, while in fact this quota is deliberately arranged....with

the aim of exercising more terror and psychological pressure. In whose name and in the name of what is this being done?’

‘During this tragic and horrible war a new heresy has emerged, a heresy that has come as a result of the tragic events; the criterion which measures a man by might. An armed man today takes precedence over men of intellect, ‘ulama, the sincere ones and the ones who advocate good. Such a conceited man forgets that, if his weapons do not consist of the weapons of straightforwardness, of ethics and of a living conscience then he and what he represents are doomed to destruction and ruination.’

On the other hand, Subhi Saleh said, man was measured by the strength of his belief and piety and not by his material possessions, physical strength or influence. In saying so he put his finger on the real cause of Muslim discomfiture, not just in Lebanon, but everywhere else as well.

(Impact International)

THE SHARIAH DECREES: JUNA' KHUTBAH IN ARABIC

“The Khutbah being a SHART (compulsory pre-condition) for the validity of Juma' (Salaat) is among the factors upon which the Ijma' (Consensus) of the Ummah is registered....for, verily, Nabi (S.A.W.) said: ‘Juma' Salaat has not been performed without the Khutbah (Baihaqi)’. Imam Zuhri (R) says that it has reached us that Juma' without Khutbah is not valid, and if the Khutbah was not a condition (for the validity of Juma') Rasulullah (S.A.W.) would have omitted it though even once in order to indicate that its omission is permissible.”

(Umdatur-Riaayah)

“There is no doubt in the fact that the Khutbah in a language other than Arabic is contrary to the Sunnah transmitted from Nabi (S.A.W.) and the Sahabas (R), hence, it (non-Arabic Khutbah) is strictly forbidden.”

(Umdatur-Riaayah)

IMMODEST DRESS BANNED

WOMEN who are un-Islamically and immodestly clad will be banned from entering the city's markets according to a decree issued by the Amir of Makkah Muazzamah. Those who violate the Islamic rules of modesty will be punished.

ONE GROUP WILL SURELY BE ON THE RIGHT

Hazrat Mua'viya says that he heard from the Prophet (S.A.W.) that in his community there will always be a group of people who will stand firm on the injunctions of Allah and will continue on it till their death. It will not be at loss by opposition or lack of co-operation (that is they will not care in the least whether people of their age oppose or support them). According to another report the Prophet (S.A.W.) had said that there will remain a group in his community till the Day of Judgment to whom Allah will extend His Support and any one not being with them will not be able to injure them.

—MISHKAT

SUPERIORITY OF THE MUSLIM TRADER

THE Muslim tradesman has one distinct advantage over every other trader — and that is: Divine Blessing. This means that his profession becomes a means for his Creator's Mercy. He (the trader) is blessed through perpetual success and inner peace of mind and heart. Now, this superiority is only obtained if we Muslims strive to please our Creator in all our actions. The observance of religious injunctions and offering voluntary sacrifices in the Way of Allah is the method by means of which spiritual and material progress are to be obtained.

IMPORTANT POINTS:

By Mufti Jameel Ahmed Thanvi

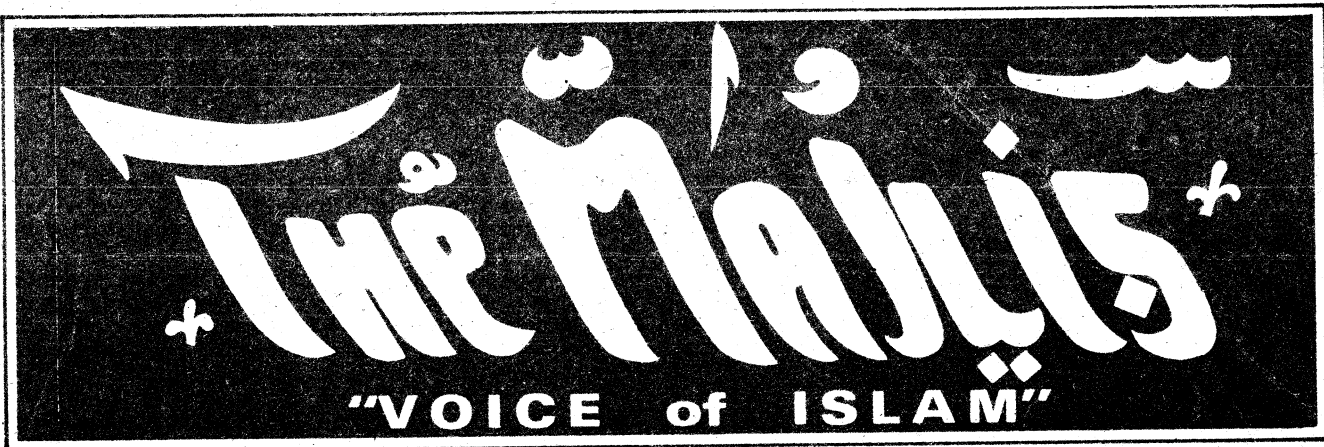
1. Acquaint yourself with the necessary Islamic Laws concerning trade.
2. Reveal all defects which may be in your merchandise to the customer, for selling articles without declaring their defects is an act contrary to the teachings of Islam.
3. Giving grace to a debtor is an act warranting Sa-waab (Reward) ten times more than the reward of charity.
4. Do not sell such items which are unlawful in Islam. Every penny earned from unlawful business is unlawful to use.
5. Do not exaggerate in praising your goods.
6. Never deal in goods obtained illegally. They remain Haraam in all circumstances.
7. Learn, practice and preach Islam while engaging in your business. Let your business not become the be-all and the end-all of your life; instead, it should be a means towards a decent Islamic way of life wherein all obligations are fulfilled. The Sahabas (R) traded too, but they never overlooked their Islamic duties and obligations.

A Salaat before which the Miswaak was used is superior by seventy times to a Salaat before which the Miswaak was not used.

(Rasulullah - S.A.W.)

HIRE A BAKKIE FROM MIDWAY. TEL. 888789

Bismillah
INNA
LILLAHEE.....



ZIL-HAJ 1396

EBRAHIM BISMILLA'

VOL. 1 No. 9

P.O. Box 5699

DENONI SOUTH

1502

SACRILEGIOUS FILM BANNED

THE SACRILEGIOUS FILM ORIGINALLY TITLED: MOHAMMED MESSENGER OF GOD, AND THEN ABORTIVELY CAMOUFLAGED WITH THE TITLE: THE MESSAGE, HAS BEEN BANNED IN SOUTH AFRICA.

The film, ever since its intended introduction to South Africa was announced by Sterfilms, has remained the centre of a storm of indignant public (Muslim) outcry. Muslims, not only in South Africa, but the world over protested against the production of the film. Several Muslim states banned the screening of the film. The Ulama of the world unanimously issued Fatwas decrying and banning the film. So strong was the feeling against the satanic film that eminent Islamic Authorities like Hazrat Allamah Yusuf Binnuri, Rector of Madrassah Arabiyyah, Karachi, Pakistan called for the sacrifice of life and blood to prevent the screening of the insult to Rasulullah (S.A.W.).

At the height of the furious protest campaign conducted by Muslims of South Africa. Sterfilms suggested that Muslim leaders view the film privately in order to give it a "fair" trial. But, the idea of Muslim participation in the film — no matter in which way and in how small a way — was met with a wall of opposition. The Ulama of the country rejected outrightly any private viewing of the film since the Shariah bans the film in its entirety and not parts of it. Sterfilms then offered to sell the film to Muslims, but this offer too was firmly rejected.

Thousands of protest telegrams and letters from all over the Republic were sent to Sterfilms, the Publications Control Board and various other governmental authorities in a desperate bid to obtain a banning order on the film.

At times the adamancy of Sterfilms to introduce the film and screen it in South Africa caused religious feelings to generate to such an extent that some Muslims even threatened to burn down cinemas screening the film.

Prior to the banning of the film, the Publications Control Board in Cape Town communicated with Sheikh Mohammed Nazeem requesting the Ulama to interview the Board with a view to be present at a preview of the film. Sheikh Nazeem informed the Board that the Ulama of the country will not participate in any preview of

the film. The stand of the Ulama was made abundantly clear to the Board by Sheikh Nazeem who told the Board that the Ulama will never assent to be a party to "commercialisation of the Deen" which this film in fact is. Sheikh Nazeem also told the Board that the stand of the Ulama of the Republic is in line with the stand adopted by the Ulama of other Islamic countries. Sterfilms has already intimated that it intends to appeal against the decision of the Board. However, the decision of the Muslim community will remain unchanged and firm in its rejection of and opposition to the film.

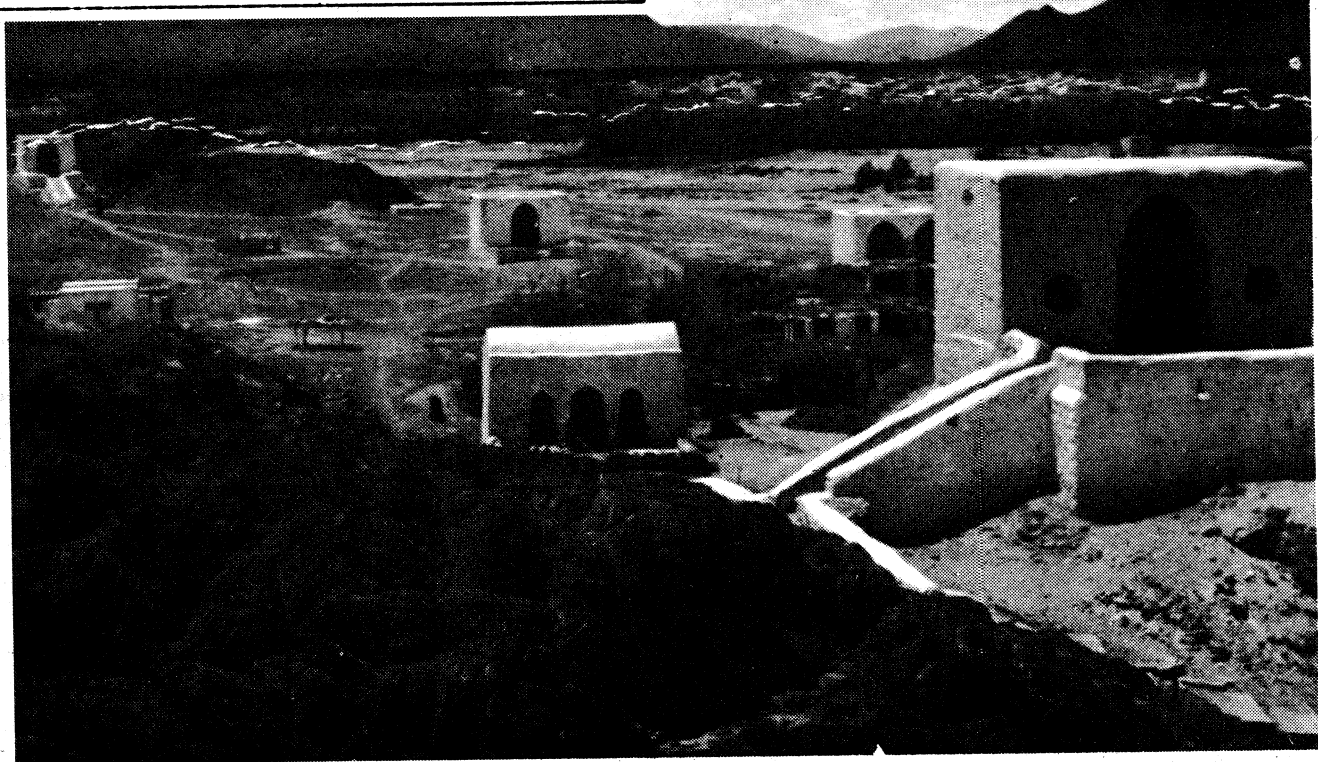
BANNING— HEALTHY DECISION

The Jamiatul Ulama of Natal has welcomed the decision of the Publications Control Boards in banning the film based on the life of Rasulullah (S.A.W.)

Speaking to the Majlis, Moulana Yunus Patel said: "The Jamiatul Ulama Natal welcomes the decision of the Publications Control Board banning the film THE MESSAGE as a farsighted and a healthy decision. The film has been rightly condemned by almost every Muslim organisation throughout the world as sacrilegious. The pictorial depiction of the Noble companions of the Holy Prophet (S.A.W.) or their wives is highly offensive to all true Muslims".

MAYET ASSAILED

"The undue publicity given to the consensus of opinion over a dinner table of Dr Mayet, Mrs Mayet and some others of their flock that there is nothing objectionable in the film should not be given much attention as they're neither religious leaders nor authorised spokesmen for any responsible Muslim organisation."



The Five Mosques of Medina Munawwarah

UNISLAMIC OPINION

THE Muslim public is hereby advised to reject as baseless and false the un-Islamic opinions on the sacrilegious film ("The Message") voiced by Dr. M.G.H. Mayet and Mr. A.K. Rajab of Durban. The opinion of these men is in contradiction to the opinion of Islam. Dr. Mayet and Mr. Rajab have considered it proper to clash with the Shariah of Allah Ta'ala by means of their un-Islamic, unwarranted and unsolicited opinions. The Muslim public must be made aware that Dr. Mayet's civic post and Mr. Rajab's cinema post do not qualify them to interpret matters concerning the Shariah. These men hold no Islamic qualifications which could justify their passing opinions on the Shariah. The Muslim public must

also know that Dr. Mayet and Mr. Rajab despite their lack of Islamic knowledge have considered it within the orbit of wisdom to contradict the unanimous opinion of Islam on the matter of this satanic film. The learned authorities of Islamic Law, the world over have reviled the film and branded it as sacrilegious and a mockery of Rasulullah (S.A.W.), yet these two 'Luminaries' have deemed it necessary to publicly oppose the ruling of the Shariah — The ruling of the Quran and the Hadith of Rasulullah (S.A.W.). Muslims should not be misled by the un-Islamic opinions of these men.

Issued by Mujlisul Ulama of South Africa.

OUR THANKS

The Mujlisul Ulama of South Africa congratulates and thanks most heartily the Publications Control Board for its laudable move of banning the highly Un-Islamic and sacrilegious film, "The Message". In taking the action of banning the film the publications control board has demonstrated its desire to respect and honour the religion of our community and has given abundant proof of the fact that the authorities will not permit anyone to revile what is sacred to our beliefs.

Once again the Ulama of the country register the thanks, appreciation and gratitude of the Muslim community to the board for its firm action of maintaining the honour and dignity of our beliefs by banning this highly repugnant film.

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DR. MAYET SLAMMED

See Page 12

MR THOKAN WRITES,.....

Mr A.S. Desai
c/o Majlisul — Ulama of South Africa
P.O. Box 3393
PORT ELIZABETH
6000

Dear Brother in Islam,
ASSALAM-U-ALAIKUM

May this letter find you in good health and peace of mind by the grace of the Almighty Allah.

Thank you for the letter dated 16 October 1976. It is indeed heartening to see that you have so much enthusiasm to defend Islam and its teachings. We have to be grateful to our Creator that He has granted you such fervour and zest. I hope and pray this enthusiasm will lead to positive and constructive work in future.

The threats in your letter have been noted. It is indeed a pity that you, who claim to be a representative of the 'Ulema fraternity have not taken the trouble to find out the truth before hurling abuse and insinuations at the South African National Zakaat Fund and against those people who are striving to organise it. The Holy Quran declares in Surah Hujurat: O ye who believe!

If a wicked person comes
To you with any news,
Ascertain the truth, lest
Ye harm people unwittingly,
And afterwards become
Full of repentance for
What ye have done.

S: X L I X Verse 6

In the same Surah the Holy Quran declares:

O ye who believe!
Avoid suspicion as much
(As possible) : for suspicion
In some cases is a sin:
And spy not on each other,
Nor speak ill of each other,
Behind their backs. Would any
Of you like to eat
The flesh of his dead
Brother? Nay, ye would
Abhor it....But fear Allah:
For Allah is oft Returning,
Most merciful

X: X L I X : 12

I have quoted the above verses to bring to your attention your un-Islamic behaviour in casting reflections on the South African National Zakaat Fund in your mouth-piece "The Majlis" Volume 1 No. 7 dated Ramadaan 1396. You are claiming that you represent the 'Ulema of this country. It is thus surprising that you have not taken the above ayets into consideration before passing judgments in your newsletter. It would have been common Islamic courtesy to have made contact with the people involved in organising the Zakaat Fund before passing judgment on them. The relevant article in "The Majlis" states, "In our opinion, the Fitrah and Zakaat monies handed to the Fund of Mr Thokan may be channelled into avenues not authorised by the Shariah". In the first place, the South African National Zakaat Fund has not ever appealed for Fitrah money. Secondly, if you read the relevant bulletins (issued by the S.A.N.Z. Fund) you will find that people have been encouraged and advised to send their money in the first instance to the organisation/s nearest to them, OR to the South African National Zakaat Fund — (optional). Are you then justified to state quite blatantly that the

money will be misused seeing that you have never before made contact with us? Is this how a body of 'Ulama behave? Is it their function to spread fitnah and fasad? Would it not have been correct in the light of the Quranic teachings to establish the truth first before passing opinions? Is your method the correct one in giving a fatwah? However, I take it that you have many learned friends. Discuss the matter with them. Brother, you have flouted the well-known Quranic teaching that Muslims should discuss their affairs by mutual consultation.

Let us now proceed with the matters that you have raised in your letter. It appears that there is a little confusion in your mind regarding "Islamic teachings" and "Islamic teachings in light of a particular school of thought". The computation form has been compiled to accommodate different schools of thought and shades of opinion. If you feel strongly that you do not wish to pay Zakaat on the money that you have invested and locked up in the form of diamonds then it is between you and Almighty Allah. It is your conscience. There are many Muslims who feel just as strongly that they wish to pay Zakaat on diamonds that they have bought. You seem to be unduly worried why Muslims should pay Zakaat on their accumulated wealth in the form of diamonds. I wish to refer you to the booklet printed by Moulvi Abdur-Rahman Ansari on Zakaat and translated into English by M.A. Mehtar "Farooqi" where it is stated, "there is no Zakaat on pearls and precious stones, provided they are not for trade OR INVESTMENT" (see page 16 of the booklet). Please note that buying diamonds nowadays is a form of investment in most cases. Please note also that you have completely refrained from commenting on the "investment" aspect in your article on "No Zakaat on Precious stones" in the Ramadaan 1396 issue of "The Majlis". Brother, was this an oversight or a deliberate suppression of truth? Giving a blanket ruling "No Zakaat is levied on pearls and precious stones even if their value amounts to thousands" is tantamount to showing people a loophole in the law to evade Zakaat payment. And, people are using this "loop-hole" to evade payment of Zakaat. You are probably aware of this when people say "Don't buy gold jewellery, buy diamonds instead — there is no Zakaat on diamonds". Are we trying to cheat Almighty Allah?

Let us just take one more point that is a source of worry to you. You are very worried about the fact that the computation form issued by the South African National Zakaat Fund reflects that there should be a 20% Zakaat tax levied on "unexpected fortune or income without effort". I am surprised that you are not aware of the fact that "Khumus" is compulsory on a treasure trove. (See Sahi of Bukhari, and also "Economics of Islam by Shaikh Mahmud Ahmed (Page 90) — published by Sh. Muhammad Ashraf — Lahore).

I wish to assure you brother, that I have not sucked the information that is presented on the computation form out of my thumb. The information is drawn from "Figh-Al-Sunnah" volume iii by Sayed Sadiq and published by Darul Biyan, Kuwait; in 1968. This book is a compilation and exposition of four schools of thoughts (Maliki, Shafii, Hambali, and Hanafi) on the subjects; which in turn are based on the Hadith as recorded by Bukhari and Muslim.

The assumption of the title of "Alim" does not mean that the person who has assumed the title or who has been given the title is a "Know All". There are different branches of 'ilm. If a person has made an in-depth study of Islamic economics in the modern context and relating to realities as they exist currently then only could one say that such a person possesses 'ilm of that subject. Marghoob Ahmed Quraishi is a research economist and he has compiled "Annual Zakaat payment form". This booklet is available from P.O. Box 391, Palo Alto; Calif. 94302, U.S.A. I suggest that you get a copy of this book to broaden your horizon.

I also suggest that you procure for yourself and read the following books on the subject of Zakaat:—

"Some Economic Aspects of Islam" Compiled by the Secretariate of the Motamar Al-Alam Al-Islami (World Muslim Congress) and published by the Umma Publishing House, Bahadurabad, Karachi 5. The other book that may be useful for your purposes is 'Economics of Islam' by Shaikh

Mahmud Ahmed, to which I have referred earlier in this letter.

Brother Desai, one more reason why you may be finding the computation form unacceptable, may be because of the indoctrination that you may have received at the particular theological seminary where you were taught 'Islam'. Therefore, you may be finding it difficult to accept anything that does not fall into that particular system. For your background knowledge I would suggest that you also read the book "Islamic Law and Constitution" by Abula'la Maududi published by Islamic Publications Ltd. (4th edition) The section on "Permanence and change in Islamic Law" (page 54) would make interesting reading. Please pay special attention to the sub-headings:

- (a) Ta'weel (interpretation)
- (b) Qiyas (Deduction by Analogy)
- (c) Ijtihad (disciplined Judgment by Jurists)
- (d) Istihsan (Juristic Preference).

Having read the above, you may begin to tolerate those people that do not see things exactly as you see them. Then, you may also find it not necessary to heap abuse on all and sundry, namely, Muslim Youth Movement, Islamic Council of South Africa, Central Islamic Trust, South African National Zakaat Fund, and the Japanese Muslims who have recently embraced Islam.

It may be that you are too conscious of the fact that you are supposed to be an "Alim". And you may have assumed that this title gives you the licence to insult everybody.

To me, it appears that you have not even read the computation form (issued by the S.A.N. Zakaat Fund) properly. You state in your letter that the form levies a Zakaat tax on loans received. In fact, the item "loans received" is deductible from the taxable amount as reflected on the form. I have enclosed a form for your close scrutiny. It seems that you are so much in a haste to condemn, that you do not even read properly. However, I am available at mutually convenient time to discuss matters with you. I may be visiting the Cape early next year. I hope that we will have an opportunity to exchange views. There is no need to fight or become hysterical. We are all human beings, not angels. We can learn from each other.

All our bulletins stated that anyone who wishes to work with us is welcome to do so.

In view of all the above explanation I do not see any need to withdraw or retract anything that has been circulated by us. I suggest you update your reading.

Finally, I wish to bring to your notice a few things that I have noticed in your letter:

- a. Your letter does not start with Bismillah.
- b. No Islamic date on letter.
- c. No Islamic greeting on your letter (Assalaam-u-Alaikum etc.).
- d. Tone of letter very harsh and arrogant. The holy Quran says: And speak to mankind with Grace and tact. (Sura 11 : 83).
- e. Your final greetings reads, "And, may the Peace of Allah be upon all who follow guidance".

This is normally the greeting used when greeting those that are considered to be out of the bounds of Islam. In other words you have already passed a judgment on me.

I do not take offence. It is your opinion; but I suggest that you should consider the above points (a) to (e). You are supposed to be the guardian of Islamic ethics, law, morality and teachings. In future your letter should reflect fully an Islamic personality, or else the readers may lose respect for the "Ulama" of this Country.

May Almighty Allah guide us all, give us ilm, wisdom and the capacity to use our mental faculties (which are the greatest gift of Allah to mankind) in the Siratul-Mustaqeem — Ameen.

Was Salaam
Your brother in Islam,
Shaukut Ali Thokan.

P.S.: If there is any further controversy or mischief created by the Majlisul-Ulama or by Yourself, then in that event I reserve the right to make this letter public.

OUR REPLY....

MR. THOKAN'S "ZAKAAT" FUND UN-ISLAMIC

WE shall not squander time, effort and space in replying to the irrelevant points — irrelevant in so far as the matter of Zakaat is concerned — raised by Mr Thokan in his letter. Our fight with Mr Thokan and his "zakaat fund" revolves around the question of Zakaat, hence we have no intention of engaging Mr Thokan in side issues unconnected with the main topic. In our reply we shall, Insha'Allah, deal with the following points raised by Mr Thokan in his reply:

1. Payment of Zakaat on precious stones.
2. 20% Zakaat on unexpected fortune or income without effort.
3. Loans received.

PAYMENT OF ZAKAAT ON PRECIOUS STONES:

The Islamic Law pertaining to Zakaat on precious stones have been explained in detail in the Ramadhaan as well as the Shawwaal issues of "The Majlis". Readers should carefully read the article: A CRITICAL ANALYSIS OF MR THOKAN'S PAPER ON ZAKAAT which appeared in the Shawaal-Zil Qadh issue of "The Majlis".

Mr Thokan in his letter merely attempts to cloud the issue by refraining to reply to the Islamic proofs tendered by us in substantiation of the claim that Zakaat is NOT payable on precious stones. Instead of presenting a scholarly reply (which is expected of an expert on the subject) Mr Thokan appeals to emotion and says:

"If you feel that you do not wish to pay Zakaat on the money that you have invested and locked up in the form of diamonds then it is between you and Almighty Allah. It is your conscience. There are many Muslims who feel just as strongly that they wish to pay Zakaat on diamonds that they have bought."

Mr Thokan is again reminded that the Shariah is not the product of human desires and feelings. Zakaat is a fundamental of Islam. It has been decreed by Allah Ta'ala and expounded in Rasulullah (S.A.W.). The individual's desire to contribute in charity is not Zakaat. By all means contribute your diamonds and even all your wealth in the Path of Allah. But, such contribution will not be termed Zakaat. We again claim that no Zakaat is payable on precious stones because Rasulullah (S.A.W.) said so.

Mr Thokan in his letter also accuses us of issuing a blanket

ruling that no Zakaat is levied on precious stones under any circumstances. We ask Mr Thokan to read the article: NO ZAKAAT ON PRECIOUS STONES which appeared in the Ramadhaan issue of "The Majlis", as well as the article on Zakaat in the Shawwaal issue. In these articles it has been clearly stated several times that "Zakaat is levied on precious stones if these are for purposes of trade". Once precious stones or any other items are procured for trade purposes same are classified by the Shariah as "merchandise" and Zakaat is levied. This point has been explained very clearly. It is therefore, highly improper for Mr Thokan to accuse us of issuing a "blanket ruling". Furthermore, we have to add that the Ruling of "No Zakaat on precious stones is not a Fatwa (Verdict) issued by the Mujlisul Ulama. It is the Fatwa of Rasulullah (S.A.W.) which is recorded in all the official Books of Hadith and Fiqh.

Mr Thokan in his letter also insinuates that we have suppressed the truth by refraining to comment on the so-called "investment" aspect with regard to precious stones. Mr Thokan, the Shariah rules that Zakaat is not payable on precious stones even though these are utilized as "investment". The Shariah levies Zakaat on precious stones ONLY if procured for the purpose of trade and NOT INVESTMENT. Please define the term "investment". The difference between trade and investment is manifest. If precious stones are INVESTED (i.e. invested to gain profit and not sold as trade items) Zakaat is levied on the income realised if same amounts to Nisaab. Zakaat is not levied on the stones, but on the income derived by such investment. No matter from which angle you view the matter, Mr Thokan will not be able to alter the position because the Shariah states that Zakaat is not payable on precious stones. The only exception is precious stones procured for trade purposes.

MR THOKAN'S 20% IMPOST ON UNEXPECTED FORTUNE OR INCOME WITHOUT EFFORT.

Mr Thokan claims that 20% Zakaat is charged on "unexpected fortune or income without effort", and in substantiation of this claim he cites the "Khums" (fifth) which the Shariah levies on "treasure-trove". Mr Thokan asks us to refer to Sahih Bukhari as if he expects Sahih Bukhari to up-

hold his verdict that 20% Zakaat is levied on "unexpected fortune...". Let us explain the Islamic teaching on the "khums" levied on treasure-trove. The Prophet (S.A.W.) said:

"The Khums (one fifth) is levied on RIKAAZ".

(BUKHARI AND MUSLIM)
Mr Thokan has grievously erred in translating or interpreting the term, "RIKAAZ" as "unexpected fortune or income without effort". RIKAAZ upon which the Khums is levied is not the "unexpected fortune or income without effort" which Mr Thokan wishes us to believe. The following is the definition of "RIKAAZ".

"Rikaaz is wealth buried underground whether naturally or buried by man. Natural wealth buried underground are mines and that placed by man is treasure-trove."

(SHARHUL WIQAYAH)
"Rikaaz is derived from the term, "Ar-rikz" (which means 'to be buried')...and, it (Rikaaz) has been used for treasure-trove because of the meaning of 'Ar-rikz' (i.e. treasure-trove being buried underground)".

(HIDAAYAH)
"And, in RIKAAZ is Khums. Rikaaz is the buried treasure of the times of Jaahiliyyah."
(AI-MINHAAJ LI-SHAikhIL ISLAM ZAKARIYYA ANSAARI)

Not a single authority of Islam has ever claimed that "unexpected fortune and income without effort" is RIKAAZ on which the Khums is levied.

Khums (one-fifth) Tax is levied on RIKAAZ which the Shariah states refers to unearthed treasure and not "unexpected fortune or income without effort", "Income without effort" and "unexpected fortune or income without effort". "Income without effort" and "unexpected fortune" are very vague and extremely wide in application. An unexpected gift, unexpected profit in one's business, wealth gained by way or inheritance, etc. is wealth or "income without effort" or "unexpected fortune", but the Shariah does not subject such "income without effort" and such "unexpected fortune" to the Khums-Tax. All such types of wealth will be levied with the 2½% Zakaat Tax. The Khums applies to Rikaaz which in the terminology of the Shariah means treasure trove and mines. Mr Thokan, is therefore, not entitled to transfer the Khums order to wealth which the Shariah subjects to 2½% Zakaat. Mr Thokan, in transferring the order of Khums to so-called "unexpected fortune" and "income without effort" is guilty of tampering with the laws of the Shariah.

Continued from Page 2

In his letter, Mr Thokan states: "I am surprised that you are not aware of the fact that 'Khums' is compulsory on a treasure trove."

Mr Thokan's "surprise" is indeed beyond comprehension. We are at a loss to understand the basis for this inference. Nowhere in our discussion on Zakaat has "treasure trove" been touched upon. Mr Thokan's so-called Zakaat computation form does not list "treasure trove". The "computation form" clearly claims 20% ZAKAAT on "unexpected fortune or income without effort", and as has been explained these phrases have a wide application. These terms cannot be (and we are sure are not in Mr Thokan's opinion) confined to treasure trove. We at no stage contested the validity of the Khums on treasure trove. Mr Thokan should therefore desist from embarking upon an attempt of confusing the issue by the implementation of his private system of "Qiyaas" or analogical reasoning to realise a transference of a Divine Command for his pet opinions. Without any argument it is accepted that the Shariah levies the Khums on treasure trove. What we do contest and reject is Mr Thokan's claim that the Shariah's Ruling pertaining to treasure trove be extended to his so-called "unexpected fortune or income without effort". On the other hand if Mr Thokan means by "unexpected fortune or income without effort" "treasure trove" then he should clarify his statement and not engage in the employment of terms and phrases which will definitely create confusion in the minds of Muslims.

LOANS RECEIVED

With regard to our comments on this issue, Mr Thokan states:

"You state in your letter that the form levies a Zakaat tax on loans received. In fact, the item 'loans received' is deductible from the taxable amount as reflected on the form".

On this score we unreservedly apologise to Mr Thokan for our error. Mr Thokan is quite correct in saying that "the item 'loans received' is deductible...". This error on our part we regret and once again offer Mr Thokan our apologies.

There are two other aspects on which we wish to touch, viz.:

- (i) Our alleged abuse on the Japanese Muslims.
- (ii) Mr Thokan's threat of publishing his letter.

With regard to the Japanese Muslims, we emphatically deny authorship of the fraudulent letter written to the Japanese Muslim magazine in question. The fraudulent letter appeared in the Japanese Muslim magazine under the names of our Maulana A.S. Desai. However, Maulana A.S. Desai is not responsible for that letter which we know was the base work of a certain self-styled mujtahid, theosophist, philosopher and mujaddid who is notorious for issuing fraudulent pamphlets in the names of others whilst he, himself, slinks cowardly within the folds of anonymity. This issue has been clarified with the Japanese Muslims whose relations with the Mujlisul Ulama are at the best. A letter

from Mr Abu Bakr Morimoto, Executive Director of the Islamic Culture Forum of Japan, which appeared in the Shawwaal issue of "The Majlis" attests to this fact. Another letter also from Brother Abu Bakr Morimoto appears on this page.

Coming to the vain threat of Mr Thokan, we have to advise him that his 'threat' is laughable. Mr Thokan says that "I reserve the right to make this letter public". By all means do so, Mr Thokan. In fact we are obliging you with the favour of publishing your letter. At no stage did we ever intimate to you to refrain from publicly criticising us. You are most welcome to criticise and attack us. Mr Thokan must most certainly have degenerated to the lowest ebb of puerility to assume that we shall be detracted from proclaiming the Law of Allah Ta'ala by a threat of denigrating us by a feeble attempt of publishing a mere letter. We pray unto Allah Ta'ala to sustain us against the onslaught initiated by all the anti-Sunnah elements lurking within the community.

We now once again remind the Muslim public that the "Zakaat computation form" of Mr Thokan and his "Zakaat fund" is un-Islamic since it lists such items taxable by Zakaat which the Shariah exempts. In doing so, the 'fund' of Mr Thokan cannot be condoned by the Shariah. Mr Thokan is advised to attend to the serious offence of distortion of the Shariah which his "zakaat-opinions" have caused instead of concentrating upon side issues (unconnected with the Zakaat-question) battered out from our letter.

LETTER FROM JAPAN

30 September 1976
Molvi A.S. Desai,
P.O. Box 8049, Port Elizabeth,
SOUTH AFRICA.

Respected Brother,
Assalamu alaikum warahmattullahe wabarkatuhi. I received your kind letter of 8 September and have been amply acquainted with the situations there through this enlightening letter. I am also highly impressed by your modesty which is Islamic. But I hope you won't mind our addressing you as Molvi.

As you know well, we are not very much aware of the situations in the Muslim societies of the world with special reference to the factionalism of 'firqah'. In fact we are at the rudimental stage of learning as new

Muslims and, therefore, like to know all shades of opinions on worldly affairs. But please rest assured that we shall never be carried away by the doctrines of those who challenge the very foundation of Islam built by Prophet Muhammad (SAW), the last of prophets.

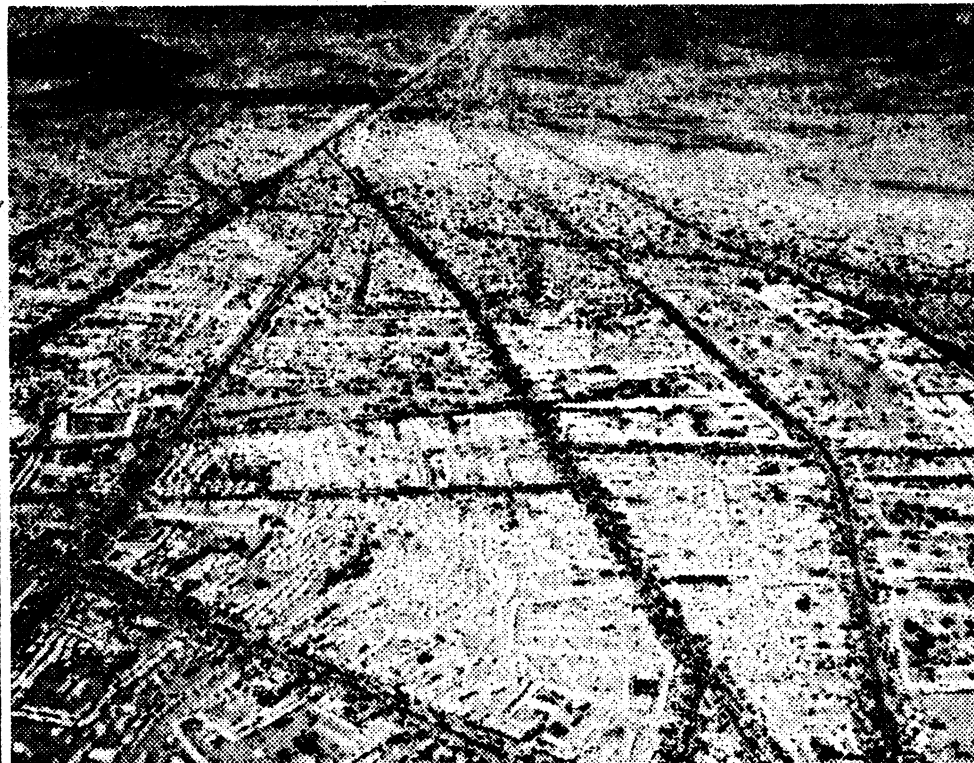
Very gladly we shall publish your refutation. So far as the original letter is concerned, I hope you will kindly understand a publisher's position of not forwarding such a letter. Kindly excuse me in this respect.

As for your letter of the same date from the Majlisul Ulama Cape Branch, I would like to say that I have already forwarded your book on television to Brother Dultz of Libya. I am also making arrangements to send the

copies of "THE MAJLIS". In one of the issues of The Majlis (Vol 1 No 4) there is an article entitled "Death and burial of a Muslim" which we find very interesting and useful. But the article was to be continued to No. 5 which we have not yet received. Therefore, I would like to request you to kindly send us Nos. 5, 6 & 7 at your earliest convenience. A copy of No. 7 reached us but it is being sent to Dr Dultz according to your instruction. As mailing charge for the same, I am sending four International postal coupon though the proceeds may not cover the full charges. Kindly excuse me for the inadequacy.

Thank you very much for your kindly putting our name on the mailing list of your esteemed journal. With kindest personal regards, Wassalam.

Yours most fraternally,
Abu Bakr Morimoto
Executive Director
Islamic Culture Society
(Japan)



Aerial view of Arafat where approximately 2 million Hujjaj gathered.

by
**HĀZRAT MAULANA
MANZOOR NOMANI**

ONLY DEEDS OF SINCERITY ACCEPTED

IT is related by Omar bin el-Khattab that the Apostle of God said: "The actions are but judged according to intentions; and to every man is due what he intended. Thus, whosoever migrates for the sake of Allah and His Apostle (and there is no other motive of his migration except compliance with the commands of God and the Prophet and the winning of their good pleasure), his migration is accounted for the sake of Allah and His Apostle (and, doubtlessly, he is a true *Mahajir* — Emigrant — and shall receive the recompense prescribed for *Hijrat* — Migration — towards Allah and His Apostle); and whosoever migrates for the sake of this world or to wed a woman (his migration will not be for God and the Prophet), and it will be accounted only for the purpose for which it is intended."

—Bukhari and Muslim
Commentary: The translation of the Tradition given above is self-explanatory and there is no need for a

further elucidation of the subject idea of this saying of the holy Prophet. But its special significance demands that a little more light was shed on its meaning.

The main purpose of the above Tradition is to show that the goodness or badness and acceptability or otherwise of all human actions is dependent on intention. Or, in other words, only such a deed will be deemed good and carry merit in the sight of God which is done with a good and virtuous intention and a 'good' deed that is done with an evil or impure intention will not be judged as noble and meritorious; on the contrary, it will be held to be wicked and detestable according to the intention which motivated it though, apparently, it may be good and praiseworthy.

In sum, God sees intention along with action and the hidden along with the manifest. He judges the worth and value of a deed by

the motive with which it is performed.

A MISUNDERSTANDING

It should, however, not be imagined that when it is the motive that decides, even the evil deeds that are done with a good intention become virtuous and deserving of Divine reward, as for instance, if a person commits theft with the intention that he will give away to the poor and the needy the goods he will thus acquire, it will entitle him to recompense from God.

The deeds that are wicked in themselves and have been condemned as such by God and His Apostle will remain abominable and worthy of Divine Chastisement in any case. Their evilness cannot be taken away by the purity of the motive. What is more, to perform them with a noble intention and be hopeful of Divine reward because of it may well be the cause of additional misfortune and enhancement of punishment as it will amount to playing

with the Faith of God.

This saying simply tells about the good deeds that even these will cease to be commendable if one performs them with an evil intention and lead to a bitter end owing to the uncleanness of the motive. For example, a person offers *Namaz* with great humbleness which, in our view, is a virtuous act of the highest order but if his humility is prompted by the desire to impress others so that they may think much of his devoutness and hold him in high esteem then, according to the above Tradition, it will gain him nothing in the judgement of the Lord. Similarly, if a person migrates from the land of apostasy to the land of faith and endures all the hardship that goes with it but his migration is not for seeking the countenance of the Lord and there is some worldly motive behind it, like marrying a woman who lives in that country, his migration will not be an Islamic *Hijrat* nor will it entitle him to Divine recompense. On the contrary, it will be considered sinful.

MINORS SINS

IT is related by Ayesha that the Apostle of God said to her: "O Ayesha! Take special care to guard yourself against sins that are regarded minor for even these will be brought to account by God."

—Ibn-i-Maja and Baihaqi

Commentary.— Those who believe in the Hereafter and are heedful of the Judgement Day, generally, abstain from the major sins but where the minor sins are concerned even the devout and the God-fearing among them are inclined to be indifferent, though these also constitute the violation of a God-given rule and we shall have to answer for them on the Last Day. We should, therefore, be on our guard against what may seem to be insignificant offences as well. In this Tradition, the Prophet has given the same advice to Hazrat Ayesha,

and though it is addressed directly to her, it applies to all Muslim men and women. When the Prophet's own family is required to be careful in this respect, ordinary Muslims like ourselves can not, obviously, afford to be negligent. Granting that the minor transgressions are unimportant, as compared to the major ones, it is not that these do not invite the displeasure of the Lord and can be ignored as trivial. The difference between them is the same as between a less poisonous and a more poisonous snake.

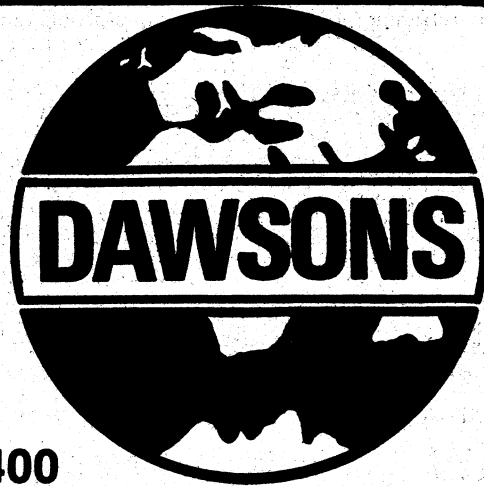
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“ONLY VEGETABLE FAT USED” – PYOTT

25th October, 1976.

Mr A.E. Lambat,
P.O. Box 11042,
GERMISTON.
1400.

Dear Sir,

In answer to your enquiry of the 5th October 1976 on behalf of the Muslim Community, may we advise that when a fat is required as an ingredient in any of our products, only a vegetable fat is used.
The following products contain butter as an ingredient:—
Pizie Shortbread, Salticrax, Argyle Creams, Mini Fruit Shortbread.
We trust that this information meets with your requirements.

Yours faithfully,

R.F. ALLEN.
ASSISTANT NATIONAL SALES MANAGER.
PYOTT LIMITED

BAKERS BISCUITS

THE FOLLOWING IS THE TEXT OF TWO LETTERS WHICH HAVE CREATED STRONG DOUBT AS TO THE INGREDIENTS USED IN BAKERS' BISCUITS. THE INFERENCE DRAWN FROM BAKERS' LETTER DATED 26th JULY, 1976 IS THAT MOST BISCUITS IN BAKERS' RANGE CONTAIN LARD OR ANIMAL FAT.

12th July, 1976

The Public Relations Officer
Messrs. Bakers Ltd
P.O. Box 55
ISANDO
Transvaal

Dear Sir,

I would appreciate if you could kindly let me know what biscuits of your firm is made with lard or Animal fat.

Thanking you

I remain
Yours faithfully
(Mrs) F. Bull

Mrs F. Bull
1st Floor
Transvaal House
65 Bree Street
Newtown
JOHANNESBURG

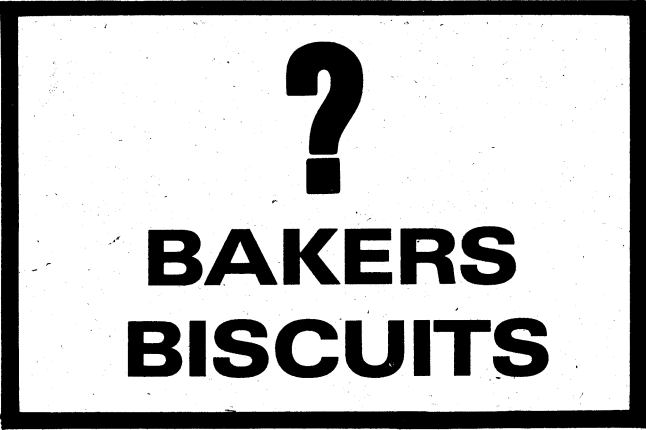
Dear Madam

With regard to your letter of the 12th instant, we would like to inform you that the following two lines in our range do not contain Lard or Animal Fat.

Homewheat Digestive
Trims

Yours faithfully
BAKERS LIMITED

G.C. CHADWICK
GENERAL SALES MANAGER



“NO LARD USED” – BAKERS

25th October, 1976

A.E. Lambat
645 Singh Street
Actonville
BENONI
1500

Dear Sir,

Regarding my letter of the 26th July to Mrs F. Bull, I wish to point out that the interpretation of my reply to Mrs Bull's enquiry was in relation to slimming biscuits and most certainly not intended to cover the question of ingredients used in our products.

The reason for only mentioning two of our lines, namely Homewheat Digestive and Trims was due to the fact that these lines contain no butter or vegetable fats whatsoever, which most of our other lines do. These two lines are used extensively by people wanting a slimming biscuit and I assumed Mrs Bull's enquiry was in this context.

We once again want to reiterate our remarks to you that we are aware of the large number of customers and consumers who are members of the Muslim Community and for this reason have always taken great care to ensure that no lard or animal fats of any description or any derivatives thereof are used by us in the manufacture of our products.

Yours faithfully,
BAKERS LIMITED

G.C. CHADWICK
GENERAL SALES MANAGER

LETTER INDICATES LARD IN BISCUITS

1976-10-17

The Manager
Bakers Limited
P.O. Box 55
ISANDO
1600

Dear Sir,

re:

YOUR PRODUCTS

I thank you for your letter of the 12th instant and the 15th instant, with enclosures.

My clients have raised the following query, and I shall be pleased to have your explanation thereto:

Mrs F. Bull, in her letter of the 12th July 1976 addressed to you, enquired "What biscuits of your firm is made with lard or animal fat"?and your reply dated the 26th July, 1976, to her is to the effect that "Home-Wheat Digestive and Trims are the two lines in your range which do not contain lard or animal fat".

If the contents of your letter of the 12th instant are correct in that no animal fat is used in your establishment, why ONLY two items above are referred to?

The contents of your letter dated the 26th July 1976, addressed to Mrs F. Bull, very clearly indicates that apart from the two lines enumerated, all other products do contain lard or animal fat.

You will appreciate that I have to satisfy a religious community, and as such your early explanation and comments to the foregoing will be greatly appreciated.

Yours faithfully,
A.E. LAMBAT

ANIMAL FATS NOT USED – WESTON

13th October 1976

Mr. A.E. Lambat,
"Shereno"
645 Singh Street,
Actonville,
BENONI.
1500.

Dear Mr. Lambat,

Thank you for your letter dated 5th October, in which you enquired about the composition of Weston's Biscuits.

BISCUITS CONTAIN NO ANIMAL FATS – PREMIER

13th October 1976.

Mr. Mohamed Kathrada,
888, Singh Street,
Actonville,
BENONI.
1500.

Dear Mr. Kathrada,

Thank you for your letter dated 5th October, in which you enquired about the composition of "Three Rings" Biscuits. I can advise you that no biscuit made by us contains animal fats. The fat content of all our range is composed of part vegetable and part fish oils, with the exception of Jewish Matzos which contain no fat at all. It should be mentioned, however, that some butter is used in Shortbread, Slendervita, Digestives and Cinnamon Cookies.

Trusting that this information will be useful to you.

Yours sincerely,
PREMIER BISCUIT CO. (PTY) LTD

M.J. LOWIS.
SALES ADMINISTRATION MANAGER.

BAKERS BISCUITS AND ANIMAL FAT?

1976-10-05

The Manager
Bakers Ltd
Quality Road
ISANDO
1600

Dear Sir,

re: YOUR PRODUCTS

I have been instructed by the Muslim Community to enquire:

- (a) Whether all your products contain lard or animal fat.
- (b) Which of your products do not contain lard or animal fat.
- (c) Whether lard is referred to particularly as Pig fat.
- (d) Whether animal fat does also refer to Butter or exclusively to pure fat.

The above information is required for Religious purposes, and your very kind assistance herein will be greatly appreciated.

I await to hear from you by return.
Yours faithfully,

A.E. LAMBAT
(Attorney at Law) Actonville, Benoni.

ANIMAL FATS “NEVER USED” – BAKERS

12th October, 1976

Mr A.E. Lambat
P.O. Box 11042
GERMEX
1409

Dear Sir,

Thank you for your letter dated 5th October, 1976, in connection with ingredients used in the manufacture of our products.

As indicated to you in the course of our telephone conversation today, we are particularly concerned that anyone should have gained the impression that we have at any time used lard or animal fats in our recipes.

We are aware of the large number of our Customers and Consumers who are members of the Muslim Community, and for this reason have always taken great care to ensure that no lard or animal fat of any description, or any derivatives thereof, are allowed on our premises. (We go so far as to use artificial flavouring in our Bacon Kip biscuits, to ensure these are free from animal contamination).

Please be good enough to assure Members of your Community that there is NO truth in the rumour that animal fats are used by us and that we have never done so in the past, nor do we intend to change our policy in the future.

Yours faithfully,
BAKERS LTD.

L.W. ALLAN
MANAGING DIRECTOR

NOW OPEN DEE'S SNACK BOX

also your daily requirements:
*SAMOOSAS *SWEETS *COLD DRINKS
*HALAAL PIES *MAGAZINES ETC,
SHOP 17, SAYANI ARCADE, GREY STREET,
DURBAN.

DEATH AND BURIAL OF A MUSLIM

by WATERVAL ISLAMIC INSTITUTE

(Continued from Jamadis Sanee issue)

GHUSL REQUIREMENTS

- Clean luke-warm water.
- A broad bench, stand or platform.
- Two large buckets for warm water, one small bucket or utensil, this is for the water to be mixed with a little camphor for use at the end of the Ghushl.
- Two jugs or mugs for pouring water over corpse.
- Leaves of Ber tree (Zizyphus Jujuba) if easily available, to be mixed with the luke-warm water, and a cake of soap.
- 250g cotton wool.
- Two Teh'bands and two bag-like mittens with strips.
- A scissor for removing the dead person's clothing.
- Lobaan (Frankincense — Aromatic gum resin obtained from trees) or any other Paak incense for smoking the bench, stand or platform.
- One clean bed sheet for covering the body after Ghushl.
- One clean towel or piece of material for drying corpse.

WHO SHOULD PERFORM THE GHUSL

The Ghushl is the bath for the body of the dead person. An adult male should be bathed by his father, son or brother. An adult female by her mother, daughter or sister. If none of these persons are present then any near relative could carry out this duty. (male for male, and female for female) If any of these are not in a position to perform the Ghushl, the most pious person present should be requested to carry out this rite. The person giving Ghushl should be assisted by others. The person performing the Ghushl must himself or herself be Paak and be in a state of Wudhu. It is Makrooh for a woman who is menstruating or in a state of Nifaas (period after the birth of a child) to perform the Ghushl. If a male passes away and there are no males to bathe him, then besides his wife no other woman is permitted to carry out the Ghushl. In the case of a woman, if there are no ladies to perform the Ghushl, the husband cannot perform Ghushl of his wife. In both instances Tayammum should be performed. The Tayammum for Ghushl is the same as that for Namaaz. A child who has not reached the age of puberty (male or female) may be given Ghushl by any adult male or female, if a member of the same sex is not available.

THE GHUSL

(Masnoon sequence)

- A bench, stand or platform on which the Ghushl will be carried out must be washed cleaned and fumigated with Lobaan or any other Paak aromatic, three, five or seven times.
- If possible it is desirable that the body should be made to face the Qiblah during Ghushl.
- No hair of the Head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails too should not be cut. Circumcision is also not permissible. All Rings, jewellery, wigs etc. should be removed. Where the false teeth of the dead person can easily be removed, these should preferably be taken out.
- Thereafter the body must be put on the stand, the Satre Awrat covered (for males from the navel to below the knees, and for females from above the breast to the ankles).
- The stomach must gently be massaged, then both the Istinja places must be washed with mittens on, without looking at the private parts.
- The nostrils, ears, and mouth should be closed with cotton wool to prevent water entering the body during the Ghushl.
- If the deceased has reached the age of puberty, and was one on whom Namaaz was Fardh, he must be given Wudhu. This Wudhu is similar to that of Namaaz, with the exception of gargling and putting water into the nostrils. The proper sequence should be to wash: (1) The

face (2) arms to the elbows (3) Masah of the head and (4) feet up to the ankles.

- If the dead person is in a state of Janaabat, Haiz, Nifaas where Ghushl is Waajib on him/her the mouth has to be gargled and nostrils be wetted. This can be done with a little wet cotton wool with which the mouth and nostrils be wetted and cleaned.
- After the Wudhu the head and beard should first be washed with soap, or any other cleansing agent. If these are not readily available pure clean water will suffice. The temperature of the water must be that which a living person normally uses when bathing.
- Thereafter the body should be tilted onto its left side to allow the right side to be washed first. Warm water must now be poured over the body from head to toes once, and the body must be washed with soap until the water has reached the bottom (left side). The body must now be washed again twice by pouring water from head to toe. Now the body must be turned onto its right side and the left side bathed similarly.
- Thereafter the body must be lifted slightly to a sitting position, and the stomach be gently massaged with a downward stroke. Whatever comes out of the body by this must be washed away. The Wudhu and Ghushl need not be repeated in case any impurity does come out.
- The body must once again be turned onto its left side and camphor water poured over it from head to toe three times.
- Now all the cotton wool should be removed from the mouth, ears and nose.
- With this, the Ghushl is complete and the body could be wiped with a towel or piece of material. The Satre Awrat must be kept covered. The first Teh'band will be wet due to the Ghushl so it must be changed for a second one. Care should be taken that while doing this the Satre Awrat is not exposed.
- The body must then be wrapped in a sheet, and carried carefully onto the Kafn.

HOW THE KAFN SHOULD BE PUT ON

(Masnoon sequence)

MALE:—

- First spread the Lifafah out on the floor, then on it the Izaar and on it that portion of the Qamees that will be under the body. The portion that will cover the top of the body must be folded and put at the head side.
- Lower the body gently on to the Kafn and cover the top of the body up to the calves with the folded portion of the Qamees.
- Remove Teh'band and sheet used for covering the Satr.
- Rub Itr or Hunoot on the head and beard.
- Then rub camphor mixture paste, on the places of Sajdah (Those parts of the body that touch the ground in Namaaz — forehead, nose, both palms, knees and fore feet).
- First fold the left flap and on it the right flap of the Izaar over Qamees.
- Thereafter fold the Lifafah in the same manner. Remember that the right flap must always be on the top.
- Lastly fasten the ends of the Lifafah at the head side, feet end and around the middle with strips of cloth.

FEMALE:—

- First spread the Lifafah out on the ground, then the Sina'band, on it the Izaar then the Qamees in the same manner stated for the male. The sina'band may also be placed between the Izaar and Qamees or lastly over the Lifafah.
- Lower the body gently onto the Kafn, and cover the top part of the body up to the calves with folded portion of Qamees.
- Remove the Teh'band and sheet used for covering the Satr.
- Do NOT use Itr, Surmah or any other make-up.
- Rub camphor mixture on places of Sajdah (forehead, nose, both palms, knees and fore feet).
- The hair should be divided into two parts, and put onto the right and left breast over the Qamees.
- Cover the head and hair with Orni. Do not fasten or fold it.
- Fold the Izaar, the left flap first then the right over the Qamees and Orni.
- Now close the Sina'band (breast cover) over these in the same manner.
- Close the Lifafah, the left flap first then the right.
- Lastly fasten the ends of the Lifafah at the headside, feet and around the middle with strips of cloth, to keep the complete Kafn in place.

PROHIBITED ARTICLES IN THE KAFN

- It is prohibited to enclose any charter or any Duaa in the Kafn.
- It is forbidden to write the Kalimah, or any other Duaa on the Kafn or chest of the dead person with camphor, ink etc. It is however allowed to enclose the Ghilaaf of the Kaa'bah for Tabarruk.

WHAT TO DO AFTER THE KAFN

With the completion of the Ghushl and the Kafn the Mayyit (deceased person) is ready for the Dafn (burial). No time should be wasted and the Namaaz of Janaazah should be arranged without delay. Rasulullah has said, 'If a person passes away, hasten him to his grave and do not keep him away'. The Janaazah Namaaz must be arranged quickly and the Mayyit should be buried in the nearest Muslim Kabrastan (cemetery). To transport the body over long distances is undesirable. It is also Makrooh to delay the Janaazah Namaaz and wait for latecomers to increase the Jamaat. IMPORTANT: It is only permissible for the Mahram woman

folk of the deceased male to see his face. They are his wife, mother, grand mothers (Dadi and Nani), sisters, Aunts (Fois and Khalas), daughters and grand daughters. Besides these the Shariat does not allow any other woman to view the face of the deceased male. Similarly only the Mahram males should view the face of the deceased female.

In both cases of a male and female Mayyit the face of the

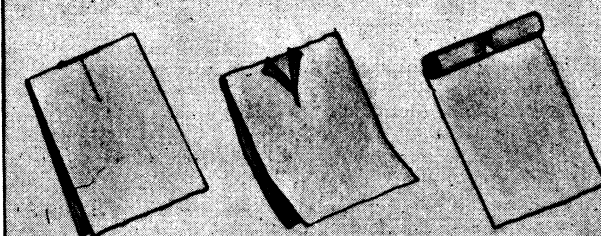
Order of male Kafn:

Qamees
Izaar
Lifafah



Order of female Kafn:

Orni (not shown)
Qamees
Izaar
Sina'band
Lifafah



How Qamees should be cut and folded.

dead person should not be kept open after the Kafn is put on. The Quraan may be recited next to the body before the Janaazah is carried away.

HOW THE JANAAZAH SHOULD BE CARRIED

- If the deceased is an adult it should be put on a Janaazah (bier) and carried on the shoulders by four men. It is Makrooh to transport the corpse by hearse over short distances unnecessarily.
- If the deceased is an infant or small child, it should be carried in the arms individually by different persons.
- All those who lift or carry the Janaazah should recite Bismillah.
- When carrying the Janaazah the Mayyits' head should be towards the front.
- The Mustahab manner of carrying the Janaazah is that every bearer has to carry the Janaazah forty steps. To do this observe the following procedure:
(1) Carry Janaazah left front for ten steps (Mayyit's right shoulder) (2) Carry Janaazah left rear for ten steps (Mayyit's right foot) (3) Carry Janaazah right front for ten steps (Mayyit's left shoulder) (4) Carry Janaazah right rear for ten steps (Mayyit's left foot).
This method should only be adopted if it does not cause inconvenience to others.
- Those accompanying the Janaazah should not sit before the Janaazah is lowered to the ground. The sick and infirm are excused.
- It is Masnoon to carry the Janaazah hastily, but not in a manner that the body is jolted or shaken about.
- It is Mustahab to follow the Janaazah, and not go ahead of it.
- It is Makrooh for those accompanying the Janaazah to recite any Duaa or Aayat of the Quraan loudly. They may however read LA ILAHA ILLALLAH softly. One should abstain from speaking of worldly affairs, or laughing and joking.

(To be Continued)

HABIBIYA FOODS FOR SPEEDY EATS

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food outlet but

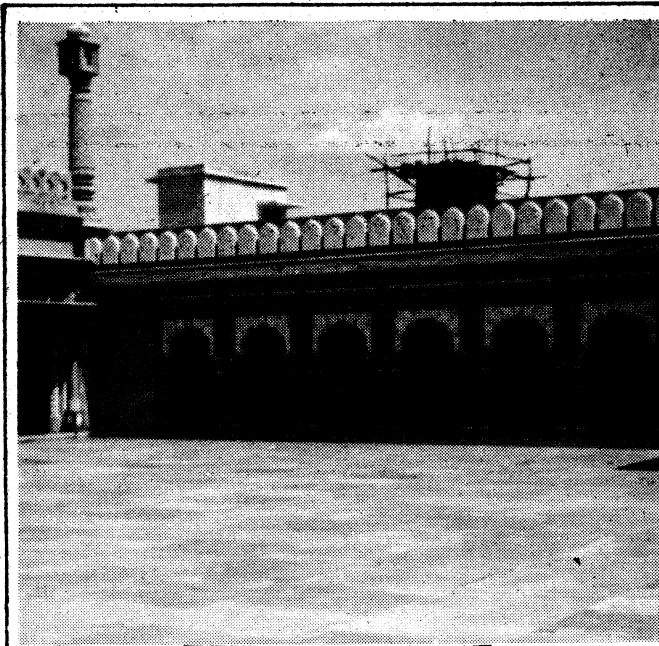
"Hand food away
from home"

Naturally prepared by the
people who know.

Where?

When?

Follow the press for further details



Mosque Courtyard — JBD

EULAMA'S CORNER

استغفار اور سب سے بڑی توبہ کے حقوق ادا کرنا ہے اور استغفار اپنے حقوق کو جس کے سامنے نہ جانا۔ آج کل اس کی احتیاط بہت کم لوگ کرتے ہیں۔ اپنی احتیاج لوگوں کے سامنے لے جاتے ہیں اور اس کا بھی غلط نہیں رکھتے کہ وہ لوگ اس کے اہل ہیں یا نہیں۔ بہت سے امراء فاسق و فاجر ہوتے ہیں، ان اہل غرض کو ان کا حق دینا ضروری ہے، اور جو حکم حاجت مند بن کر لے لے گا انہیں دلا سکتے۔ یاد رکھو کہ باوجود قدرت کے منکر کی تعمیر نہ کرنا اور سکوت کرنا اس میں شامل ہر نہ ہے۔ حدیث شریف میں قصہ ہے کہ حضرت جبریل علیہ السلام کو ایک گاؤں کی نسبت علم ہوا کہ اس گاؤں کو کٹ دو۔ عرض کیا یا اللہ اس میں ایک ایسا آدمی بھی ہے جس نے کبھی گناہ نہیں کیا، کیا مع اس کے الٹ دوں؟ حکم ہوا ہاں۔ اور یہ اس نے گناہ نہیں کیا لیکن

لَمْ يَمْسَحْ فِي رَجُلٍ وَلَا فَرْجٍ

یعنی ہمارے ہاں فرجی دیکھتا تھا اور کبھی کبھی کی پیشانی پر بل نہیں پڑتا۔ یہ وہاں بے منکر پر سکوت کرنے کا۔ اس پر بعض پڑھتے تھے لوگ کہہ دیا کرتے ہیں کہ سکوت میں مصلحت ہے اس سے چند نیا ہے۔ کیوں صاحب! کیا اس کے چند پر اندیشیاں کا کام تو قوت ہے، اللہ میاں خود ذمہ دار ہیں پھر مصلحت کیا ہے۔

خیل آساور ملک یقین زن!

مدائے لا احب الاہل بیت زن!

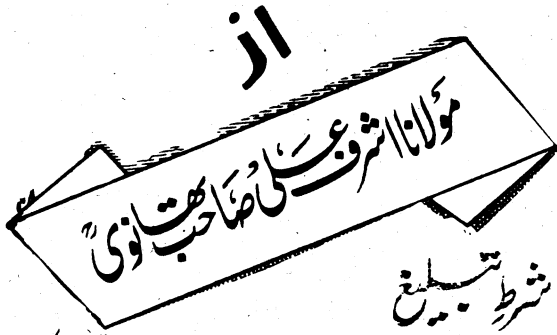
ان کے کام تو اندیشیاں بناتے ہیں یہ اند کہ کام کیا بنائیں گے۔ میرا حق

کے ساتھ کہتا ہوں کہ علم کو استغفار کی ضرورت ہے، اسی کو چھوڑ کر اپنی وقت کو دے دیے۔ اور طرح طرح کی غریبیاں مول لے لی ہیں جب اہل دنیا ان سے پیچھے ہیں تو یہ کیوں ان کی طرف بھکیں۔

میں نے مولویوں کو خطاب کیا حالانکہ وہ خود زیادہ جانتے ہیں، اس واسطے کہ اس کی ضرورت محسوس ہوتی ہے۔ مولویوں کو چاہئے کہ اہل دنیا سے استغفار برتیں، اہل اس کی بنیاد نفسانیت اور ترقی نہ ہو اور اپنے کام کو غور سے کریں، اور کسی کو غلغلہ نہ دیں۔ غلغلہ دینے کا یہ مطلب نہیں ہے کہ کھانسی کے بھی پابند نہ ہوں، بلکہ ان قواعد کے انضباط میں ہر کس دن اس کی رائے شخص اس وجہ سے کہ چند سے میں شریک ہے لینے کی ضرورت نہیں۔ آج کل یہ بھی ایک خبط ہو گیا ہے کہ ہر چندہ دینے والے کو یہ حوصلہ کہ میری رائے کیوں نہیں لی جاتی۔ میں انضباط قواعد کا راز بتا رہا ہوں، جس سے انشاء اللہ غلغلہ نہیں لی ہو جائے گا کہ ہر شخص کی رائے لینا کیوں مناسب نہیں۔ سنئے دو قسم کی چیزیں ہوا کرتی ہیں، ایک آلات و ذرائع، دوسری مفاد و مقاصد مقصود و مقاصد ہوتے ہیں۔ اور آلات صرف

من وجہ الاصل الی المقصود

مقصود ہوتے ہیں، خود مقصود نہیں ہوتے۔ اب میں کہتا ہوں کہ ہر شخص کیلئے جو قواعد ضبط کئے جاتے ہیں یہ قواعد مقاصد نہیں ہیں۔ یہ صرف اس واسطے ہیں کہ درس کا انتظام ہے، تو گویا یہ درس کے لئے آلات ہیں اور مقصود و اعلیٰ درجہ ہے



بکہ جانے ان لوگوں کو جواب دینے کے اپنے ہی لوگوں کو کہتا ہوں کہ منکرات کو منع تو کریں مگر اس طرح کہ نفسانیت کو دخل نہ ہونے پائے، پھر انشاء ضرور اثر ہو گا کسی پرانی کتبہ کا مضامین انہیں ہاں آتا ہو کہ غور سے ہم میں یہ مضمون پڑتا ہے، کہ تقویٰ کی صورت میں نفسانیت کو ادا کرتے ہیں، علماء کو چاہئے اس سے محفوظ رہیں۔

آج کل دیکھا جاتا ہے کہ جس طرح منع کرنے والے تقویٰ کی صورت میں نفسانیت کو برتتے ہیں اسی طرح مذاہبی اہل انہیں میں خوشامد کی جاتی ہے، اندر سے میں کچھ داخل ہے اس کا مددین اور خلیفہ سب دوا دیتے ہیں، سلام اور مزاج پر کی کیلتے جاتے ہیں۔ بات بات پر ان کی جیسے جادو کی جاتی ہے، ان کو اس خوشامد کی ضرورت نہیں، یہ کچھ مددین کا ذاتی کام تو نہیں ہے، یہ کام تو ہماری گا، یہ نہ کریں گے تو کوئی اور کرے گا، وہ نہ کریں گے کوئی اور کرے گا۔

میں کچھ عرض کرتا ہوں علماء کو استغفار برتنے کی ضرورت ہے کسی کی خوشامد کی ضرورت نہیں، کوئی اس خیال میں نہ رہے کہ ہم کچھ کچھ لیں گے تو یہ کام بند ہو جائے گا۔

اگر تم منہ پھیرو گے تو تمہاری جگہ دوسری قوم کو کھڑا کریں گے۔

میں یہ نہیں کہتا کہ علماء کو احتیاج نہیں ہاں اس احتیاج کو کسی کے سامنے لے جانے کی ضرورت نہیں، یہ کام دین کا ہے اور دین کے اندیشیاں لگیں ہیں میں بد خلق نہیں سمجھتا ہوں، غلط ضروری چیز ہے اور ہر شخص سے نرمی کے ساتھ پیش آئیں مگر ان کے اموال پر نظر نہ رکھیں اور کسی خاص شخص کی اعانت کو دین کا مقصد نہ رکھیں، البتہ ترجیح اور اہم ہاں ضرورت کا مضامین نہیں یہ طریقہ مستوی ہے۔

اس میں راز یہ ہے کہ فی الحقیقت کام کے لگیں اندیشیاں ہیں اور ظاہری صورت اس کی تکمیل کا یہ رکھی گئی ہے، کہ چند بندے ایک دوسرے کی اعانت کریں اور اس کو انجام دیں، اگر بندوں کو اطلاع نہ ہوگی تو وہ کیوں کر شریک ہوں گے۔ یہ ضرورت ان کو اطلاع دینے کی ہے، اطلاع نہ کرنے میں صورت کام کو بگاڑ دینا ہے اور خوشامد کرنے میں بندوں پر نیکہ لازم آتا ہے، اس میں حقیقتاً کام کو بگاڑنا ہے اس وجہ سے خوشامد سے منع کیا جاتا ہے، غرض محض اگر کوئی ظاہر امین ہوتا ہے وہ اعانت بھی حقیقت کار ساز حقیقی ہی کی اعانت ہے۔

کا یہ لقب مست مشک افشانی اما عاشقان

مصلحت را تہمت برآہوئے چیں بستہ اند

بد خلقی اور استغفار کا فرق

اس نے کہا جاتا ہے کہ خوشامد نہ کرو اور یہ بد خلقی نہیں، بد خلقی اور چیرہ ہے

OF MEAT PREPARED BY AHL/AL/KITAB

BY Soliman Donia

THE Summer 1974 issue (Vol. 2, No. 4) of your esteemed magazine the Al-Ittihad published an article by Z.S. Abdullah which is entitled "Islamic Personality and Social System." On page 9 of the article there is a paragraph which is reproduced below:

That Muslim manner of slaughtering an animal is to slit its throat, saying "Bismillah" (In the name of God), thus recognizing that this is taken only by God's permission to meet the lawful need of food, and allowing all the blood to drain out. Then is the meat slaughtered commercially in this country permissible (halal) for Muslims? There are two opinions among Muslim scholars on this subject; both are valid, and both have adherents among the devout Muslims in this country. One holds that it is not permissible, since when animals are slaughtered here "Bismillah" is not said over them and the methods of slaughter are also called into question. The other holds that as it is well known that the Prophet, peace be on him, used to eat food sent to him by Jews and Christians without enquiring into how the meat was slaughtered or whether "Bismillah" had been said over it (and the Qur'an is explicit in stating that the food of Jews and Christians is lawful for Muslims), it is permissible to eat it after, saying "Bismillah" at the time of eating.

SLITTING OF THROAT

The author's phrase in the first sentence concerning animal slaughter — "to slit its throat" etc. — is not a complete description of slaughtering animals according to Islamic requirements. Muslim Imams who investigated the Prophet's traditions on this matter have been more emphatic on the importance of slitting the jugular veins than of anything else. The jugular veins are the most suitable channel for the draining out, in the required manner, of the blood of the slaughtered animal. Indeed, in this connection the learned author himself speaks of "allowing all the blood to drain out." Thus slitting of the jugular veins, and not that of the throat alone, is the necessary requirement.

Secondly, the author's phraseology — to slit its throat, saying 'Bismillah' clearly indicates that the moment when Bismillah should be said is the same as when the animal's throat is being slit. But later in the paragraph a contradiction appears when the author says that the other group holds that "it is permissible to eat it after saying 'Bismillah' at the time of eating." The contradiction consists in the fact that while the act of slaughtering and the act of saying Bismillah ought to be simultaneous, those two acts according to this latter formula may take place at quite different, even distant, points of time.

Thirdly, the author very ably states that saying Bismillah recognizes that the animal's life is being taken

"only by God's permission to meet the lawful need of food." If, then, saying Bismillah implies this recognition, there can be no doubt that mentioning a name other than that of Allah at the time of slaughter would give the whole proceeding an opposite recognition would still be lawful like that which was blessed by pronouncing Bismillah?

COMMERCIALLY SLAUGHTERED ANIMALS

The author then poses the question whether the meat slaughtered commercially in this country permissible (halal) for Muslims? He notes that there are two opinions on the matter, both valid, one holding that "it is not permissible..." Now, in support of the view of its impermissibility the author mentions two reasons:

(a) One is that Bismillah is not said over the animals at the time of slaughtering. But the importance of saying Bismillah at that moment is pointed out by the author himself when he says that this signifies "recognizing that this life is taken only by God's permission." When, therefore, a name other than that of Allah is mentioned, the whole proceeding acquires an opposite meaning, namely, that the life of animal was being taken by permission of a god other than Allah. And for a Muslim this is not a small matter.

(b) The other reason given by the author in regard to this impermissibility is that "the methods of slaughter are also called in question." This implies that there is doubt whether or not the method is correct. And the correct "Muslim manner" in the author's own words is "to slit its (animal's) throat." If, then, there is doubt even in regard to the slitting of the throat — a point on which I have already expressed my views — the question may well be asked what then was the "method" of killing the animal? It is obvious that any method other than the slitting of throat would not be Islamic at all.

At this point, I should like to remind my Muslim brothers of hadith: An-Nu'man bin Bashir reported that the Messenger of Allah (PBUH) said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and honor blameless. But he who falls into what is unlawful just as a shepherd who pastures his animals round a preserve will soon pasture them into it." (Mishkat al-Masabih) p. 592.

This tradition makes the matter in controversy quite clear. Instead of confusing Muslims we should be very careful what we present to them in the name of Islam. If we are careful, we may limit controversy or even avoid it. Returning to the tradition itself, we find that it divides all things into three categories:

(1) Those about whose lawfulness there is no doubt, (2) those about whose un-

Continued on Page 7

PAULA LEE

CHARLES DE VILLE

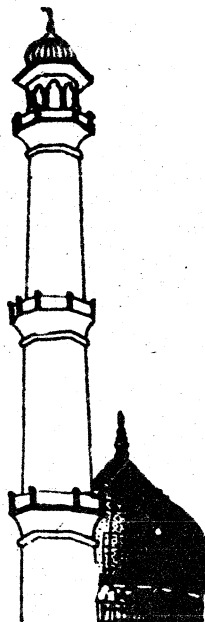
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Continued from Page 6

OF MEAT PREPARED BY AHL/AL/KITAB

lawfulness there is no doubt, and (3) those which the Prophet (PBUH) Himself called doubtful things."

In the light of the above, then, what can we say about the commercially slaughtered animals in this country? Does the meat of such animals belong to the lawful category about which there is no doubt? Or shall we put it in the second category? Or, again, should it be placed in the third which was called "doubtful things"?

Since the author of the article in *Al-Ittihad* himself noted that the method of slaughter is called by some in question; since the *fatwa* published in the *Islamic Review* of December 1967 indicated that a difference between Shaikh Muhammad Abdu and certain other Egyptian and Moroccan scholars had arisen in regard to this category of meat; since there is a clear difference between the views expressed, on the one hand, in the *fatwa* of the Committee of Fatwa of Al Azhar as published in the *Bulletin of Islamic Center* of Washington and, on the other, in the *fatwa* of the Libyan Committee published in the Libyan magazine *Al Huda Al Islami* of January 1974; and since there is a difference of opinion on the matter between the Islamic Center of New York and the Islamic Center of Washington; since, in short, there are so many instances of differences in regard to the lawfulness of meat of commercially slaughtered animals, there can be no doubt that such meat should be considered in the category which the Prophet (PBUH) called "doubtful things." Therefore, in the words of the hadith, a person who wants to keep "his religion and honor blameless" should not eat meat of this category. This view can hardly be open to objection.

THE PROPHET'S PRACTICE

The author of the article in question also states that those who consider the meat of commercially slaughtered animals permissible hold that "it is well known that the Prophet (PBUH) used to eat food sent to him by Jews and Christians without enquiring into how the meat was slaughtered or whether 'Bismillah' had been said over it..." This statement, in this connection, hardly deserves to be called a proof because we were taught that it would be right for a person to say "I did not know that the Prophet (PBUH) enquired but he can hardly claim that the Prophet (PBUH) did not enquire. For it is quite possible that he might have enquired in a way unknown to others. I realize that the author of the article has used this phrase from some book, but we were taught not to accept such phrases no matter where they occurred because logically speaking, they are not accurate. It is not accurate because the important point is not the enquiry but the knowledge. For it should be recalled that our Prophet (PBUH) had his own ways of knowledge, enquiring being just one of them. Have you not heard of the tradition in which he said to his companions: "Make your lines in the prayers straight because I see you from my back." Furthermore, the People of the Book lived in Medina and their life was publicly known. Their religion and the practices of their religion were equally well known to Muslims both before and

after the inception of Islam. For all these reasons, who can say for sure that the meat used by the People of the Book in the time of our Prophet (PBUH) was prepared in the same manner in which it is prepared nowadays in Western countries? Why cannot we hold the view that the People of the Book at that time did, in fact, prepare their meat according to the directions in their scriptures and, therefore, when so prepared, it was lawful for Muslims according to the permission given in the Qur'an itself.

The author of the article also states: "And the Qura'an is explicit in stating that the food of Jews and Christians is lawful for Muslims." This raises the question which kind, which category of food of Jews and Christians Allah made lawful for Muslims? In every religion Allah made some things lawful for the followers of that religion and some other things unlawful. This is so in Islam itself. It is also true that some people in every religion exceed the limits of the lawful and use some of that which is not lawful. Did Allah make the food of Jews and Christians, both which is lawful and which is not lawful for them, permissible for consumption by Muslims? Or did Allah make only that permissible or lawful for Muslims which is lawful for Jews and Christians according to their Scriptures?

Here, we might as well touch upon the other part of the same verse of the Qur'an which states that all food of Muslims is lawful for Jews and Christians. Does it mean that all food which Muslims might use, whether or not Allah made it lawful for them, is lawful for Jews and Christians? If we interpret the two parts of the verse in this manner, the result will be as follows:

1. All food which Jews and Christians use, whether Allah made it lawful for them or unlawful, will be lawful for Muslims.
2. All food which Muslims might use, whether Allah made it lawful for them or not will be lawful for Jews and Christians.

It should be emphasized, however, that the law of Allah is higher than the simplistic conclusions of such absurd interpretations. The true meaning, then, of these two parts of the Qur'anic verse which suits the glory of Allah's Law may be summarized as follows:

1. All food which Allah made lawful for Jews and Christians in their respective Scripture is lawful for Muslims.
2. All food which Allah made lawful for Muslims in the Qur'an is lawful for Jews and Christians.

If this is the true meaning and interpretation of the Qur'anic verse, we should then again be justified in posing the question whether the meat of animals, as they are slaughtered commercially today in Western countries, whether such meat, was originally lawful for Jews and Christians so that it might also be regarded as lawful for Muslims? This is the point which raised all this controversy and the author of the article in *Al-Ittihad* himself pointed out those who regard it unlawful do so, because "when animals are slaughtered here 'Bismillah' is not said over them and the methods of slaughter are also called into question." Besides this there are the other differences to which I have already made reference. If, then, the

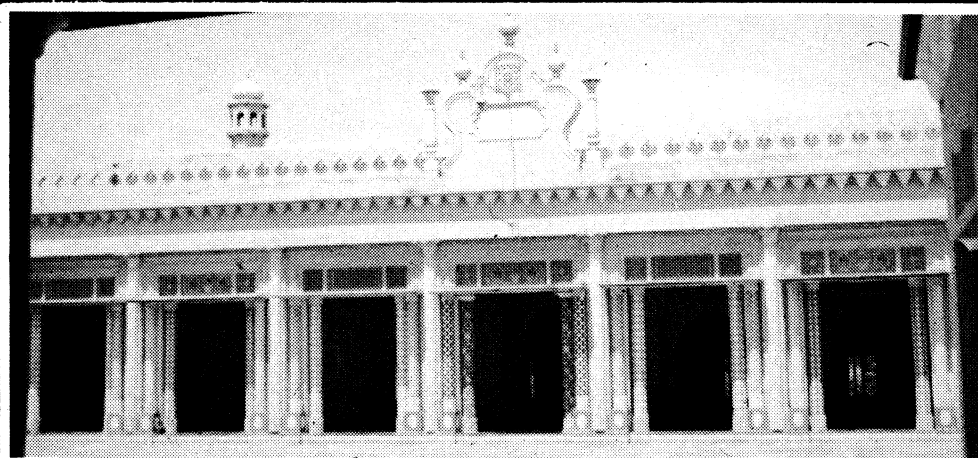
matter is so ambiguous, it is obvious that its place is between the purely lawful and the purely unlawful. And it is this in-between category about which the Prophet (PBUH) said that there "are certain doubtful things" and that those who want to keep their religion and honor blameless should guard against them.

Finally, the author of the article says, "It is permissible to eat it after saying 'Bismillah' at the time of eating." I have, however, never heard that saying Bismillah on food which is unlawful turns it into lawful food. What I am sure of is that the Prophet (PBUH) used to say Bismillah when he commenced eating any food or drinking liquids,

thereby, blessing them and making them useful with the grace of Bismillah. Furthermore, he advised Muslims to

do the same but he never told them that what was unlawful could be lawful by saying Bismillah over it. And

Allah knows best.
(Al-Ittihad, Vol 12: No 4.
— Organ of the M.S.A. of
U.S.A.)



Mosque Front - JBD

ST. BARNABAS COLLEGE

WE PRINT HERE A SET OF CORRESPONDENCE BETWEEN MR M.A.E. BULBULIA, VICE-PRESIDENT OF ICOSA (TVL) AND MR D.B. HOFFE, CHAIRMAN OF THE GOVERNING BODY OF ST. BARNABAS COLLEGE OF MARSHALLTOWN, TRANSVAAL. THE CORRESPONDENCE MAY BE OF INTEREST TO OUR READERS.

EDITOR.

15th July, 1976

Mr D.B. Hoffe,
P.O. Box 61587,
MARSHALLTOWN,
2107.

Dear Sir,

Re: SYMPOSIUM ON MUSLIM EDUCATION

The Education Committee of the Islamic Council of S.A. will be holding a symposium on Muslim Education during October this year.

We understand that a number of Muslim pupils are enrolled at St Barnabas College of which you are the Chairman of its College Council. A paper is to be presented on the position of Muslim pupils at secular schools and private schools and I shall esteem it a favour if you could furnish me with the following:—

1. The Prospectus of St Barnabas College and a list of the aims and objects for which your College was established;
2. A list of your Council members, their addresses, occupations, race and respective religious denominations;
3. A copy of the Constitution of the College Council;
4. The Income and Expenditure Accounts and Balance Sheets of the College for the last three financial years.

Could you please also provide me with information on the following matters:—

1. The total number of Muslim pupils enrolled at St Barnabas College during the current academic year, as well as the number enrolled during 1974 and 1975;
2. Is St Barnabas College registered with the Department of National Education (or any other state Department)? If so, the date and reference number of such registration; and if not registered, the reasons for its non registration;
3. Is the teaching of Divinity as a subject compulsory for Muslim pupils?
4. What would be your reaction to a suggestion that Muslim pupils be taught another non religious subject in place of Divinity?
5. Is the daily attendance of the chapel service compulsory for Muslim pupils?
6. What would be your reaction to a suggestion that Muslim pupils be exempted from the attendance of such daily services?
7. Are facilities available for Muslim pupils to attend Friday Muslim Congregational Prayers between 12 noon and 1.15 p.m. at the nearest Mosques (Bosmont Newclare). If not, would you consider a request that this facility be granted to Muslim pupils in the future?

Please note that the term "Muslim" or "Moslem" refers to a person who is an adherent of Islam, without reference to such persons race. The term Muslim will therefore embrace Bantu, Indian, Coloured and Malay pupils, provided that they belong to Islam.

Your early reply to the above queries will be greatly appreciated.

Yours faithfully,
M.A.E. BULBULIA,
Vice-President (Tvl)

10th September 1976

Mr M.A.E. Bulbulia
Vice-President (Tvl)
Islamic Council of South Africa
P.O. Box 42398
FORDSBURG
2033

Dear Mr Bulbulia,

I have taken some time to reply to your letter of 15th July 1976 as I have been trying to ascertain the underlying reason for your extensive enquiries. I have since discovered that you are the parent of a child who previously attended St Barnabas College.

I hope it will suffice to say, at this stage, that St Barnabas College is a Christian foundation and it represents the church's attempt to reach all members of the community. We welcome non-Christians, but we do expect them to attend Chapel services as these services reflect the school's unity and the brotherhood of all members of the school.

It is the policy of the College to accept children of all

denominations on the understanding that they conform to the curriculum of the school and other practices.

Yours sincerely,

D.B. HOFFE

Chairman: Governing Body
St Barnabas College

17th September, 1976

Mr D.B. Hoffe,
P.O. Box 61587,
MARSHALLTOWN,
2107.

Dear Mr Hoffe,

Re: SYMPOSIUM ON MUSLIM EDUCATION

Thank you for your letter dated 10th September, 1976.

The reason for writing to you on the 15th July, 1976 was clearly stated in my letter and I am at a loss to understand why you have been trying to search for some "underlying reason" in regard to my enquiries.

As pointed out, my Council is holding a Symposium on the education of the Muslim child and in fact, the Symposium will be held on the 9th and 10th October, 1976. (A publicity leaflet is enclosed) I am also enclosing a list of the topics to be discussed at the Symposium and you will note that Item 4 is entitled "The problems of the Muslim child in secular and missionary schools". I trust that you will not mind if I read your letter at the Symposium.

It is unfortunate that Muslim parents are not aware of the detrimental effect which the teaching of Christianity at St Barnabas College can and does have on their children.

It is true that my son was a pupil at St Barnabas. One of the reasons which compelled me to withdraw him was the psychological harm which was being done to his mind and soul as a result of being taught two opposing and irreconcilable set of spiritual values viz. Islam on the one hand and Christianity on the other. An additional reason for withdrawing him was, of course, the fact that your Headmaster was persecuting him constantly, simply because I refused to make a donation to St Barnabas College.

My Council and I are wholly opposed to the Christianisation of Muslim pupils at St Barnabas College or elsewhere; and every effort will be made to persuade Muslim parents to withdraw their children from St Barnabas College as well as other Christian Missionary Schools next year. The Education Committee of the Islamic Council has been requested to give this particular matter utmost priority.

Yours sincerely
M.A.E. BULBULIA,
Vice-President (Tvl)

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RECITING THE QURAN
by
(Hakimul Ummat, Hazrat Maulana
Ashraf Ali Thanvi-R-)

... IT has already been explained that reciting (Tilaawat) the Holy Quran is in fact conversing with Allah Ta'ala. But people have diverted their attention from the Holy Quran. Some have gone to the extent of saying: 'Of what use is its recitation when we cannot understand it'. Let it be known that the benefit of the Holy Quran is not restricted to 'understanding'. Even without understanding, there is great benefit in reciting the Holy Quran.

It is reported in the Hadith Shareef that for each letter of the Holy Quran recited ten good deeds accrue to the reciter. And, this great Sawaab (Reward) is attained for only the recitation minus the understanding. Of course, the Reward for understanding will be greater. The Reward of ten good deeds for each letter recited is no small measure.

Another great benefit of reciting the Holy Quran (even if one does not understand it) has also been reported in the Hadith

Shareef. Rasulullah (S.A.W.) has said that there is nothing which Allah Ta'ala loves to listen as much as the Holy Quran being recited with sincerity and humility. Is Allah's focusing of His attention towards the humble reciter of the Quran then not a benefit? The Holy Quran is the Work of Allah Ta'ala. When it is being recited Allah Ta'ala directs His Special Attention towards the reciter. Even if one does not understand the meaning of the recitation, his recitation procures for him the

Pleasure of Allah Ta'ala, and this in itself is the greatest of benefits.

Many people have lapsed into the error of neglecting the recital of the Holy Quran because they feel that the benefit of recitation is limited to its understanding, and this has resulted in them not bothering to teach their children the recitation of the Holy Quran. Yet, it should be remembered that Allah Ta'ala has described the Holy Quran as a Cure for the diseases of the hearts and a Mercy for the Believers.

Wise and Farsighted

by Hazrat Maulana Manzoor Nomani

Abdullah bin Omar narrates that once a person said to the Prophet, "O Apostle of God! Tell me who is the wisest and most farsighted of men." The Prophet replied, "He who remembers death much and makes the greatest preparation for it. They alone are wise and prudent who are like that. They earned respect in this world as well as glory in the Hereafter."

—Tahrani

COMMENTARY— When real life is the life of the Hereafter it is apparent that the wisest and most farsighted among the bondmen are those who keep death permanently in the mind and prepare earnestly for it. On the contrary, they, surely, are the greatest fools who know that death is certain and, yet, make no preparations for it and remain engrossed in worldly pleasures.

Shaddad bin Aus' related to us that the Apostle of God said: "The wise and the strong is he who keeps his inordinate appetites under control and strives for life after death (i.e., for deliverance and felicity in the Hereafter), and the foolish and the weak is he who subordinates himself to sensual pleasures (i.e., follows the bidings of the flesh instead of the commands of God), and hopes (for the best) from the Lord."

—Tirmidhi and Ibn-i-Maja

COMMENTARY— In our world, he is considered to be clever who makes a lot of money and is in a position to do whatever he likes while a person who fails in these objectives is looked down upon as weak and foolish. With the men of the world who believe the earthly existence to be everything, it has to be so. But in this Tradition the Prophet tells that the real life is not of the present world which, in any case, is transitory, but of the Hereafter which is everlasting, and success in the life to come is for them alone who remain loyal and obedient to God during their stay on earth. Hence, the truly wise and successful bondmen are those who hold themselves in readiness for the life to follow and make their carnal selves subordinate to the Divine Will. On the other hand, they are lacking in wisdom and doomed to punishment who have made themselves the slaves of their worldly desires and ambitions and instead of observing the laws and ordinances of God follow their own whims and inclinations, and

still cherish in their hearts the expectation of a happy sequel in the Hereafter. However clever they may be in worldly affairs, people who indulge freely in sensual pleasures and make no preparations for After-life are a miserable lot, imprudent, unwise and unblest.

A special warning has been administered in this

Tradition to those who care nothing in the practical life for what awaits on the other side of death and give a free rein to their desires and earthly propensities, and yet rely upon God's Benevolence and Forgiveness and when anyone admonishes them they say that the Mercy of the Lord is boundless. Such people are sadly mistaken and are bound to be disillusioned in the end. The hope of compassion and kindness from the Almighty is commendable when it is supported by action otherwise it is nothing but Satanic deception.

Impact of al-Ghazali:

In intellectual and spiritual attainments, brilliance of his mind and the totality of knowledge he had mastered, there have been only a few personalities comparable to al-Ghazali. His epoch-making writings were the harbinger of a vigorous intellectual movement and a source of inspiration to the subsequent generations. Al-Ghazali did in fact leave such a deep imprint on the pages of Islamic

history that his impact on the subsequent Islamic thought has always been acknowledged both by his admirers and critics. His writings are still held in high esteem and profitably studied by those who yearn for purification of the self and mystic communion with God.

Reformers after al-Ghazali

Dispite al-Ghazali's successful encounter with the scepticism of philosophers which had threatened a spiritual chaos in Islam, the moral and spiritual disintegration of the masses by the end of the fifth century had become so widespread that it required a popular movement for the regeneration of the simplicity and directness of the faith. What the Millat needed was an illuminated and inspired mentor who wielded influence among the populace; one who could hold them spell-bound and fill them with faith and enthusiasm, zeal and self-confidence. The autocratic governments of the past four hundred years had had definitely a dissolving influence on the spiritual and moral life of the community. These had produced a class which, although claiming to profess Islam, had the aggrandisement of the self, acquisition of material success and pursuit of wealth, power

THIS IS TELEVISION

THE BBC has never shown a more violent TV drama than "Gangsters", the new thriller serial which began in London last night.

The actors are literally soaked in ketchup. Characters are stabbed, shot and battered to death.

But it isn't the violence that has been agitating management at the BBC. It is the fear of what the series may do to the delicate balance of race relations in Britain.

In "Gangsters" the villains are an Afro-Asian Mafia of West Indians and Pakistanis, running drugs and prostitution, and the most profitable racket of all, "Black-birding" — smuggling illegal immigrants.

IS YOUR GHUSL CORRECT?

by Waterval Islamic Institute

CHECK these facts: All your Namaaz are invalid if your Ghushl is not correct. Cleanliness is half of faith. Here is the method of Ghushl according to Sunnah.

BEFORE making Ghushl one should make Niyyah (intention) thus: "I am performing Ghushl so as to become Paak." Without Niyyah, there is no Thawaab (reward) although Ghushl will be valid.

Ghushl should be made in a place of total privacy and one should not face towards the Kiblah while making Ghushl. Ghushl may be performed standing or seated, preferably seated. Use sufficient water, don't skip nor be wasteful. One should abstain from speaking while performing Ghushl. It is better not to read any Kalimah or Aayah while bathing. Be aware of these rules whilst making Ghushl.

PROCEDURE FOR PERFORMING GHUSL:

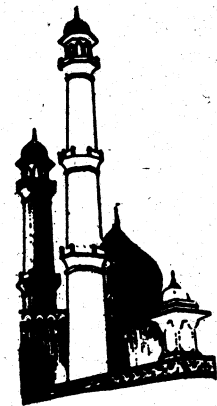
1. Wash both hands up to and including wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of Janaabat or Najaasat.
3. If there is Najaasat elsewhere on the body, it should now be washed off.
4. Perform Wudu (Read separate pamphlet for Wudu according to Sunnah). If making Ghushl on a stool or platform where water will rapidly flow away, then perform the complete Wudu. If there is fear of the feet being immersed in waste water during the Ghushl then postpone the washing of the feet to the end of the

Ghushl. Ensure that the mouth and nostrils are thoroughly rinsed thrice.

5. After performing Wudu, pour water over the head thrice, then pour thrice over right shoulder and thrice again over left shoulder. Now pour water over entire body and rub. If the hair of the head is not plaited, it is compulsory to wet all the hair up to the very base. If a single hair is left dry, Ghushl will not be valid. If the hair of a woman is plaited, she is excused from loosening her plaited hair, but it is compulsory for her to wet the base of each and every hair. If one fails to do this then the Ghushl will not be valid. As for men who grow long hair and plait them, they are NOT excused from leaving their hair dry. If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire head. It is Mustahab (preferable) to clean the body by rubbing it. All parts of the body should be rubbed with the hand so as to ensure that water has reached all parts of the body, and that no portion is left dry. Rings and earrings, etc., should be moved so as to ensure that no portion covered by them is left dry. Ensure that the navel and the ears are all

wetted. If they are not wet Ghushl will be incomplete.

6. On completion one should confine oneself to a clean place. If, while performing Wudu, the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel, and dress as hastily as possible.
7. If, after Ghushl, one recalls that a certain portion of the body is left dry, it is not necessary to repeat the Ghushl, but merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too could be rinsed when recalled after Ghushl has been performed.
8. The three Faraa'id (compulsory acts) of Ghushl are:— (a) To rinse the mouth in such a manner that water reaches the entire mouth. (b) To rinse the nostrils up to the ending of the fleshy part. (c) To completely wet the whole body. When one performs these Faraa'id intentionally or unintentionally Ghushl will be valid.



SAVIOURS OF ISLAMIC SPIRIT

by Maulana Sayid Abul Hasan Nadwi

and honour as its ultimate end. Iranian and Hellenistic cultural influences had, on the one hand, made inroads into the Muslim society while, on the other, paganism of the pre-Islamic Jahiliyah, was again reasserting itself. The ostentatious, conceited and dissolute manners of the elite, grantees and retinues of the emperors had become a model for the commonality. Unmindful of the humble and poor who led a discontented and frustrated life, those who had the money to squander were busy in their own pursuits of pleasure. The affluent were gradually losing all the good qualities like humanity, generosity and benevolence while the poorer classes were incurring the loss of qualities like patience and contentment, confidence and self-respect. Torn between a moral crisis, on the one hand, and social injustice, on the other, the Muslim society was threatened with disintegration. What this critical situation demanded was an invigorating call inviting the people back to the faith, cutting asunder the pulls of worldly temptations and benefits, rekindling the desire for salvation and blessedness, achievement of the true knowledge of God and inculcating an ardent desire to submit oneself to His

command. It was necessary for it that the true meaning of Tawhid, the Unity of God Almighty, along with an awareness of the fleeting nature of the earthly pleasures and the inefficacy of the power and riches were driven home to the people.

The fifth century after Hijrah, on the other hand, also saw a diffusion of arts and sciences in the world of Islam. We find during this period some of the greatest intellectual leaders brought forth by Islam—Abu Is'haq Shirazi (d. 476 A.H.) and al-Ghazali (d. 505 A.H.) in the field of religious sciences, Abul Wafa ibn 'Aqel (d. 513 A.H.) and 'Abdul Qahir al-Jurjani (d. 471 A.H.) in jurisprudence and literature, Abu Zakarya Tebrezi (d. 502 A.H.) in grammar and lexicography and Abul Qasim al-Hariri (d. 516 A.H.) in literature. Each one of these was a pioneer in his own field and every one of them remained unrivalled for centuries to come. During such a period of intellectual awakening no religious mentor could have hoped to achieve any success unless he was himself well-versed in all the prevalent sciences. It was essential that the person should be as much acclaimed for his literary distinction and brilliance of mind as for his moral and spiritual

excellence. This was, indeed, necessary if he was not to be brushed aside contemptuously by the learned and elites as an illiterate fanatic. Thus, these were the qualities demanded of a man who could fill the hearts of the people with faith and knowledge, cure them of their scepticism, provide solace to the spiritually distressed and fire them with a burning desire for moral and spiritual uplift.

The Two Saints of Baghdad:

God Almighty brought forth two outstanding personages during this period who devoted their life for the religious and spiritual revivification of the Muslims. These were 'Abdul Qadir Jilani and 'Abdur Rahman ibn al-Jawzi. The fields of their activities were different but both of them deeply impressed the life of the Muslims in their times. It was also a blessing from God that both of them had Baghdad, the metropolis of the then Islamic world, as their centre, and were endowed with a long life to accomplish the task to which they had addressed themselves.

And, it is also a matter of pride for the Hanbalite school of jurisprudence that both of these luminaries belonged to that very school.

(to be continued)

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MUHARRAM AND AASHURA

by Waterval Islamic Institute

THE MONTH OF MUHARRAM

With the sighting of the new moon the Islamic new year is ushered in. The first month Muharram is one of the four sacred months that Allah mentioned in the Qur'aan. It is stated: "The number of months with Allah is twelve months by Allah's ordinance, from the day that He created the heavens and earth. Four of them are sacred, that is the right religion. So wrong not yourselves in them." (IX:36)

In this month Allah's glory is manifested and His blessings descend abundantly. One should make as much Ibaadat as possible by which one could obtain the bounty and barakat of this month.

THE DAY OF AASHURA

Aashura (10th Muharram) is one of the most important and blessed days of Allah. On this auspicious (mubarak) day Allah showers His blessings on the world. Whosoever provides good food and provisions for his family on this day, it is expected that Allah will continue this barakat for the whole year. On this day Allah accepted the repentance of Aadam AS. and

forgave him. Nuh AS. found his salvation on this day. Musa AS. and his followers were freed from the tyranny of Fir'own (Pharoah). Ibrahim AS. and Eesa AS. (Jesus) were born on this day. Allah the Almighty accepted a nation's repentance on this day and shall also accept a nation's repentance on this day. On the day of Aashura 61 Hijri Imaam Hussain RA. the grandson of Rasulullah SAW. was martyred at Karbala for speaking out against tyranny and wrong. Thus giving us a lesson for defending righteousness even with our lives.

Many saintly persons were raised in piety and respect and many were saved from their sins and given eternal bliss on this blessed day.

WHAT TO DO ON THE DAY OF AASHURA

It is related in the Hadith that Rasulullah SAW. said the best day in which to fast after Ramadhan is the fast of Aashura. This fast will benefit the observer in having his minor transgressions or offences committed during the past year, forgiven. It is better to fast for two days, the 9th and 10th, or the 10th and 11th of Muharram.

Signs and Fruits of Faith

(27) It is related by Abu Imama that (once) a person asked the Apostle of God, "What is Faith?" The Apostle of God replied, "When you feel pleasure at a good act of yours and pain and sorrow at an evil act, you are a truthful Believer."

—Masnad-i-Ahmad

COMMENTARY— It shows that one of the distinctive signs of Faith is that when a person performs a noble deed he feels joy in his heart at it, and when he commits a wicked deed, it makes him sad. As long as this subjective sense of right and wrong is present in a man it should be supposed that the spirit of Faith is alive within him and this feeling is its fruit and outcome.

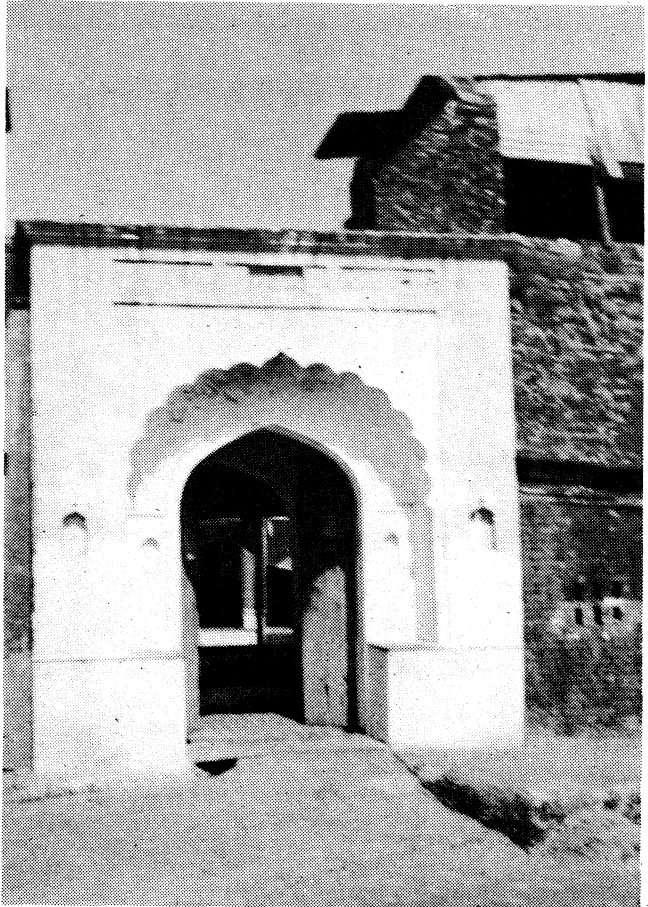
Fear And Anxiety

It is related by Abu Hurairah that the Apostle of God said: "He who has fear sets out at the beginning of the night and he who sets out at the beginning of the night reaches the destination safely. Remember, the bargain of the Lord is not cheap but extremely dear. Remember, the bargain of the Lord is Paradise."

—Tirmidhi

COMMENTARY— In Arabia the caravans, generally, started in the last part of the night and, therefore, the highwaymen, too, made their raids during the early hours of the morning. The travellers who were careful, however, preferred to begin their journey in the earlier part of the night so that they reached the destination without being attacked by the robbers. The Prophet, accordingly,

says that just as prudent travellers forgo the night's sleep and start on the journey soon after dusk, those who are keen to attain Paradise should, also, proceed energetically towards the goal and be ready to suppress their desires and give up comforts for the sake of it. He, further, emphasises that what the bondsman is looking forward to obtaining from the Lord is not a thing of poor quality that can be given away without a price but Heaven, the abode of celestial bliss, which no one can hope to gain without making a sacrifice of the most valued things like life, property and carnal appetites. Says the Quran: *Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs.* (ix:iii).



Dukkanul Arifeen – Thanabawan

FEAR AND HOPE

ANAS narrates that the Apostle of God once visited a young man who was at death's door. The Prophet asked him, "In what state do you find yourself now?" The young man replied, "O Apostle of God! My state is that I am hopeful of Divine Mercy, but, at the same time, there is the fear of punishment for the sins (I

have committed)." The Prophet remarked, "Believe it, in whose heart the two feelings of hope and fear are present at the time of death God will, surely, grant him what he confidently expects from His Mercy and keep him safe from the punishment he fears in his heart."

—Tirmidhi

KHULA

DISSOLUTION OF THE MARRIAGE CONTRACT IN LIEU OF A PAYMENT OF A SUM BY THE WIFE TO THE HUSBAND IS KNOWN AS KHULA'.

MASAA-IL PERTAINING TO KHULA'

1. Khula' in the context of marriage means "to set free", hence the Khula' contract becomes valid only if the term "Khula'" or a word or phrase with its (Khula') meaning is used. Thus if the wife says to the husband: "In return for this sum of money set me free." and the husband replies: "I have set you free.", the Khula' contract takes effect and one Talaq Baain or Irrevocable Talaq comes into force.
2. Acceptance of the Khula' proposal by the opposite party is a requisite of the validity of the Khula' contract. Thus if the husband says to the wife: "I have issued Khula' to you or I have set you free.", but the wife does not accept the Khula' proposal then the Khula' contract does not come into effect. Similarly if the wife says: "Set me free in lieu of this sum of money." but the husband does not accept this Khula' proposal then the Khula' contract does not come into force.
3. Proposal and acceptance must be in the same majlis (sitting or venue). Thus if the wife says to the husband: "Grant me Khula' (or set me free) in lieu of a hundred rand." and the husband maintains silence or he gets up and leaves the place or the wife gets up and leaves, and thereafter he says: "I have granted you Khula' (or I have set you free).", the Khula' is not valid. However, if the husband makes the Khula' proposal and leaves the venue, the Khula' will be valid if the wife accepts it within the majlis (sitting or venue) notwithstanding the husband's departure from the venue.
4. If the blame for the dissolution of the marriage (by means of Khula') is the husband's (i.e. he being the cause for the break-up of the marriage) then it is abominable for him to accept compensation from the wife. If he does accept any wealth in return for the acceptance of the Khula' proposal, he will be regarded as a sinner and utilization of the compensation thus realised is Haraam. And, if the blame of the marriage break-up lies with the wife, the husband should accept compensation equal to the Mehr (dowry) he gave her, and not more.

NUZUL-E-ISA

by Hazrat Maulana Sayid Muhammad Badre Alam

PART V — CONTINUED FROM PREVIOUS ISSUE)

"NUZUL" AND THE HOLY QURAN

THE Holy Quran is the finally revealed book of Allah. A study of relevant verses discloses that the doctrine in question is of basic importance as has been shown so far. The Holy Qur'an has given the under-quoted definite verdict against the allegations made by a section of people of the Book.

"There will be none among the people of the book but must believe in Jesus Christ before his death ('maut') and on the Day of Judgment he will be a witness against them."

Withal, the said verse indicates that Jesus has not died so far and a time will come when people of the Book will believe in him without hesitation. The distinguished Companion of the Holy Prophet, Sallallahu alaihe wasallam, Hazrat Abu Huraira, in course of narrating a tradition relating to "Nuzul" as averred that if you seek a parallel thereto in the Holy Qur'an you may read the foregoing verse. I shall have occasion to refer to this point in greater detail elsewhere in these pages and it is hoped that the misunderstanding about the omission of the word "Nuzul" in the Holy Qur'an will be completely removed.

We find in the result that the event of "Nuzul" has been positively reiterated in

the previous scriptures, Traditions of our own Holy Prophet and also supported in effect by the Holy Qur'an. If you still hesitate to consider it as a basic principle of faith what else can come under this definition. Strangely enough, the more the revealed books insist on the truth of the matter the more unacceptable it becomes to materialistic minds.

"NUZUL" ACADEMICAL PROBLEM OR DOCTRINE OF FAITH

The scholars of our times have also missed one important aspect of problem in hand owing to the fact that they are wont to consider it as a mere prophecy. And prophecies, they think, merely provide a criterion for judging of the truthfulness of a prophet; hence for a people who already believe in the prophet the prophecies made by him have comparatively little importance from the said point of view. This shortsighted argument further leads this class of thinkers to surmise that the prophecy of "Nuzul" cannot be included among doctrines of faith. They have failed to understand that the prophecy is of far greater significance than what they have been able to grasp because two major sections of people of the Book have gone astray from this very point. The great Moslem philosopher, Hafiz Ibn-Taymya, has very aptly pointed out that the Old and New Testaments had

foretold the appearance of two kinds of 'Messiahs' viz., the true 'Messiah' and the imposters. The most notorious among the latter is the 'Dajjal'. When Jesus Christ was born the Jews took him for a pretender and left no stone unturned in persecuting him with the result that they are destined to become believers in and followers of Dajjal. On the other hand are the Christians who adopted Jesus Christ as a true 'Messiah' but magnified him into being a component of the Trinity. These classes of people, who constitute a considerable fraction of the population of the earth, are still awaiting the appearance of a 'Messiah' though for different reasons — the Jews because the scriptural prediction about the 'Messiah' remains to be fulfilled and the Christians because they believe that Jesus or 'Messiah' will reappear and call humanity to account on the Day of Judgment.

If the well-ascertained facts of history relating to the problem of "Nuzul" had been appropriately noticed it would have become clear that it is not a mere prophecy as to an isolated future event and that it bears the importance of fundamental principles of religion in as much as it is in close affinity with two major doctrines as to Prophethood and happening of the Day of Judgment. The error into which the Jews have fallen is indeed basic in that they took a true apostle

of Allah to be a pretender while the Christians are nonetheless deluded because the descension of a prophet has been glorified by them to be the revelation of the God-head and the day thereof to be the Day of Judgment. On the effective rectification of these two basic errors depends the salvation of such a large part of humanity. This is why our Holy Prophet Sallallahu alaihe wasallam has treated the problem of "Nuzul" with the importance which it deserves and has elaborately described the distinctive features of the true 'Messiah' as well as the imposter so as to enable the people concerned to make an accurate choice without the slightest possibility of delusion. These very predictions rightly indicate that the Jews will ultimately realise that one who was considered by them to be a pretender is the true 'Messiah' while the Christians will come to believe that what they had supposed to be a partner of God is His creature and servant. It will then be further realised that his re-appearance merely symbolises the approach of the Last Day and all false notions will be demolished by the personal preachings of Jesus Christ so that before the world comes to an end all obstacles preventing the fusion of creeds may be removed and Divine Promise as to the coalescence of the revealed religions may be thoroughly fulfilled.

(To be Continued)

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TRADE AND COMMERCE IN ISLAM

DISTRIBUTION OF WEALTH IN ISLAM

(Continued from previous issue)

DISTRIBUTION OF WEALTH IN ISLAM

by
Hazrat Mufti Muhammad Shafi (R)

ISLAM AND CAPITALISM

This is the fundamental distinction of the Islamic view of the distribution of wealth which sets it apart from Socialism. It is equally essential to understand fully the difference that exists between the Islamic view of the distribution of wealth and the Capitalist point of view. This distinction being rather subtle and complicated, we will have to discuss it in greater detail.

By comparing and contrasting the brief outlines of the Islamic and the Capitalist systems of the distribution of wealth, we arrive at the following differences between the two:—

(1) The entrepreneur, as a regular factor, has been excluded from the list of the factors of production, and only three factors have been recognised, instead of four. But this does not imply that the very existence of the entrepreneur has been denied. What it does mean is just this — the entrepreneur is not an independent factor, but is included in any one of the three factors.

(2) It is not "interest" but "profit" which has been considered as the "reward" for Capital.

(3) The factors of production have been defined in a different manner. Capitalism defines "Capital" as "the produced means of production." Hence, Capital is supposed to include machinery etc. as well, beside money and food stuffs. But the definition of "Capital" that we have presented while discussing the Islamic view of the distribution of wealth, includes only those things which cannot be utilized without their being wholly consumed, or, in other words, which cannot be let or leased — for example, money. Machinery is to be excluded from "Capital", according to this definition.

(4) In the same way, "land" has been defined in a more general way. That is to say, all those things have been brought under this head which do not have to be wholly consumed in order to be used. Hence, machinery too falls under this category.

(5) The definition of Labour too has been generalized so as to include mental labour and planning.

Let us now go into the details of this discussion. Under the Capitalist system, the most important characteristic of the entrepreneur (which entitles him to "profit") is supposed to be that he bears the risk of profit and loss in his business. That is to say, from the Capitalist point of view, "profit" is a kind of reward for his courage to enter into a commercial venture where he alone will have to bear the burden of a possible loss, while the other three factors of production will remain immune from loss, for Capital would get the stipulated interest, Land the stipulated rent and Labour the stipulated wages.

On the other hand, the Islamic point of view insists that the ability to take the risk of a loss should, in reality, inhere with Capital itself, and that no other factor should be made to bear the burden of this risk — in other

words, the man who wants to invest his money in a certain business venture must take this risk. Consequently, the Capitalist, in so far as he takes the risk, is an entrepreneur too, and the man who is an entrepreneur is a Capitalist as well.

Now, there are three ways in which Capital can be invested in a business venture:—

(1) *Private business*: The man who invests Capital may himself run the business without the help of any partners or shareholders. In this case, the return which he gets may be called "profit" from the legal or popular point of view; but, in economic terms, this "reward" would be made up of (1) "profit", in as much as Capital has been invested, and (2) "wages", as earnings of management.

(2) *Partnership*. The second form of investment is that several persons may jointly invest capital, jointly manage the business and jointly bear the risk of profit and loss. In the terminology of the Fiqh, such a venture is called "Shirkat-ul-Uqud" or Partnership in contract.

According to the terminology of economics, in this case too all the partners will be entitled to "profit" in so far as they have invested capital, and also entitled to "wages" in so far as they have taken part in the management of the business. Islam has sanctioned this form of business organisation too. This form was quite common before the time of the Holy Prophet. He permitted people to retain it, and since then there has been a consensus of opinion on its permissibility.

(3) *Co-operation of Capital and Organisation*: The third form of investment is that one person may invest Capital while another may manage the business, and each may have a share in the profit. In the terminology of Fiqh, it is called "Muzarabat". According to the terminology of economics, in this case, the person who invests his capital will get his share in the form of "profit", while the person who has actually managed the business will get it in the form of "wages". But if the person who has been managing the business ("Muzarib" eventually suffers a loss in the business, his labour will have gone waste just as the capital of the investor has gone waste.

This form of business organisation too is permissible in Islam. The Holy Prophet himself had made such an agreement with Hazrat Khadijah before their marriage. Since then there has been a complete consensus of opinion on this too among the jurists of Islam.

Beyond these three forms, Islam does not allow any other way of investing capital in a business.

MONEY LENDING BUSINESS

The fourth form of investing Capital which has since ever been practised in non-Islamic societies is the money-lending business. That is to say, one person lends out capital in the form of a debt, and a second person puts in his labour; if there is a loss, it has to be borne by labour, but, profit or loss, interest does accrue to Capital in any case. Islam has interdicted this form of investment.

"O, believers, fear your Allah, and give up what is still due to you from the in-

terest (Usury), if you are true believers. But if you do not do so, then take notice that Allah and His Messenger shall war with you." (2:279)

The Holy Quran also says: "Yet if you repent (of usury) you shall have your principal. Do not be unjust to any one, nor should any one be unjust to you". (2:278)

In these two verses, the phrases "what is still due to you from the interest" and "you shall have the principal" make it quite explicit that Allah does not condone the least quantity of interest, that "giving up the interest" implies that the creditor should get back only the principal. Thus, one can clearly see that Islam considers every rate of interest (except zero %) to be totally inadmissible.

In the pre-Islamic period, certain Arab tribes used to carry on their trade with the help of money borrowed on the basis of interest from other tribes. Islam put an end to such transactions altogether. Ibn Juraij says:

"In the pre-Islamic period, the tribe of Banu Amr bin Auf used to take interest from the tribe of Banu-al-Mughira, and the Banu-al-Mughira used to pay this interest. When Islam came, the latter owed a considerable amount of money to the former". And further on: "The Banu-al-Mughira used to pay interest to the Banu Tha'qif".

Let it be understood that the position of every Arab tribe was like that of a joint company, carrying on trade with the joint Capital of its individual members. So, when a tribe would borrow collectively from another tribe, it would usually be for the purpose of trade. The Holy Quran prohibited even this practice.

Thus, under the Islamic system of economy, if a man wants to lend his money to a businessman for being invested in business, he will have first to decide clearly whether he wishes to lend this money in order to have a share in the profit, or simply to help the businessman with his money. If he means to earn the right to a share in the profit by lending his money, he will have to adopt the mode of "partnership" or that of "Co-operation". That is to say, he too will have to bear the responsibility of profit or loss — if there is eventually a profit in the enterprise, he shall have a share in the profit; but if there is a loss, he shall have to share the loss too.

On the other hand, if he is lending this money to another person by way of help, then he must necessarily regard this help as no more than help, and must forgo all demand for a "profit". He will be entitled to get back only as much money as he has lent out. Islam considers it not only unjust but also meaningless that he should fix a rate of "interest" and thus place all the burden of a possible loss on the debtor.

This discussion makes it clear that Islam places the responsibility of "taking the risk of loss" on Capital. The man who invests capital in a risk — bearing business enterprise shall have to take this risk. Thus while, according to most economists, the essential characteristic of an "entrepreneur" is that "he takes a risk", Islam considers it to be in principle the characteristic of "Capital". Thus, under the Islamic system of economy, Capital and Entrepreneur become one and the same, and their share in the distribution of wealth is "Profit", not "interest".

But if one were to regard

DEBT IN ISLAM

FOR THE DEBTOR:

The Holy Prophet (S.A.W.) has severely deprecated the incurring of unnecessary debt. Many Ahadith of Rasulullah (S.A.W.) reprimand and criticize the wrongful debtor or the indulgent debtor. Hazrat Abu Saeed Khudri (R) says that once he heard Rasulullah (S.A.W.) proclaim:

"I seek the refuge of Allah from unbelief and debt. Upon hearing this someone asked: O Messenger of Allah. Do you align debt with unbelief? Rasulullah (S.A.W.) replied: Yes."

(NISAA-I)
Hazrat Abdullah Bin Umar (R) narrates:

"Rasulullah (S.A.W.) said that when Allah Ta'ala wishes to disgrace a person He loads his neck with debt."

(HAAKIM)
"Rasulullah (S.A.W.) advised one man thus: Sin less and death will be

easy upon you; incur less debt and you will live a free man."

(BAHQI)
Hazrat Abu Hurairah (R) narrates:

"Rasulullah (S.A.W.) said that whoever incurs debt with the intention of repaying, Allah Ta'ala will cause his debt to be repaid. And, whoever incurs debt with the intention of defrauding others, Allah Ta'ala will destroy him."

(BUKHARI)

Hazrat Aishah (R) narrates: "Rasulullah (S.A.W.) said that whoever from my Ummat is laden with debt and endeavours his best to repay the debt but dies before liquidation of the debt, Allah will be his Helper."

(AHMAD)

FOR THE CREDITOR:

The Holy Messenger of Allah (S.A.W.) has urged creditors to be considerate and lenient to the debtor in distress. Notwithstanding their legal right to demand

prompt payment of the debt owed to them, Rasulullah (S.A.W.) has placed much emphasis on the moral injunction of showing consideration to hard-pressed debtors. In this regard Rasulullah (S.A.W.) said:

"The creditor who does not demand payment before due date from a hard-pressed debtor receives the Sawaab of daily giving in charity the amount owed to him by that debtor. And, the creditor who grants extension of payment beyond due date to the debtor receives the Sawaab of daily giving in charity twice the amount owed to him by that debtor."

The Holy Messenger of Allah (S.A.W.) also said:

"On the Night of Mi'raaj I saw written on the Door of Heaven: 'The Reward of charity is tenfold and that of granting debt is eighteenfold.'"

BAY' or SALE

BAY' OR SALE IN THE LANGUAGE OF THE SHARIAH SIGNIFIES AN EXCHANGE OF PROPERTY FOR PROPERTY WITH THE MUTUAL CONSENT OF THE CONTRACTING PARTIES.

MASAA-IL PERTAINING TO BAY' (SALE)

1. A sale transaction is contracted with Ijaab (declaration) and Qubool (acceptance). The speech of the first speaker of the contracting partners is known as the Ijaab and that of the other, the Qubool.
2. Once the sale transaction is concluded by means of the Ijaab and Qubool the contract becomes final, neither of the parties having any right to cancel the contract. However, should any one party of the contracting parties desire a cancellation of the sale trans-

action it will be advisable and meritorious for the other party to consent to the cancellation for Rasulullah (S.A.W.) has said that on the Day of Qiyamah Allah Ta'ala will forgive the sins of him who voluntarily agrees to cancel the sale contract (i.e. if requested by the other party).

3. The sale transaction becomes concluded if both Ijaab (declaration) and Qubool (acceptance) are effected in the same majlis (sitting or venue). Thus should one party maintain silence or leave

the majlis (sitting) after the declaration was made and then returns later and tenders his acceptance, the sale is not valid. The entire transaction (i.e. Ijaab and Qubool) will have to be renewed.

4. The price, description, quantity of the goods sold have to be fixed and explained clearly at the time of the sale contract. There should remain no ambiguity about the product sold for this will lead to conflict between the contracting partners at a later stage. Any ambiguity in the goods sold will render the transaction invalid.

5. Once the declaration and the acceptance have been effected the seller is entitled to demand payment before delivery of the goods sold.

6. The sale of an article not within one's possession is invalid. This applies to only moveable property. Thus it will be possession to sell immovable property after same has been purchased even before possession has taken place.

RASULULLAH (S.A.W.), SAID:

PAY THE LABOURER HIS WAGE BEFORE HIS SWEAT DRIES.

ALLAH TA'ALA HAS SAID THAT HE WILL BE THE PLAINTIFF AGAINST THREE TYPES OF PERSONS, AND ONE OF THE THREE IS THE PERSON WHO DOES NOT PAY THE LABOURER HIS WAGE IN FULL MEASURE AFTER HE (LABOURER) HAS RENDERED HIS SERVICE IN FULL MEASURE



(as some economists do) the essential characteristic of an entrepreneur to be management and planning, then this activity falls under the head of "labour" and to consider it as a separate factor is unnecessary elaboration.

HALAAL EARNINGS

RASULULLAH (S.A.W.) SAID:

"The search for Halaal (lawful) earnings is the next compulsory duty after the compulsory Salaat."

"Verily, Allah is Wholesome, and He accepts only what is wholesome."

"A time will come when man will not be concerned what he takes — whether it is Haraam or Halaal."

"A person whose body has been nourished with unlawful food will not enter Jannat."

"He who purchases a garment for ten dirhams, one dirham being obtained unlawfully will not have his Salaat accepted by Allah Ta'ala as long as he wears that garment."

"Charity given from unlawful wealth is like washing clothing with urine."

"The honest and upright trader will be with the Prophets, Saints and the Martyrs on the Day of Qiyamah."

"On the Day of Qiyamah the dishonest trader will rise as an evil sinner."

QUESTIONS and ANSWERS

MUJLISUL ULAMA
OF SOUTH AFRICA
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PORT ELIZABETH

- Q. When should qasar Salaat be performed?**
A. A person undertaking a journey of forty eight miles (known in the terminology of the Shariah as three Manaazil) or more and having no intention of staying over for fifteen days or more at any point beyond such boundaries of his/her home-town is termed a Musaafir. Such a Musaafir qualifies for the concession of Qasr Salaat, i.e. instead of four rakaats Fardh, two rakaats will have to be performed. However, the concession does not apply to the three rakaats Fardh of Maghrib and the three rakaats-Witr of Isha. These will have to be performed in full.
- Q. Does the rule of qasar apply to Sunnat and Nafil Salaat also?**
A. Qasr is applicable to only Fardh Salaat. The Musaafir, if he/she performs the Sunnat and Nafil Salaat should do so in full. However, the Musaafir, has the Islamic right to either perform the Sunnats or delete them. It is, however, meritorious to perform the Sunnats and Nafil Salaats whilst on the journey.
- Q. I have recently visited the Cape and found that in some places Kentucky chickens are advertised as Halaal. I would like to know if the Jamaatul Ulama organizations of the various provinces accept Kentucky chickens as Halaal.**
A. None of the Jamaatul Ulama bodies have certified Kentucky Chickens as Halaal. Muslims should abstain from purchasing and consuming Kentucky chickens.
- Q. I have been told that it is Haraam to remove any hairs from the body when one is in need of a compulsory bath. Is this correct?**
A. While one is in the state of janaabat (i.e. in need of a compulsory ghusal to attain purification) it is not permissible to remove any hair from the body.
- Q. Is it permissible to make Masah on woollen or cotton socks?**
A. Permissibility of "Masah alal Khuffain" (making the Masah on socks) on woollen and cotton socks is conditioned with the following four factors:
(a) The socks should be of such heavy and strong material that if one had to walk three miles in them (without shoes) they would not tear.
(b) The firmness of the sock should be such that it will remain firmly on the shin (foreleg) without tying it, i.e. it will not slip down when walking if it is not tied to the shin.
(c) Water will not be able to seep through.
(d) The thickness of the material is such that if the sock is held to the eye nothing will be visible through it.
If the woollen or cotton socks are of the kind as described above, Masah on them will be permissible otherwise not.
- Q. We have heard from several persons that Baker's Biscuits contain lard. Please clarify the position as many Muslims are consuming these biscuits.**
A. The Mujlisul Ulama of S.A. has not as yet investigated the matter. We have had many inquiries regarding Baker's Biscuits. At this moment we are not in a position to make any categoric statement regarding the permissibility or prohibition of Baker's Biscuits. Insha'Allah, we hope to investigate the matter in the very near future. Our findings will then be made public. Elsewhere in this issue there appear some correspondence on this issue. Mr A.E. Lambat, an attorney from Germiston has forwarded the correspondence to us. In view of the doubt created by a letter from Bakers Ltd. (the letter appears in this issue) it is best that Muslims abstain from consuming Baker's biscuits until such time that the matter has been clarified. But, it should be remembered that at this stage we are not in a position to rule that Baker's biscuits are Haraam. And, at the same time it should be remembered that Rasulullah (S.A.W.) has asked Muslims to abstain from the doubtful things.
- Q. Is it permissible to perform Salaat with shirt sleeves above the elbows?**
A. It is of the respects of Salaat to have the elbows covered like the head is covered. To leave the elbows uncovered during Salaat is Makrooh Tanzihi which reduces the Sawaab of the Salaat. It must also be borne in mind that constant perpetration of a Makrooh Tanzihi act transforms it (Makrooh Tanzihi) into a Makrooh Tahrimi which is a reprehensible and forbidden act. For worldly occasions and gatherings people observe all types of man-made and un-Islamic rules, customs and etiquette, but for the holiest of holy and greatest of great occasion (i.e. Salaat) Muslims nowadays think nothing of discarding and ignoring the proper Islamic decorum and etiquette — the proper Sunnat etiquette which is so necessary for obtaining the Supreme Pleasure of Allah Azza Wa Jal.
- Q. My husband died a month ago. I have read somewhere that after the death of the husband the wife should spend a period known as the Iddat in her husband's home. What I would like to know is whether it is permissible for the wife of the deceased to visit her relatives while she is in her Iddat?**
A. When the husband dies the wife has to spend a while in Iddat. The Iddat, if she is not pregnant is four months and ten days, and if pregnant is until delivery of the babe. During the Iddat it is not permissible for the woman to leave the residence of her husband, i.e. the home in which she resided at the time of her husband's death. However, she will be permitted to leave her home if there is strong cause or a valid Islamic reason. Thus leaving the home during the Iddat for visiting relatives is not permissible.
- Q. A certain Maulana said that sheep with tails cut should be offered for Qurbaani and Aqeeqah. I was always under the impression that animals with their tails, ears, etc. cut could not be sacrificed on the occasion of Eidul Adhaa. What is the correct Islamic version?**
A. The respected Maulana Saheb has erred in stating that Qurbaani of sheep with tails cut is valid. It is not permissible to make the Qurbaani of animals with tails cut. The

- Sacrifice of such animals is not valid. With due respects to the learned Maulana Saheb and with all humility we feel that he should retract his view.
- Q. Is it permissible to give Qurbaani meat to non-Muslims?**
A. It is permissible.
- Q. One of the avenues for Zakaat-spending mentioned in the Holy Quran is "Fee Sabeelillah" (in the Path of Allah). Erection of Mosques is most certainly an expenditure "in the Path of Allah". So why do the Ulama say that Zakaat monies cannot be used in the building of Mosques?**
A. The expression "Fi-Sabeelillah" appearing in the Quranic verse pertaining to Zakaat does not have a general application. In the context of Zakaat, "Fi-Sabeelillah" refers to "soldiers stranded during times of war" and "Hajjees stranded while on pilgrimage". These are the official Islamic interpretations of the phrase "Fi-Sabeelillah". An article explaining this Quranic phrase in detail will appear in "The Majlis" soon, Insha'Allah.
- Q. Instead of giving Zakaat in cash, could it be paid by means of groceries or clothing?**
A. Zakaat may be paid to its lawful recipients in either cash or kind. You may therefore pay your Zakaat by purchasing groceries or clothing for the amount you are liable to pay as Zakaat and handing same to the lawful recipients of Zakaat.
- Q. A man died and left the following relatives. Wife, mother, father, four daughters, brother, two sisters and maternal grandmother. How should his estate be distributed among his heirs?**
A. In this case the heirs are:
Wife, mother, father, four daughters.
The brother, two sisters and the maternal grandmother do not inherit from the deceased's estate. The estate will be distributed among the heirs as follows:
Wife: 3/27 (three twenty sevenths of whole estate)
Mother: 4/27 (four twenty sevenths of whole estate)
Father: 4/27 (four twenty sevenths of whole estate)
Four daughters: 16/27 (sixteen twenty sevenths of whole estate). Each daughter receives an equal share of the 16/27, viz., the 16/27 have to be divided into four equal shares.
- Q. The Imaam terminated with Salaam the Maghrib Salaat after two rakaats instead of three. This was done, of course, erroneously. Immediately after making the Salaam one of the congregants said that only two rakaats were performed. This reminder confirmed the Imaam's doubt and he immediately rose (the congregants rising with him), performed another rakaat and the Sajdah Sahwu as well. Is the Salaat performed thus in order?**
A. Since the Imaam's doubt was confirmed (by the reminder) the Salaat is in order and valid excepting the

- Salaat of the Muqtadi (congregant) who spoke. The Muqtadi who spoke will have to re-perform his Salaat since speech invalidates Salaat.
- Q. Is it better to engage in qazaa Salaat or nafil Salaat?**
A. Excluding the Sunnatul Muakkadah, Salaatul-dhuhaa, Ishraq, Salaatul-Tasbeeh, Tahyatul Musjid, the four Nafil before Asr Salaat and such other Nafil Salaat expressly mentioned in the Ahadith, it is better to engage in Qazaa Salaat than Nafil Salaat.
- Q. How is it to perform Nafil Namaaz in Jamaat?**
A. With regard to the performance of Nafil Salaat in congregation the Ruling is that it is permissible if the congregants are only one or two. If the number of congregants is four then it will be Makrooh Tahrimi. Difference of opinion prevails among the Ulama if the number of congregants is three. Some say that it is permissible while others say that it is Makrooh. In this case it is best to abstain from performing Nafil by Jamaat. Allah knows best.
- Q. I forgot to read a Surah in each of the first two rakaats of Zuhur Fardh. Is it permissible to add the omitted Surahs in the last two rakaats?**
A. It is permissible to recite the omitted Surahs in the third and fourth rakaat. However, whether the Surahs were recited in the third and fourth rakaat or not, Sajdah Sahwu will have to be performed for the omission of the Surahs in the first and second rakaat.
- Q. Should the Imaam stand inside or outside the Mihraab when leading the congregation?**
A. The Imaam should be outside of the Mihraab. It is Makrooh for the Imaam to be inside the Mihraab in such a way that his feet as well are within the Mihraab. However, if his feet are not in the Mihraab it will not be Makrooh.
- Q. Recently a friend of mine opened a can of baked beans and discovered a piece of meat inside as well. What is the Islamic ruling regarding such canned foods?**
A. All canned non-animal food products are Halaal. Although a Ruling of Haraam cannot be issued on the basis of accidental contamination our advice to Muslims is to abstain from consuming all canned vegetable products prepared by factories canning meat products as well. Many people have been confronted with the same discovery as your friend, viz., meat in cans labelled with only vegetable products. Insha'Allah, we shall endeavour for the guidance of the Muslim public to compile a list of the names of firms canning vegetable products as well as Haraam meats.

THE ROMANIAN CONNECTION

YOUR recent report, 'Muslim presence in Romania' (Impact, 6 : 19, October 8) — based on information from Romanian sources — implies that Islam is flourishing in Romania and that Muslims in that country enjoy total religious freedom. The truth is completely different and depressingly sad.

I am a Muslim refugee from Romania from the town of Medgidia and know the situation first-hand. The Romanian government has established absolute control of Muslim religious institutions and uses them to implement its anti-Islamic policies.

Among these policies there is, first, the closing of the Medgidia Seminary which trained teachers and Imams for the Muslim population of Romania. This was a very old and venerable institution which today is used as an office for some government enterprise. It is interesting to note that this institution was 'leased' to this enterprise by the 'spokesman' of the Muslim community under the pretext that nobody wanted to attend the school. The fact is that the government wanted to deprive the community of religious leaders and thus starve them spiritually as it has succeeded to a large extent.

Today, there are in Ro-

mania only a few Muslim imams and the believers have an exceptionally hard time fulfilling their religious duties. The Romanian government's ultimate purpose is to break down further the Islamic identity of these people and eventually assimilate them. The overwhelming majority of the Muslims in Romania used to speak Turkish, but the younger generation which has been deprived of Islamic education, has begun to speak Romanian and lose attachment with the Islamic world as well as its own Islamic identity.

The Romanian secret police, which is one of the cruelest and crudest of its kind, keeps a constant watch on the Muslims to prevent them from performing their religious duties. However, whenever Muslim visitors (and especially Arab dignitaries) visit the Romanian Muslims, they are met by the 'representatives' of the Muslim community who claim that they have perfect freedom of worship and study. These 'representatives' are actually hand-picked by the secret police and perform in accordance with their directives. They tell the Arab visitors that they are very free and that the Muslim population is very satisfied with its status. However, if one dared to contact privately

the Muslims and find out what their real feelings are, one would be dismayed at their plight and the threat of an imminent end to their Islamic religious existence. For instance, some mosques have been designated as 'historical monuments' simply to put them out of use. These mosques are shown as exotic curiosities to tourists who in exchange for a small amount of money are taken all over the mosque while the believers have no place to pray in. The Museum of Dobroja, that is the province in which the Muslims live, shows all the ancient history of Dobroja but omits any mention of Turkish-Muslim heritage despite the fact Islam had a continuous existence in that area since the 11th century. In fact, when the Museum was first established in the 1950's it had two exhibit rooms which showed Muslim-Turkish arts, crafts, etc. These rooms were closed in order to prevent the Muslims from developing a sense of historical continuity or pride in their past. Even the colonial powers in Asia and Africa treated the Muslims better than the Romanians treat their Muslim minority whose historical home they now occupy.

I believe that the hypocrisy of the Romanian government is best illustrat-

ed by their recent publication on Romanian Muslims. This publication has some nice pictures showing the Muslims performing their religious rites. Actually these pictures were taken from specially staged gatherings. The explanatory captions are written in Arabic although the language of the Romanian Muslims is Turkish. In other words, this book was specifically prepared to deceive the Arab visitors that Islam in Romania is flourishing. Furthermore, this book is not sold in Romania and therefore, the Muslims are unable to buy it there. The Romanian propaganda apparatus is afraid to publicize it among its own Muslims because what the book says is totally contrary to reality.

The Muslims of Romania today are a despised, oppressed minority whose name is not even mentioned in the statements made by Romanian leaders about minorities in their country. I would urge competent Muslim organizations to initiate investigation into the status of the Muslims of Romania and their imminent destruction at the hands of a government which is as anti-Muslim as it is nationalistic towards its own culture and heritage. It uses atheism to destroy the culture and belief system of the Muslim groups while promoting the culture and religion of the ethnic Romanians under the guise of folk culture and national heritage.

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DR. MAYET'S CAPITAL BLUNDER

RECENTLY the Sunday Times Extra reported that one Dr. M.G.H. Mayet of Durban (who had the spiritual misfortune of relishing in viewing the sacrilegious film, titled: "The Message") encourages and advises us to see the film. The Sunday Times report quotes Dr. Mayet thus:

"I believe the film will have a tremendous appeal to those who believe in non-racialism and the abolition of race distinction."

Among the reasons tendered by Dr. Mayet to justify and bolster his appeal to us to view a film which in the light of the Quran and Ahadith can only be described as sacrilegious, vile, evil and a downright mockery of Rasulullah (S.A.W.) and his illustrious Sahaba (R), are:

- The holy person of Rasulullah (S.A.W.) is not depicted in the film.
- Quinn plays the part of Hazrat Hamza (R) and not that of Rasulullah (S.A.W.).
- The four Khulafaa Raashideen are not depicted in the film pictorially.
- The film was produced with the guidance of Al-Azhar University and the Shia Council of Beirut.
- In the opinion of Dr. Mayet's "dinner group of Mexico City" the film portrays well the "question of the brotherhood of man."

Dinner Consensus

First and foremost it has to be stated with all clarity that the opinion of Dr. Mayet and of his "dinner group of Mexico City" is of no substance as far as the Shariah is concerned. Dr. Mayet possesses no Islamic credentials which qualify him or his "dinner group of Mexico City" to voice an opinion on Islamic matters. His qualifications in the mundane field do not entitle him to speak to Muslims on a matter in which the Ummah is guided by the Ulama in the light of the Shariah. Dr. Mayet should be told that it is a grave sin in Islam to hoist one's un-Islamic opinions onto the community of Islam. Dr. Mayet's un-Islamic viewing of the sacrilegious film is essentially his own private concern. To view the un-

By Jamiatul Ulama
(Eastern Cape)

Islamic film is sin in Islam. Hence, Dr. Mayet should not take pride in advertising his commission of un-Islamic acts.

The Sunday Times also reported that Dr. Mayet is chairman of the Westville Indian Local Affairs Committee. This post does not grant Dr. Mayet any rank in Islamic affairs, especially in matters pertaining to Islamic Law. Dr. Mayet is advised to contain his talents and utilize them strictly within the ambit of his medical qualifications and not embark on a venture for which he is hopelessly ill-equipped.

Not Depicted

In answer to the assertion that the person of the Holy Prophet (S.A.W.) is not depicted in the film, we ask Dr. Mayet: Why is the person of Rasulullah (S.A.W.) not depicted? And, why are the persons of the four Khulafaa not shown? What are the reasons which have restrained the producers from pictorially portraying the holy persons of Rasulullah (S.A.W.) and his four Khulafaa? Dr. Mayet states:

"To all Muslims the idea of impersonating the Prophet Mohammed on screen or stage is repugnant. On this question there is no compromise, no discussion."

Let us again ask Dr. Mayet: Why is it repugnant? The very same reasons which make pictorial depiction of Rasulullah (S.A.W.) and the four Khulafaa (R) repugnant, make repugnant as well the pictorial depiction of all the Sahabaa and the Auliyyaa. The very same standard is applicable to Rasulullah (S.A.W.) and all his Sahaba (R) in so far as pictorial portrayal is concerned.

In answer to the assertion that Quinn plays the part of Hazrat Hamza (R) and not that of Rasulullah (S.A.W.) we have to say that we are forced to conclude that Dr. Mayet is not aware of the spiritual status and rank of Hazrat Hamza (R). Hazrat Hamza (R), the uncle of Rasulullah

(S.A.W.) is one of the highest ranking Sahaba and one of the Ashrah Mubashsharah. Dr. Mayet has indeed committed the grave injustice of belittling the great Sahabi, Hazrat Hamza (R) by opining that all is well and good if an immoral unbeliever impersonates him. How a Mumin's Imaan could condone impersonation and pictorial depiction of great Sahabas (R) by immoral and fornicating unbelievers is beyond the comprehension of all Muslims who hold all the Sahaba of Rasulullah (S.A.W.) in the highest of esteem and honour. Like pictorial depiction of Rasulullah (S.A.W.) and the four Khulafaa (R) is not permissible so is the case with pictorial depiction of all the Sahaba (R).

The Sahabas

Hazrat Ali, Hazrat Abu Bakr, Hazrat Uthman and Hazrat Umar were Sahabas of Rasulullah (S.A.W.). And, so was Hazrat Hamza (R) and so were all the other thousands of Muslims who lived in the time of Rasulullah (S.A.W.) and were blessed with the sacred fortune of seeing him (S.A.W.). The difference among the various Sahaba (R) is only of rank. Some had higher ranks than others, just like difference of rank exists among the Prophets. Hazrat Musa (A.S.)'s rank and the rank of all other Ambiyaa is less than the rank of Rasulullah (S.A.W.), but this difference in station does not debar any of them (Ambiyaa) from the position of Messengership. All of them were the Prophets of Allah Ta'ala. Similarly is the case of the Sahaba (R). If Hazrat Hamza's rank is lower than the rank of Hazrat Abu Bakr (R) it does not follow that Hazrat Hamza's holy person could be utilized as a target for insult. If pictorial portrayal of Hazrat Abu Bakr (R) is insulting and repugnant then no sane believing Muslim can understand why pictorial portrayal of Hazrat Hamza (R) is not repugnant.

Azhar Condemnation

In reply to the allegation that the Al-Azhar has sanctioned and guided the film it has to be pointed out to Dr. Mayet that the Rector of Al-Azhar Islamic University has condemned and outlawed this sacri-

legious film. And, among the authoritative Ulama the following are just a few who have unanimously declared the film un-Islamic, sacrilegious and Haraam:

Al-Majmaul Buhuthul Islamiyyah, the Islamic Theological centre of Egypt.

Mufti Muhammad Makhloof, Chief Jurisconsult of Egypt.

Mufti Muhammad Shafi, Grand Mufti of Pakistan and Rector of Darul Uloom, Karachi.

Maulana Yusuf Binnori, Rector of Madressa Arabiyya, Karachi Mufti Mahmoodul Hasan, Grand Mufti of India.

The Rector of Medina University.

The Rabitalat Alamil Islami, and many other leading and authoritative Islamic personalities.

Shia Opinion

In reply to the sanctioning of the film by the Shia Council of Beirut, Dr. Mayet should at least know that we are not Shias, but Sunni Muslims — Muslims who belong to the Ahle Sunna Wal Jamaa' — Muslims who follow the Quran and the Ahadith of Rasulullah (S.A.W.). Sects which we believe to be astray and not in line with the Sunnah of Rasulullah (S.A.W.) cannot act as our guide.

Coming to Dr. Mayet's "dinner group of Mexico City's" opinion that the film portrays well the "question of the brotherhood of man" Dr. Mayet has to be advised that Islam does not permit portrayal of falsehood, impersonation of the Holy Sahaba (R), commercialisation of the Deen, impersonation of the Sahaba by immoral characters, impersonation of the great Sahaba by unbelievers and employment of forbidden means of propagation in order to display or portray the "question of the brotherhood of man". Every Muslim by virtue of strict obedience to the Sunnah — i.e. if he subjects himself to the Sunnah of Rasulullah (S.A.W.) — will be a mirror

portraying the "brotherhood of man" in real, everyday life. Finally, Dr. Mayet must be told that he has no Islamic right to speak on behalf of the Shariah or to encourage Muslims to indulge in an act of naked sin — naked sin like the viewing of the satanic film produced by evil men — men who are the enemies of the Deen.

FREE!

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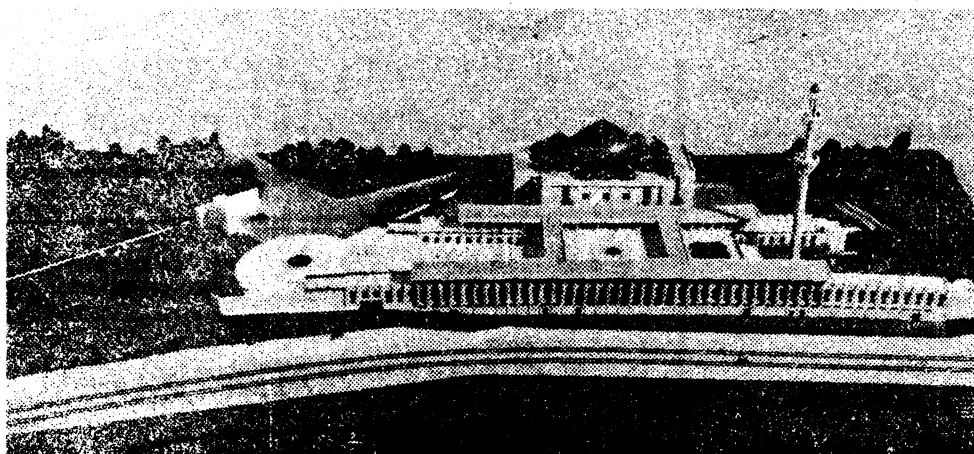
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